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THE
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AUTHORIZED VERSION,

WITH THE MARGINAL READINGS—A COLLECTION OF PARALLEL TEXTS—AND CURIOUS
SUMMARIES TO EACH CHAPTER.

WITH A
COMMENTARY

AND
Critical Notes,

DESIGNED
AS A HELP TO A BETTER UNDERSTANDING
OF THE
SACRED WRITINGS.

BY **ADAM CLARKE, LL. D. F. S. A. M. R. I. A.**

WITH AN ALPHABETICAL INDEX.

FOR, WHATSOEVER THINGS WERE WRITTEN AFORETIME, WERE WRITTEN FOR OUR LEARNING; THAT WE, THROUGH
PATIENCE AND COMFORT OF THE SCRIPTURES, MIGHT HAVE HOPE.....*Epist. Rom.*

Stereotype Edition, Revised and Corrected.

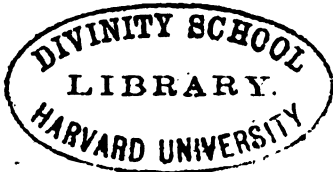
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PREFACE

TO THE

EPISTLE TO THE ROMANS.

THAT ST. PAUL was the author of this Epistle, and that it possesses every evidence of *authenticity* that any work of the kind can possess; or that even the most fastidious scepticism can require; have been most amply proved by Dr. W. Paley, Archdeacon of Carlisle, in his work entitled "*Horæ Paulinæ*;" or, the Truth of the Scripture History of St. Paul evinced, by a comparison of the Epistles which bear his name, with the Acts of the Apostles, and with one another.⁴

Of this Apostle I have spoken at large in the notes on the preceding book; and especially in the observations at the close of the ninth chapter; to which I beg leave to refer the reader. It will be sufficient to state here, that *Saul*, (afterwards called *Paul*), was born in Tarsus, a city of Cilicia, of Jewish parents, who possessed the right of Roman citizens: (see the note on Acts xxii. 28.) that when young, he was sent to Jerusalem for the purpose of receiving a Jewish education: that he was there put under the tuition of the famous Rabbi *Gamaliel*, and was incorporated with the sect of the Pharisees, of whose system he imbibed all the pride, self-confidence, and intolerance, and distinguished himself as one of the most inveterate enemies of the Christian cause; but, being converted by a most singular interposition of Divine Providence and grace, he became one of the most zealous promoters and successful defenders of the cause, which he had before so inveterately persecuted.

Though this Epistle is directed to the *Romans*, yet we are not to suppose that *Romans*, in the proper sense of the word, are meant; but rather those who *dwell at Rome*, and composed the Christian church in that city: that there were among these, *Romans*, properly such, that is, heathens who had been converted to the Christian faith, there can be no doubt: but the principal part of the church in that city, seems to have been formed from *Jews*, sojourners at Rome; and from such as were *proselytes* to the Jewish religion.

When, or by *whom* the Gospel was first preached at Rome, cannot be ascertained. Those who assert that St. *Peter* was its founder, can produce no solid reason for the support of their opinion. Had this Apostle first preached the Gospel in that city, it is not likely that such an event would have been unnoticed in the *Acts of the Apostles*; where the labours of St. *Peter* are particularly detailed with those of St. *Paul*, which indeed form the chief subject of this book. Nor is it likely that the author of this Epistle should have made no reference to this circumstance, had it been true. Those who say that this church was founded by these two Apostles conjointly, have still less reason on their side; for it is evident from chap. i. 8, &c. that St. *Paul* had *never been at Rome*, previously to his writing this Epistle. It is most likely that no *apostle* was employed in this important work; and that the Gospel was first preached there by some of those persons who were converted at Jerusalem on the day of Pentecost; for, we find from Acts ii. 10. that there were then at Jerusalem, *Strangers of Rome, Jews and proselytes*; and these, on their return, would naturally declare the wonders they had witnessed; and proclaim that truth by which they themselves had received salvation. Of *Rome* itself, then the metropolis of the world, a particular account has been given in the note on Acts, chap. xviii. 16. to which the reader is requested to refer.

The occasion of writing this Epistle, may be easily collected from the Epistle itself. It appears that St. *Paul* had been made acquainted with all the circumstances of the Christians at Rome, by means of *Aquila* and *Priscilla*, (see chap. xvi. 3.) and by other Jews who had been expelled from Rome, by the decree of *Claudius*, (mentioned Acts xviii. 2.) and finding that it was composed partly of *heathens*, converted to Christianity; and partly of *Jews*, who had, with many remaining prejudices, believed in Jesus as the true Messiah; and that many contentions arose from the claims of the Gentile converts to equal privileges with the Jews; and, from the absolute refusal of the Jews to admit these claims, unless the Gentile converts became circumcised, he wrote this Epistle to adjust and settle these differences.

PREFACE TO THE EPISTLE TO THE ROMANS.

Dr. Paley, with his usual perspicuity, has shown that the principal object of the argumentative part of the Epistle, is, "To place the Gentile convert upon a parity of situation with the Jewish, in respect of his religious condition and his rank in the Divine favour." The Epistle supports this point by a variety of arguments; such as,—1st. That no man, of either description, was justified by the works of the law—for this plain reason, that no man had performed them;—2d. That it became therefore necessary to appoint *another medium*, or condition of justification, in which *new medium* the Jewish peculiarity was merged and lost;—3d. That Abraham's own justification was *antecedent to the law, and independent of it*;—4th. That the Jewish converts were to consider the law as now dead, and themselves as married to another;—5th. That what the law in truth could not do, in that it was weak through the flesh, God had done by sending his Son;—6th. That God had rejected the unbelieving Jews, and had substituted in their place, a society of believers in Christ; collected indifferently from *Jews and Gentiles*.—Therefore, in an Epistle directed to Roman believers, the point to be endeavoured after by St. Paul, was to reconcile the Jewish converts to the opinion that the Gentiles were admitted by God to a parity of religious situation with themselves; and that, without their being obliged to keep the law of Moses. In this Epistle, though directed to the Roman church in general, it is in truth, a Jew writing to Jews. Accordingly, as often as his argument leads him to say any thing derogatory from the Jewish institution, he constantly follows it by a softening clause. Having, chap. ii. 28, 29, pronounced "that he is not a Jew who is one outwardly; nor that circumcision, which is outward in the flesh," he adds immediately, "What advantage then hath the Jew? or what profit is there in circumcision? *Much every way.*" Having, in the third chap. ver. 28, brought his argument to this formal conclusion, "that a man is justified by faith, *without the deeds of the law,*" he presently subjoins, ver. 31. "Do we then make void the law through faith? God forbid! *Yea, we establish the law.*" In the seventh chap. when in ver. 6, he had advanced the bold assertion, "that now we are delivered from the law, that being dead wherein we were held;" in the next verse he comes in with this healing question, "What shall we say then? Is the law sin? God forbid! Nay, I had not known sin but by the law." Having in the following words more than insinuated the inefficacy of the Jewish law, chap. vii. 3. "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemning sin in the flesh;" after a digression indeed, but that sort of digression, which he could never resist, a rapturous contemplation of his Christian hope, and which occupies the latter part of this chapter; we find him in the next, as if sensible that he had said something which would give offence, returning to his Jewish brethren in terms of the warmest affection and respect; "I say the truth in Christ Jesus, I lie not: my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ *for my brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came.*" When in the 31st and 32d verses of the ninth chapter, he represented to the Jews the error of even the best of their nation, by telling them that "Israel, which followed after the law of righteousness, had not attained to the law of righteousness, because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling-stone;" he takes care to annex to this declaration, these conciliating expressions; "Brethren, my heart's desire, and prayer to God for Israel is, that they might be saved; for I bear them record, that they have a zeal of God, but not according to knowledge." Lastly, having, chap. x. 20, 21, by the application of a passage in Isaiah, insinuated the most ungrateful of all propositions to a Jewish ear, the rejection of the Jewish nation as God's peculiar people; he hastens, as it were, to qualify the intelligence of their fall by this interesting exposition: "I say then, hath God cast away his people, (i. e. wholly and entirely?) God forbid! for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. *God hath not cast away his people which he foreknew;*" and follows this thought throughout the whole of the eleventh chapter, in a series of reflections calculated to soothe the Jewish converts, as well as to procure from their Gentile brethren respect to the Jewish institution. Dr. Paley, drawing an argument from this manner of writing in behalf of the *genuineness* of this Epistle, adds, "Now, all this is perfectly natural. In a *real* St. Paul, writing to *real* converts, it is, what anxiety to bring them over to his persuasion would naturally produce; but there is an *earnestness* and a *personality*, if I so call it, in the *manner*, which a cold forgery, I apprehend, would neither have conceived nor supported." *Horæ Paulinæ*, p. 49, &c.

From a proper consideration of the *design* of the Apostle in writing this Epistle, and from the *nature and circumstances* of the persons to whom it was directed; much light may be derived for a proper understanding of the Epistle itself. When the reader considers that the church of Rome was composed of *heathens and Jews*; that the latter were taught to consider themselves the only people on earth, to whom the Divine favour extended; that *these* alone had a right to all the blessings of the Messiah's kingdom: that the giving *them* the law and the prophets, which had not been given to any other people, was the fullest proof that these privileges did not extend to the nations of the earth: and, that though it was possible for the Gentiles to be saved, yet it must be in *consequence* of their becoming *circumcised*, and taking on them the *yoke of the law*.—When, on the other hand, the reader considers the Roman Gentiles, who formed the other part of the church at Rome, as educated in the most perfect contempt of *Judaism*, and of the *Jews*, who were deemed to be haters of all mankind, and degraded with the silliest superstitions; and now evidently rejected and abandoned by that God in whom they professed to trust; it is no wonder if, from these causes, many contentions and scandals arose; especially at a time when the spirit of

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Christianity was but little understood; and among a people too who do not appear to have had any apostolic authority established among them, to compose feuds, and settle religious differences.

That the Apostle had these things particularly in his eye, is evident from the Epistle itself. His first object is to confound the *pride* both of the *Jews* and the *Gentiles*; and this he does by showing the *former* that they had *broken their own law*, and consequently *forfeited* all the privileges which the obedient had a right to expect:—he shows the *latter*, that however they might boast of eminent men, who had been an honour to their country; nevertheless, the *Gentiles*, as a *people*, were degraded by the basest of crimes, and the lowest idolatry:—that, in a word, the *Gentiles* had as little cause to boast in their *philosophers*, as the *Jews* had to boast in the faith and piety of their *ancestors*; for all had sinned, and come short of the glory of God. This subject is particularly handled in the *five* first chapters; and often referred to in other places.

Concerning the *time* in which this Epistle was written, there is not much difference of opinion: it is most likely that it was written about A. D. 58, when Paul was at Corinth, see chap. xvi. 23. conferred with 1 Cor. i. 14. and Rom. xvi. 1. conferred with 2 Tim. iv. 20. It appears from chap. xvi. 22. that Paul did not write this Epistle with his *own* hand, but used a person called *Tertius*, as his amanuensis; and that it was sent by the hands of *Phœbe*, a deaconess, (*ὑπὸς διακόνου*), of the church at Cenchrea, which was the eastern Port, on the Isthmus of Corinth.

From *internal* evidence, Dr. Paley has demonstrated the authenticity of this Epistle, and its existence in the ancient *Antehieronymian* versions, and the *Syriac*, as well as its being mentioned by the *Apostolic Fathers*, *Barnabas*, chap. xii. 13. *Clemens Romanus*, Ep. i. c. i. 30, 32, 35, 46. *Ignatius*, Epist. ad Ephes. 20. ad Smyrn. 1. ad Trall. 8. and *Polycarp*, 3 and 6. and by all *succeeding* writers, put it beyond all dispute.

Of the fourteen Epistles attributed to St. Paul, (thirteen only of which bear his name,) this has been reckoned the *first in importance*, though certainly not in *order of time*; for there is every reason to believe that both the Epistles to the *Thessalonians*, that to the *Galatians*, those to the *Corinthians*, the first to *Timothy*, and that to *Titus*, were all written before the Epistle to the Romans. See the dates of the books of the New Testament, at the end of the introduction to the Gospels, &c.

In the *arrangement* of the Epistles, nothing seems to have been consulted besides the *length* of the Epistle, the character of the writer, and the importance of the *place* to which it was sent. *Rome*, being the mistress of the world, the Epistle to that city was placed first. Those to the *Corinthians*, because of the great importance of their city, next. *Galatia*, *Ephesus*, *Philippi*, *Colosse*, and *Thessalonica*, follow in graduated order. *Timothy*, *Titus*, and *Philemon*, succeed in the same way: and the Epistle to the *Hebrews*, because the author of it was long in dispute, was placed at the end of the Epistles of Paul, as being *probably* written by him. *James*, as Bp. of Jerusalem, precedes *Peter*; *Peter* precedes *John*, as the supposed chief of the apostles; and *John*, the beloved disciple, *Jude*. The book of the *Revelation*, as being long disputed in the Christian church, was thrown to the *conclusion* of the New Testament Scriptures. The *surats*, or chapters of the *Koran*, were disposed in the same sort of order; the *longest* being put first, and all the *short ones* thrown at the end, without any regard to the *times* in which it was pretended they were revealed.

There have been some doubts concerning the *language* in which this Epistle was written. *John Adria Bollen*, endeavoured to prove that St. Paul wrote it in *Syriac*, and that it was translated into *Greek* by *Tertius*; but this supposition has been amply refuted by *Griesbach*. Others think that it must have been written originally in *Latin*, the language of the people to whom it was addressed; “for although the Greek tongue was well known in Rome, yet it was the language of the *great* and the *learned*; and it is more natural to suppose that the Apostle would write in the language of the *common people*, as those were more likely to be his chief readers, than in that of the *great* and the *learned*.” This argument is more specious than solid. 1. It is certain that at this time, the Greek language was very *generally* cultivated in Rome, as it was in most parts of the Roman empire. *Cicero pro Arch.* 10. says, *Græca leguntur in omnibus fere gentibus: Latina, nisi finibus, exiguis sane continentur.* “The Greek writings are read in almost all nations: those of the Latin, within their own narrow limits.” *Tacitus*, Orator. 29. observes, *Nunc natus infans delegat Græcæ altius auxilio.* “Now the new-born child is put under the care of some Greek maid,” and this undoubtedly for the purpose of its learning to speak the Greek tongue. And *Juvenal*, Sat. vi. ver. 184. ridicules this affectation of his countrymen, which in his time appears to have been carried to a most extravagant excess.

*Nam quid rancidius, quàm quodd se non putat ulla
Formosam, nisi quæ de Tusca Græcula facta est?
De Sulmonensi mera Cecropis? OMNIA GRÆCÆ,
Cum sit turpe magis nostris nescire Latine.
Hæc sermone pavent, hæc Iram, Gaudia, Curas,
Hæc cuncta effundunt animi secreta. Quid ultra?—*

“For what so nauseous and affected too,
As those that think they due perfection want
Who have not learned to lisp the *Grecian cant*?
In *Greece* their whole accomplishments they seek:
Their fashion, breeding, *language*, must be *Greek*.”

The Original and Nature of the Jewish Constitution.

But raw in all that does to Rome belong,
They scorn to cultivate their mother-tongue.
In Greek they flatter, all their fears they speak,
Tell all their secrets, nay, they scold in Greek."

DRYDEN.

From these testimonies it is evident, that the Greek was a common language in Rome in the days of the Apostle; and that, in writing in this language, which he probably understood better than he did Latin, he consulted the *taste* and propensity of the Romans; as well as the probability of his Epistle being more extensively read, in consequence of its being written in Greek.

2. But were these arguments wanting, there are others of great weight, that evince the propriety of choosing this language in preference to any other. The Sacred Writings of the Old Testament were, at that time, confined to two languages, the *Hebrew* and the *Greek*. The former was not known out of the confines of Palestine: the latter over the whole Roman empire; and the *Latin* tongue appears to have been as much confined to *Italy* as the *Hebrew* was to *Judea*. The Epistle, therefore, being designed by the Spirit of God, to be of general use to the Christian churches, not only in *Italy*, but through *Greece* and all *Asia Minor*, where the Greek language was spoken and understood; it was requisite that the instructions to be conveyed by it should be put in a language the most generally known; and a language too which was then in high, and in daily increasing credit.

3. As the Jews were the principal objects of this Epistle, and they must be convinced of the truth of Christianity, from the evidence of their *own Scriptures*; and as the *Greek version* of the *Septuagint* was then their universal text-book, in all their dispersions; it was absolutely requisite that the Epistle should be written in a tongue with which they were best acquainted; and in which their acknowledged Scriptures were contained. These arguments seem conclusive for a *Greek* and not a *Latin* original of this Epistle.

From the *manner* in which this Epistle has been interpreted and applied, various most discordant and conflicting opinions have originated. Many commentators, forgetting the *scope* and *design* of it, have applied that to men in *general*, which most obviously belongs to the *Jews*, as distinguished from the Gentiles, and to them only. From this one mistake, the principal controversies that have agitated and divided the church of Christ, concerning the doctrines of unconditional *reprobation* and *election*, have arisen. Men, eminent for their talents, learning, and piety, have interpreted and applied the whole on this mistaken ground. They have been opposed by others, not at all their inferiors either in religion or learning, who, not attending properly to the scope of the Apostle, have rather argued from the perfections of the Divine Nature, and the general concurrent sense of Scripture, and thus proved that such doctrines cannot comport with those perfections, nor with the analogy of faith; and that the Apostle is to be interpreted according to *these*, and not according to the apparent grammatical import of the phraseology which he employs. On both sides the disputes have run high; the cause of truth has gained little, and Christian charity and candour have been nearly lost. Dispassionate men, on seeing this, have been obliged to exclaim—

——*tantane animis caelestibus ira!*

Can such fierce zeal in heavenly bosoms dwell?

To compose these differences, and do justice to the Apostle, and set an important portion of the word of God in its true and genuine light; Dr. John Taylor, of Norwich, a divine who yielded to few in command of temper, benevolent feeling, and deep acquaintance with the Hebrew and Greek Scriptures, undertook the elucidation of this much controverted Epistle. The result of his labours was a paraphrase and notes on the whole book, to which is prefixed, "A KEY to the Apostolic Writings; or an Essay to explain the Gospel Scheme, and the principal words and phrases the Apostles have used in describing it." 4to. 1769. fourth edition. This KEY, in the main, is a most invaluable work; and has done great justice to the subject. Christians, whether advocates, for *general* or *particular* redemption, might have derived great service from this work, in explaining the Epistle to the Romans: but the author's creed, who was an *Arian*, (for he certainly cannot be ranked with modern Unitarians,) has prevented me from consulting his book.

To bring the subject of this Epistle before the reader, into the fairest and most luminous point of view, in my power, I think it right to make a large extract from this *Key*, steering as clear as possible of those points in which my own creed is certainly at variance with that of my author; especially in the articles of *Original Sin*, the *Atonement*, and *Deity of Christ*: but as these points are seldom *directly* touched in this introductory Key, the reader need be under no apprehension that he shall meet with any thing in hostility to the orthodoxy of his own creed. And it is thus far only I intend to quote or adopt any part of this *Key*.

A KEY TO THE APOSTOLIC WRITINGS: OR, AN ESSAY TO EXPLAIN THE GOSPEL SCHEME, AND THE PRINCIPAL WORDS AND PHRASES WHICH THE APOSTLES HAVE USED IN DESCRIBING IT.

§ 1. On the Original and Nature of the Jewish Constitution of Religion.

1. God, the Father of the universe, who has exercised his boundless wisdom, power, and goodness, in producing various beings of different capacities; who created the earth, and appointed divers climates, soils, and situations in it, hath, from the beginning of the world, introduced several schemes and dispensations, for promoting the virtue and happiness of his rational creatures; for curing their corruption, and preserving among them the knowledge and worship of himself, the true God, the possessor of all being, and the fountain of all good.

The Original and Nature of the Jewish Constitution.

2. In pursuance of this grand and gracious design, when about four hundred years after the flood, the generality of mankind were fallen into idolatry, (a vice, which in those times, made its first appearance in the world,) and served other Gods, thereby renouncing allegiance to the one God, the Maker and Governor of heaven and earth; He, to counteract this new and prevailing corruption, was pleased in his infinite wisdom, to select *one family* of the earth, to be a repository of true knowledge, and the pattern of obedience, and reward among the nations. That, as mankind were propagated, and idolatry took its rise, and was dispersed from one part of the world into various countries; so also, the knowledge, worship, and obedience of the true God, might be propagated and spread from nearly the same quarter; or, however, from those parts which then were most famous and distinguished. To this family he particularly revealed himself, visited them with several public and remarkable dispensations of providence; and at last formed them into a nation, under his special protection: and governed them by laws delivered from himself; placing them in the open view of the world, first in *Egypt*, and afterward in the land of *Canaan*.

3. The head, or root of this family, was *Abraham*, the son of *Terah*, who lived in *Ur* of the *Chaldees*, beyond the *Euphrates*; his family was infected with the common contagion of idolatry, as appears from *Joshua* xxiv. 2, 3. "And *Joshua* said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood, (or river *Euphrates*;) in old time; even *Terah* the father of *Abraham*, and the father of *Nachor*: and they served other gods. And I took your father *Abraham* from the other side of the flood," &c. And the apostle *Paul* intimates as much, *Rom.* iv. 3, 4, 5. "For what saith the Scripture? *Abraham* believed God, and it was counted unto him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." *Abraham* is the person he is discoursing about; and he plainly hints, though he did not care to speak out, that even *Abraham* was chargeable with not paying due reverence and worship to God: as the word $\lambda\epsilon\iota\sigma\tau\eta\varsigma$, which we render *ungodly*, properly imports.

4. But, though *Abraham* had been an idolater; God was pleased, in his infinite wisdom and goodness, to single him out to be the head, or root of that family or nation, which he intended to separate to himself from the rest of mankind, for the fore-mentioned purposes. Accordingly, he appeared to him in his native country, and ordered him to leave it, and his idolatrous kindred; and to remove into a distant land, to which he would direct and conduct him; declaring, at the same time, his covenant, or grant of mercy to him, in these words, *Gen.* xii. 1, 2, 3. "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." So certainly did God make himself known to *Abraham*, that he was satisfied this was a revelation from the one true God; and that it was his duty to pay an implicit obedience to it. Accordingly, upon the foot of this faith, he went out, though he did not know whither he was to go.—The same covenant, or promise of blessings God afterward, at sundry times, repeated to him; particularly when it is said, *Gen.* xv. 5. "And the Lord brought him forth abroad, and said, look now towards heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be." Here again, "he believed in the Lord, and he counted it to him for righteousness." Also, *Gen.* xvii. 1—8. he repeats and established the same covenant "for an everlasting covenant to be a God unto him and his seed after him;" promising them the land of *Canaan*, for an everlasting possession; and appointing *circumcision* as a perpetual token of the certainty and perpetuity of this covenant. Thus *Abraham* was taken into God's covenant, and became entitled to the blessings it conveyed; not because he was not chargeable before God with impiety, irreligion, and idolatry; but because God, on his part, freely forgave his prior transgressions; and because *Abraham*, on his part, believed in the power and goodness of God; without which belief or persuasion, that God was both true and able to perform what he had promised, he could have paid no regard to the Divine manifestations; and consequently must have been rejected as a person altogether improper to be the head of that family which God intended to set apart to himself.

5. And as *Abraham*, so likewise his seed, or posterity, were at the same time, and before they had a being, taken into God's covenant, and entitled to the blessings of it. (*Gen.* xvii. 7. *I will establish my covenant between me and thee, and thy seed after thee, &c.*) Not all his posterity, but only those whom God intended in the promise; namely, first the nation of the *Jews*, who hereby became particularly related to God, and invested with sundry invaluable privileges; and after them the believing *Gentiles*, who were reckoned the children of *Abraham*, as they should believe in God as *Abraham* did.

6. For about two hundred and fifteen years, from the time God ordered *Abraham* to leave his native country, he and his son *Isaac*, and grandson *Jacob*, sojourned in the land of *Canaan*, under the special protection of Heaven, till infinite wisdom thought fit to send the family into *Egypt*, the then head-quarters of idolatry; with a design they should there increase into a nation; and there, notwithstanding the cruel oppression they long groaned under, they multiplied to a surprising number. At length God delivered them from the servitude of *Egypt*, by the most dreadful displays of his Almighty power; whereby he demonstrated himself to be the one true God, in a signal and complete triumph over idols, even in their metropolis; and in a country of fame and emipence among all the nations round about. Thus freed from the vilest bondage, God formed them into a kingdom, of which he himself was king; gave them a revelation of his nature and will; instituted sundry ordinances of worship, taught them the way of truth and life; set before them various motives to duty, promising singular blessings to their obedience and fidelity, and threatening disobedience and apostasy, or revolt from his government, with very heavy judgments; especially that of being

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expelled from the land of *Canaan*, and "scattered among all people, from one end of the earth unto the other," in a wretched persecuted state, *Deut.* xxviii. 63—68. *Lev.* xxvi. 3, 4, &c. Having settled their constitution, he led them through the wilderness, where he disciplined them for forty years together; made all opposition fall before them; and at last, brought them to the Promised Land.

7. Here I may observe, that God did not choose the Israelites out of any *partial regard* to that nation, nor because they were *better* than other people, (*Deut.* ix. 4, 5.) and would always observe his laws. It is plain he knew the contrary. (*Deut.* xxxi. 29. xxxii. 5, 6, 15.) It was indeed with great propriety that, among other advantages, he gave them also that of being descended from progenitors illustrious for piety and virtue; and that he grounded the extraordinary favours they enjoyed, upon *Abraham's* faith and obedience, *Gen.* xxii. 16, 17, 18. But it was not out of regard to the moral character of the *Jewish* nation that God chose them; any other nation would have served as well on that account; but as he thought fit to select one nation of the world, he selected *them* out of respect to the piety and virtue of their ancestors. *Exod.* iii. 15. vi. 3, 4, 5. *Deut.* iv. 37.

8. It should be also carefully observed, that God selected the *Israelitish* nation, and manifested himself to them by various displays of his power and goodness: not principally for their *own sakes*, to make them a happy and flourishing people; but to be subservient to his own high and great designs with regard to *all mankind*. And we shall entertain a very wrong, low, and narrow idea of this select nation, and of the dispensations of God towards it, if we do not consider it as a *beacon*, or a *light* set upon a hill, as raised up to be a public voucher of the being and providence of God, and of the truth of the revelation delivered to them in all ages, and in all parts of the world; and consequently, that the Divine scheme, in relation to the *Jewish* polity, had reference to other people, and even to *us* at this day, as well as to the *Jews* themselves. The situation of this nation, lying upon the borders of *Asia*, *Europe*, and *Africa*, was very convenient for such a general purpose.

9. It is further observable, that this scheme was wisely calculated to answer great ends under all events. If this nation continued *obedient*, their visible prosperity under the guardianship of an extraordinary Providence; would be a very proper and extensive instruction to the nations of the earth. And no doubt so; for as they were obedient, and favoured with the signal interpositions of the Divine power; their case was very useful to their neighbours. On the other hand, if they were *disobedient*, then their *calamities*, and especially their dispersions, would nearly answer the same purpose, by spreading the knowledge of the true God and of revelation, in the countries where before they were not known. And so wisely was this scheme laid at first with regard to the laws of the nation, both civil and religious; and so carefully has it all along been conducted by the Divine providence; that it still holds good, even at this day, full 3600 years from the time when it first took place; and is still of public use in confirming the truth of revelation. I mean, not only as the Christian profession, spread over a great part of the world, has grown out of this scheme; but as the *Jews* themselves, in virtue thereof, after a dispersion of about 1700 years, over all the face of the earth, every where in a state of ignominy and contempt, have, notwithstanding, subsisted in great numbers, distinct and separate from all other nations. This seems to me a *standing miracle*; nor can I assign it to any other cause, but the will and the extraordinary interposal of Heaven; when I consider that, of all the famous nations of the world, who might have been distinguished from others with great advantage, and the most illustrious marks of honour and renown, as the *Assyrians*, *Persians*, *Macedonians*, *Romans*, who all, in their turns, held the empire of the world, and were, with great ambition, the lords of mankind; yet *these*, even in their own countries, the seat of their ancient glory, are quite dissolved; and sunk into the body of mankind; nor is there a person upon earth can boast he is descended from those renowned and imperial ancestors. Whereas a small nation, generally despised, and which was, both by *Pagans* and *pretended Christians*, for many ages, harassed, persecuted, butchered, and distressed, as the most detestable of all people upon the face of the earth; (according to the prophecy of *Moses*, *Deut.* xxviii. 63, &c. see Dr. Patrick's commentary upon that place,) and which, therefore, one would imagine, every soul that belonged to it should have gladly disowned; and have been willing the odious name should be entirely extinguished: yet, I say, this hated nation has continued in a body quite *distinct and separate* from all other people, even in a state of dispersion and grievous persecution, for about 1700 years; agreeable to the prediction, *Isa.* xli. 28. "I will make a full end of *all* the nations whither I have driven thee; but I will not make a full end of thee." This demonstrates that the wisdom which so formed them into a peculiar body, and the providence which has so preserved them; that they have almost, ever since the *deluge*, subsisted in a state divided from the rest of mankind, and are still likely to do so, is not *human* but *divine*. For, no human wisdom nor power could form, or however could execute, such a vast extensive design. Thus the very being of the *Jews*, in their present circumstances, is a standing public proof of the truth of revelation.

II. The peculiar Honours and Privileges of the Jewish Nation, while they were the peculiar people of God: and the Terms signifying those Honours, explained.

10. The nature and dignity of the foregoing scheme, and the state and privileges of the *Jewish* nation, will be better understood, if we carefully observe the particular *phrases* by which their relation to God, and his favour to them, are expressed in Scripture.

11. As God, in his infinite wisdom and goodness, was pleased to prefer them before any other nation, and to single them out for the purposes of revelation, and preserving the knowledge, worship, and obedience of the true God; God is said to *choose* them, and they are represented as his *chosen* or *elect* people: *Deut.* iv. 37. vii. 6. x. 15. "The Lord had a delight in thy fathers—and he chose

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their seed after them, even you, above all people." 1 Kings iii. 8. "Thy servant is in the midst of thy people which thou hast *chosen*, a great people that cannot be numbered." 1 Chron. xvi. 13. "O ye seed of Israel his servant, ye children of Jacob his *chosen* ones." Psal. cv. 6. xxxiii. 12. "Blessed is the nation whose God is the Lord; and the people whom he hath *chosen* for his own inheritance;" cv. 43. cvi. 5. "That I may see the good of thy *chosen* or *elect*, that I may rejoice in the goodness of thy nation;" cxxxv. 4. Isai. xli. 8, 9. xliii. 20. xlv. 1, 2. xlv. 4. "For Jacob my servant's sake, and Israel mine *elect*, I have even called thee by thy name." Ezek. xx. 5. "Thus saith the Lord, In the day when I *chose* Israel, and lifted my hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt." Hence, reinstating them in their former privileges is expressed by *choosing them again*. Isai. xiv. 1, "For the Lord will have mercy on Jacob, and will yet *choose* Israel, and set them in their own land," Zech. l. 17. ii. 12.

12. The first step he took in execution of his purpose of *election*, was to rescue them from their wretched situation, in the servitude and idolatry in *Egypt*; and to carry them, through all enemies and dangers, to the liberty and happy state to which he intended to advance them. With regard to which, the language of the Scripture is—1. That he *delivered*—2. *Saved*—3. *Bought* or *purchased*—4. *Redeemed* them. Exod. iii. 8, "And I am come down to deliver them out of the hand of the Egyptians, and to bring them unto a good land." So Exod. xviii. 8, 9, 10. Judg. vi. 8, 9. Exod. vi. 6, "I am the Lord, and I will bring you from under the burdens of the Egyptians, and I will rid (*deliver*) you out of their bondage." So Exod. v. 23. 1 Sam. x. 18.

13. As God brought them out of *Egypt*, invited them to the honours and happiness of his people, and by many express declarations, and acts of mercy, engaged them to adhere to him, as their God; he is said to *call* them, and they were his *called*. Isai. xli. 8, 9, "But thou, Israel, art my servant—thou whom I have taken from the ends of the earth, and *called* thee from the chief men thereof." See ver. 2. chap. li. 2. Hos. xi. 1, "When Israel was a child, then I loved him, and *called* my son out of Egypt." Isai. xlvi. 12, "Hearken unto me, O Jacob, and Israel, my *called*."

14. And as he brought them out of the most abject slavery, and advanced them to a new and happy state of being, attended with distinguishing privileges, enjoyments, and marks of honour: he is said,—1. To *create*, *make*, and *form* them.—2. To give them *life*.—3. To have *begotten* them. Isai. xliii. 1, "But thus saith the Lord that *created* thee, O Jacob, and he that *formed* thee, O Israel, Fear not:" ver. 5, "Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west:" ver. 7, "Even every one that is called by my name; for I have *created* him for my glory; I have *formed* him; yea, I have *made* him;" ver. 15, "I am the Lord, your Holy One, the *Creator* of Israel, your King." Deut. xxxii. 6, "Do ye thus requite the Lord, O foolish people?—Hath he not *made* thee, and established thee?" Ver. 15. Psal. cxlix. 2. Isai. xxvii. 11, "It is a people of no understanding; therefore, he that *made* them will have no mercy on them; and he that *formed* them will show them no favour." xliii. 21. xlv. 1, 2, "Yet hear now, O Jacob, my servant, and Israel whom I have *chosen*, Thus saith the Lord that *made* thee and *formed* thee from the womb." Ver. 21, 24, "Thus saith the Lord thy *Redeemer*, and he that *formed* thee from the womb," &c.

15. Thus, as God *created* the whole body of the *Jews*, and made them to *live*, they received a being or existence; Isai. lxiii. 19, "We *ARE*; thou hast never ruled over them, (the heathen,) they are not called by thy name." Or rather thus; "We are of old; thou hast not ruled over them; thy Name hath not been called upon them." It is in the *Hebrew*, הוּיָנוּ חַיִּים לֹא מִשְׁמַר בָּם *hayinu chaim lo mashalla bam*; and are therefore called by the Apostle (*things that ARE*, in opposition to the *Gentiles*, who, as they were not formerly *created* in the same manner, were the *things which ARE NOT*; 1 Cor. i. 28, "God has chosen things which *ARE NOT*, to bring to nought things that *ARE*." Further—

16. As he made them *live*, and *begat* them, (1) He sustains the character of a *Father*, and (2) they are his *children*, his *sons* and *daughters*, which were born to him. Deut. xxxii. 6, "Do ye thus requite the Lord, O foolish people?—Is he not thy *father* that hath *bought* thee?" Isai. lxiii. 16. "Doubtless thou art our *Father*, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our *Father*, our *Redeemer*," &c. Jer. xxxi. 9, "For I am a *Father* to Israel, and Ephraim is my *first-born*." Mal. ii. 10, "Have we not all one *father*? hath not one God *created* us?"

17. And as the whole body of the *Jews* were the children of one Father, even of God, this naturally established among themselves the mutual and endearing relation of *brethren*, (including that of *sisters*;) and they were obliged to consider and to deal with each other accordingly. Lev. xxv. 46. Deut. i. 16. iii. 8. xv. 7, "If there be among you a poor man of one of thy brethren, thou shalt not harden thy heart, nor shut thy hand against thy poor *brother*." xvii. 15. xviii. 15. xix. 19. xxii. 1. xxiii. 19. xxiv. 14. Judg. xx. 13. 1 Kings xii. 24. [Acts xxiii. 1.] And in many other places.

18. And the relation of God, as a *Father* to the *Jewish* nation, and they his *children*, will lead our thoughts to a clear idea of their being, as they are frequently called, the *house* or *family* of God. Num. xii. 7, "My servant Moses is not so, who is faithful in all my *house*." 1 Chron. xvii. 14, "I will settle him in my *house*, and in my kingdom for ever." Jer. xii. 7, "I have forsaken my *house*, I have left my *heritage*." Hos. ix. 15, "For the wickedness of their (Ephraim's) doings I will drive them out of my *house*, I will love them no more: all their princes are revolvers." Zech. ix. 8. Psal. xciii. 5. And in other places, and perhaps frequently in the *Psalms*, xxiii. 6. xxv. 4, &c.

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19. Further; the Scripture directs us to consider the land of Canaan, as the *state* or *inheritance* belonging to this *house* or *family*. Num. xxvi. 53, *Unto these*, (namely, all the children of *Israel*,) *the land shall be divided, for an inheritance.* Deut. xxiii. 23, "That thy land be not defiled, which the Lord thy God giveth thee *for an inheritance.*" See the same in many other places.

20. Here it may not be improper to take notice that the land of *Canaan*, in reference to their trials, wanderings, and fatigues in the wilderness, is represented as their *rest*. Exod. xxxiii. 14, "My presence shall go with thee, and I will give thee *rest.*" Deut. iii. 20. xii. 9, "For ye are not yet come to the *rest*, and to the *inheritance* which the Lord your God giveth you," ver. 10. xxv. 19. Psal. xcvi. 11, "Unto whom I swear in my wrath that they should not enter into my *rest.*"

21. Thus the *Israelites* were the *house*, or family of God. Or we may conceive them formed into a nation, having the Lord *Jehovah*, the true God, at their head; who, on this account, is styled their God, Governor, Protector, or King; and they his people, *subjects*, or *servants*. Exod. xix. 6, "Ye shall be unto me a *kingdom of priests*, and a *holy nation.*" Deut. iv. 34, "Hath God essayed to go and take him a *nation* from the midst of another nation?" Isai. li. 4, "Hearken unto me, my people, and give ear unto me, my *NATION.*"

22. And it is in reference to their being a society peculiarly appropriated to God, and under his special protection and government, that they are sometimes called the *city*, the *holy city*, the *city of the Lord*, of *God*. Psal. xlvii. 4, "There is a river, the streams whereof shall make glad the *city* of our God: the holy place of the tabernacles of the Most High." ci. 8, "I will early destroy all the wicked of the land, that I may cut off all wicked doers from the *city* of the Lord." Isai. xlviii. 1, 2, "Hear ye this, O house of Jacob, which are called by the name of *Israel*: for they call themselves of the *holy city*, and stay themselves upon the God of *Israel.*"

23. Hence the whole community, or church, is denoted by the *city Jerusalem*, and sometimes by *Zion*, *Mount Zion*, the *city of David*. Isai. lxii. 1, 6, 7, "I have set watchmen upon thy walls, O *Jerusalem*, which shall never hold their peace—and give him no rest, till he establish, and till he make *Jerusalem* a praise in the earth;" xlvii. 18, 19, "I will rejoice in *Jerusalem*, and joy in my people;" lxvi. 10. Ezek. xvi. 3, 13. Joel iii. 17. Zech. i. 14. viii. 3, &c. xliii. 1. Isai. xxviii. 15, "Thus saith the Lord God, Behold, I lay in *Zion* for a foundation," &c. lxi. 3. Joel ii. 32. Obad. 17, But upon *Mount Zion* shall be deliverance," &c. ver. 21.

24. Hence also, they are said to be *written* or *enrolled* in the book of God, as being citizens invested in the privileges and immunities of his kingdom. Exod. xxxii. 32, "Yet now if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of the *book* thou hast written." Ver. 33, "And the Lord said—Whosoever hath sinned against me, him will I blot out of my *book.*" Ezek. xiii. 9.

25. And it deserves our notice: that as the other nations of the world did not belong to this *city*, *commonwealth*, or *kingdom* of God, and so were not his *subjects* and *people*, in the same peculiar sense as the *Jews*; for these reasons, they are frequently represented as *strangers*, and *aliens*, and as being *not a people*. And as they served other gods, and were generally corrupt in their morals, they have the character of enemies. Exod. xx. 10. Lev. xxv. 47, "And if a sojourner or a *stranger* wax rich by thee, and thy brother sell himself to the *stranger.*" Deut. xiv. 21, "Thou mayest sell it to an *alien.*" Isai. lxi. 5, "And *strangers* shall stand and feed your flocks, and the sons of the *alien* shall be your ploughmen." And in many other places. Deut. xxxii. 21, "I will move them to jealousy with those which are *not a people.*" Isai. vii. 8. Hos. i. 10. ii. 23, "I will say to them which were *not my people*, Thou art my people: and they shall say, Thou art *my God.*" Psal. lxxiv. 4, "Thine *enemies* roar in the midst of thy *congregation.*" lxxviii. 66. lxxxiii. 2. lxxxix. 10. Isai. xlii. 13. lix. 18.—Rom. v. 10, "When we were *enemies*, we were reconciled to God." Col. i. 21.

26. The kind and particular regards of God for the *Israelites*, and their special relation to him, is also signified by that of *husband* and *wife*; and his making a covenant with them to be their God, is called *espousals*. Jer. xxxi. 32, "Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of *Egypt*, (which my covenant they broke, although I was an *husband* unto them, saith the Lord,) iii. 20. Ezek. xvi. 31, 32. Hos. ii. 2, "Plead, (*ye children* of *Judah*, and *children* of *Israel*, chap. i. 2.) with your mother; plead, for she is not my *wife*, neither am I her *husband*;" that is, for her wickedness I have *divorced* her, (Isai. lxii. 4, 5.) Jer. ii. 2, "Go, and cry in the ears of *Jerusalem*, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine *espousals*; when thou wast after me in the wilderness, in the land that was not sown;" iii. 14, "Turn, O backsliding children, saith the Lord, for I am *married* unto you." Isai. lxii. 4, 5.

27. Hence it is that the *Jewish* church, or community, is represented as a *mother*: and particular members as her *children*. Isai. i. 1, "Thus saith the Lord, Where is the bill of your *mother's* divorcement?" &c. Hos. ii. 2, 5, "For their *mother* hath played the harlot." Isai. xlix. 17, "Thy *children*, (O *Zion*,) shall make haste," &c. Ver. 22, 25. Jer. v. 7. Ezek. xvi. 35, 36. Hos. iv. 6, "My people are destroyed for lack of knowledge—seeing thou hast forgotten the law of God, I will also forget thy *children.*"

28. Hence, also, from the notion of the *Jewish* church being a *wife* to God, her *husband*; her idolatry, or worshipping of strange gods, comes under the name of *adultery* and *whoredom*, and she takes the character of a *harlot*. Jer. iii. 8, "And I saw, when for all the causes whereby backsliding *Israel* committed *adultery*:" ver. 9, "And it came to pass, through the lightness of her *whoredom*, that she defiled the land, and committed *adultery* with stones and stocks;" xiii.

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27. Ezek. xvi. 15, xxiii. 43. Jer. iii. 6, "Backsliding Israel is gone up upon every high mountain, and under every green tree, and there has played the harlot."

29. As God exercised a singular providence over them, in supplying, guiding and protecting them, he was their shepherd, and they his flock, his sheep. Psal. lxxvii. 20. lxxviii. 52. lxxx. 1, "Give ear, O Shepherd of Israel:" Isai. xl. 11, "He shall feed his flock like a shepherd." Psal. lxxiv. 1, "O God, why hast thou cast us off for ever? Why doth thine anger smoke against the sheep of thy pasture?" lxxix. 13. xcv. 7. Jer. xiii. 17, "Mine eye shall weep sore—because the Lord's flock is carried captive." See Ezek. xxxiv. throughout; and in many other places.

30. Upon nearly the same account as God established them, provided proper means for their happiness, and improvement in knowledge and virtue, they are compared to a vine and a vineyard, and God to the husbandman, who planted and dressed it; and particular members of the community are compared to branches. Psal. lxxx. 8, "Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it:" ver. 14, "Return, we beseech thee, O Lord of Hosts; look down from heaven, behold and visit thy vine: and the vineyard which thy right hand has planted." Isai. v. 1, "Now I will sing to my well-beloved a song, touching his vineyard: my well-beloved has a vineyard in a very fruitful hill:" ver. 2, "And he fenced it," &c. ver. 7, "For the vineyard of the Lord—is the house of Israel;" Exod. xv. 17. Jer. ii. 21. Psal. lxxx. 11, "She sent out her boughs unto the sea, and her branches unto the river;" Isai. xxvii. 9, 10, 11, "By this shall the iniquity of Jacob be purged;—yet the defenced city shall be desolate—there shall the calf feed—and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding; therefore he that made them will have no mercy on them;" Jer. xi. 16, "The Lord hath called thy name a green olive tree, fair, and of goodly fruit," &c. Ezek. xvii. 6. Hos. xiv. 5, 6. Nahum ii. 2. and in many other places. (Rom. xi. 17, "And if some of the branches were broken off," &c. ver. 18, 19, "Thou wilt say then, The branches were broken off that I might be grafted in.")

31. As they were, by the will of God, set apart, and appropriated in a special manner to his honour and obedience, and furnished with extraordinary means and motives to holiness; so God is said to sanctify or hallow them. Exod. xxxi. 13, "Speak unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you, throughout your generations; that ye may know that I am the Lord, that doth sanctify you:" Ezek. xx. 12. Lev. xx. 8, "And ye shall keep my statutes, and do them; for I am the Lord which sanctify you:" xxi. 8, xxii. 9, 16, 32. Ezek. xxxvii. 28.

32. Hence it is that they are styled a holy nation, or people, and saints; Exod. xix. 6, "And ye shall be to me—a holy nation:" Deut. vii. 6, "For thou art a holy people unto the Lord thy God:" xiv. 2. xxvi. 19. xxxiii. 3. 2 Chron. vi. 41, "Let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness." Psal. xxxiv. 9, "O fear the Lord, ye his saints:" l. 5, "Gather my saints together unto me:" ver. 7, "Hear, O my people," &c. lxxxix. 2. cxlviii. 14, "He also exalteth the horn of his people, the praise of his saints; even of the children of Israel," &c.

33. Further, by his presence among them, and their being consecrated to him, they were made his house, or building, the sanctuary which he built. And this implied by his dwelling and walking amongst them. Psal. cxiv. 2, "Judah was his sanctuary, and Israel his dominion:" Isai. lvi. 3, "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people," ver. 4, "for thus saith the Lord:" ver. 5, "Even unto them will I give in my house, and within my walls, a place, and a name." Jer. xxxiii. 7, "And I will cause the captivity of Judah, and of Israel, to return, and will build them as at the first."—Amos ix. 11, "I will raise up the tabernacle of David—I will raise up its ruins, and will build it as in the days of old." Exod. xxv. 8, "And let them," the children of Israel, "make me a sanctuary; that I may dwell among them;" xxix. 45, 46, "And I will dwell among the children of Israel, and will be their God," &c. Lev. xxxvi. 11, 12, "And I will set my tabernacle among you:—And I will walk among you, and will be your God, and ye shall be my people." Numb. xxxv. 34. 2 Sam. vii. 7. Ezek. xliii. 7, 9, "And he said unto me—the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel," &c. Hence we may gather, that dwell, in such places, imports to reign; and may be applied figuratively to whatever governs in our hearts, Rom. vii. 17, 20. viii. 9, 11.

34. And not only did God, as their King, dwell among them as in his house, temple, or palace; but he also conferred upon them the honour of kings, as he redeemed them from servitude, made them lords of themselves, and raised them above other nations to reign over them: and of priests too, as they were to attend upon God, from time to time continually, in the solemn offices of religion, which he had appointed. Exod. xix. 6, "And ye shall be unto me a kingdom of priests," or a kingly priesthood. Deut. xxvi. 19, "And to make thee high above all nations—in praise, and in name, and in honour, and that thou mayest be a holy people unto the Lord thy God:" xxviii. 1. xv. 8, "For the Lord thy God bleaseth thee—and thou shalt reign over many nations." Isai. lxi. 6, "But ye (the seed of Jacob) shall be named the priests of the Lord; men shall call you the ministers of our God:"—

35. Thus the whole body of the Jewish nation were separated unto God. And as they were more nearly related to him than any other people, as they were joined to him in covenant, and felt access to him in the ordinances of worship, and in virtue of his promise, had a particular title to his regards and blessings, he is said to be near unto them, and they unto him. Exod. xxxiii. 16. Lev. xx. 24, "I am the Lord your God, who have separated you from other people:" ver. 26.

The Original and Nature of the Jewish Constitution.

1 Kings viii. 52, 53. Deut. iv. 7, "For what nation is there so great that hath God so near unto them, as the Lord our God is in all things that we call upon him for?" Psal. cxlviii. 14, "The children of Israel, a people near unto him."

36. And here I may observe, that as the *Gentiles* were not then taken into the same peculiar covenant with the *Jews*, nor stood in the same special relation to God, nor enjoyed their extraordinary religious privileges, but lay out of the commonwealth of *Israel*, they are, on the other hand, said to be *far off*. Isai. lvii. 19, "I create the fruit of the lips; peace, peace to him that is *far off*, and to him that is *near*, saith the Lord, and I will heal him." Zech. vi. 15, "And they that are *far off* shall come and build in the temple." Eph. ii. 17, "And came and preached to you, (*Gentiles*), which were *afar off*, and to them that were *nigh*," (the *Jews*.)

37. And, as God had, in all these respects, distinguished them from all other nations, and sequestered them unto himself, they are styled his *peculiar people*: Deut. vii. 6, "The Lord hath chosen thee to be a special, (or peculiar) *people*, unto himself:" xiv. 2, "The Lord hath chosen thee to be a *peculiar people* unto himself above all the nations that are upon the earth;" xxvi. 18.

38. As they were a body of men particularly related to God, instructed by him in the rules of wisdom, devoted to his service, and employed in his true worship, they are called his *congregation* or *church*. Num. xvi. 3. xxviii. 17. Josh. xxii. 17. 1 Chron. xxviii. 8, "Now therefore, in the sight of all *Israel* the *congregation*, (*the church*), of the Lord." Psal. lxxiv. 2.

39. For the same reason, they are considered as God's *possession*, *inheritance*, or *heritage*. Deut. ix. 26, "O Lord, destroy not thy people, and thine *inheritance*." Ver. 29. Psal. xxxiii. 12. cxvi. 40. Jer. x. 16. xii. 7, "I have forsaken my *house*, I have left my *heritage*. I have given the dearly beloved of my soul into the hands of her enemies." And in many other places.

§ III. Reflections on the foregoing Privileges and Honours.

40. Whether I have ranged the foregoing particulars in proper order, or given an exact account of each, let the studious of Scripture knowledge consider. What ought to be specially observed is this; that all the forementioned privileges, benefits, relations, and honours, did belong to ALL the children of *Israel* without exception. The Lord Jehovah was the *God, King, Saviour, Father, Husband, Shepherd, &c.* to them ALL. He *saved, bought, redeemed*; he *created, begot, he made, he planted, &c.* them ALL. And they were ALL his *people, nation, heritage*; his *children, spouse, flock, vineyard, &c.* They all had a right to the *ordinances* of worship, to the *promises* of God's blessing, and especially to the promise of the land of *Canaan*. ALL enjoyed the protection and special favours of God in the wilderness, till they had forfeited them: ALL ate of the *mannâ*, and ALL drank of the *water* out of the *rock, &c.* That these privileges and benefits belonged to the *whole body* of the *Israelitish* nation, is evident from all the texts I have already quoted: which he, who observes carefully, will find do all of them speak of the *whole nation*, the *whole community*; without exception.

41. And that all these privileges, honours, and advantages, were *common* to the whole nation, is confirmed by this further consideration: that they were the effect of God's *free grace*, without regard to any *prior* righteousness of theirs; and therefore they are assigned to God's love as the *spring* from whence they flowed; and the donation of those benefits is expressed by God's loving them: they are also assigned to God's mercy, and the bestowing of them is expressed by God's showing them mercy. Deut. ix. 4, 5, 6, "Speak not thou in thy heart, after that the Lord has cast them out before thee, saying, For my *righteousness* the Lord hath brought me in to possess this land.—Not for thy *righteousness*, or the *uprightness* of thy heart dost thou go to possess their land." &c. "Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy *righteousness*; for thou art a stiff-necked people."

42. Deut. vii. 7, "The Lord did not set his love upon you, nor *choose* you, because ye were more in number than any people." Verse 8, "But because the Lord *loved* you, and because he would keep the oath which he had sworn unto your fathers; hath the Lord brought you out," (of Egypt.) xxxiii. 3, "He *loved* the people." Isai. xliii. 3, 4. Jer. xxxi. 3. Hos. iii. 1. ix. 15.

43. It is on account of this general love to the *Israelites*, that they are honoured with the title of *Beloved*. Psal. lx. 5, "That thy *beloved* may be delivered, save with thy right hand, and bear me." Psal. cviii. 6. Jer. xi. 15, "What hath my *beloved* to do in my house, seeing she hath wrought lewdness with many?" xii. 7, "I have forsaken my *house*, I have given the dearly *beloved* of my soul into the hands of my enemies," (and in their present condition at this day the *Jews* are still, in a sense, *beloved*, Rom. xi. 28.) 44. Exod. xv. 13, "Thou, in thy *mercy*, hast led forth the people which thou hast redeemed," &c. Psal. xcvi. 3. Isai. liv. 10. Mic. vii. 20, "Thou shalt perform the truth to Jacob, and the *mercy* to Abraham, which thou hast sworn unto our fathers from the days of old." Luke i. 54, 55, "He hath holpen his servant *Israel*, in remembrance of his *mercy*, as he spake to our fathers, to Abraham and his seed for ever." Agreeably to this, he *showed* them mercy, as he continued them to be his people, when he might have cut them off. Exod. xxxiii. 19, "I will be gracious to whom I will be gracious, and I will *show mercy* on whom I will *show mercy*." And when, after their present state of rejection, they shall again be taken into the church, this too is expressed by their *obtaining mercy*. Rom. xi. 31.

45. In these texts, and others of the same kind, it is evident the *love* and *mercy* of God hath respect not to *particular persons* among the *Jews*, but to the *whole nation*; and therefore is to be understood of that general love and mercy whereby he singled them out to be a peculiar nation to himself, favoured with extraordinary blessings

Of their antecedent and consequent Blessings.

46. And it is with regard to this sentiment and manner of speech, that the GENTILES, who were not distinguished in the same manner, are said *not to have obtained mercy*. Hos. ii. 23, "And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."⁵

47. Further; it should be noted, as a very material and important circumstance, that all this mercy and love was granted and confirmed to the *Israelites* under the sanction of a *covenant*; the most solemn declaration and assurance, sworn to and ratified by the oath of God. Gen. xvii. 7, 8, "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xxii. 16, 17, 18, "By myself have I sworn, saith the Lord, for because thou hast done this thing, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." This covenant with Abraham was the *Magna Charta*, the basis of the Jewish constitution, which was renewed afterward with the whole nation; and is frequently referred to as the ground and security of all their blessings. Exod. vi. 3, 7, "I appeared unto Abraham, Isaac," &c. "And I have also established my covenant with them, to give them the land of Canaan. I have also heard the groaning of the children of Israel, and I have remembered my covenant, and I will take you to me for a people, and I will be to you a God." Deut. vii. 8. Psal. cv. 8, 9, 10, "He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting COVENANT." Jer. xi. 5. Esek. xvi. 8. xx. 5.

48. But, what most of all deserves our attention is this: that the Jewish constitution was a *scheme for promoting virtue*, true religion, or a good and pious life. In all the forementioned instances they were very happy. But were they to rest in them? Because these blessings were the gift of love and mercy, without respect to their righteousness or obedience: was it therefore needless for them to be obedient? or were they, purely on account of benefits already received, secure of the favour and blessing of God for ever? by no means. And that I may explain this important point more clearly, I shall distinguish their blessings into *antecedent* and *consequent*, and show, from the Scriptures, how both stand in relation to their duty.

49. *Antecedent blessings* are all the benefits hitherto mentioned, which were given by the mere grace of God, *antecedently* to their obedience, and without respect to it; but yet so that they were intended to be *motives* to obedience. Which effect if they produced, then their *election, redemption, and calling* were confirmed, and they were entitled to all their blessings, promised in the covenant; which blessings I therefore call *consequent*, because they were given only in *consequence* of their obedience. But, on the other hand, if the *antecedent* blessings did not produce obedience to the will of God; if his *chosen people*, his *children*, did not obey his voice, then they forfeited all their privileges, all their honours and relations to God, all his favours and promises, and fell under the severest threatenings of his wrath and displeasure. Thus life itself may be distinguished into, I. *Antecedent*, which God gives freely to all his creatures of his mere good will and liberality, before they can have done any thing to deserve it. II. *Consequent* life; which is the continuance of life in happy circumstances, and has relation to the good conduct of a rational creature. As he improves life *antecedent*, so he shall, through the favour of God, enjoy life *consequent*.

50. And that this was the very *end* and *design* of the dispensation of God's extraordinary favours to the *Jews*, namely, to engage them to duty and obedience; or that it was a *scheme for promoting virtue*, is clear beyond all dispute, from every part of the Old Testament. Note, I shall make ANT. stand for *antecedent* love or motives; CONS. for *consequent* love or reward; and THN. for *threatening*. Gen. xvii. 1, (ANT.) "I am God, All-sufficient, (Duty) walk thou before me, and be thou perfect." Verse 4, 8, (ANT.) "I will be a God unto thee, and thy seed after thee. And I will give unto thee and unto thy seed, the land of Canaan, and I will be their God." Verse 9, (Duty) "Thou shalt keep my covenant therefore, thou and thy seed after thee." Gen. xxii. 16, 18, (Duty) "Because thou hast done this thing, and hast not withheld thy son, thine only son, because thou hast obeyed my voice." Verse 16, 17, (CONS.) "By myself have I sworn, saith the Lord, that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed."

51. Here let it be noted, that the same blessings may be both *consequent* and *antecedent* with regard to different persons. With regard to Abraham, the blessings promised in this place, (Gen. xxii. 16, 17, 18.) are *consequent*, as they were the reward of his *obedience*, "because thou hast obeyed my voice." But with regard to his posterity, these same blessings were of the *antecedent* kind; because, though they had respect to Abraham's obedience: yet, with regard to the *Jews*, they were given freely or *antecedently* to any obedience they had performed. So the blessings of *redemption*, with regard to our Lord's obedience, are *consequent*; but with regard to us, they are of *free grace* and *antecedent*, not owing to any obedience of ours, though granted in *consequence* of Christ's obedience. Phil. ii. 8, 9, &c. Eph. i. 7. Heb. v. 8, 9. Nor doth the donation of blessings upon many in consequence of the obedience of one, at all diminish the grace, but very much recommends the wisdom that bestows them.

52. Isai. xliii. 7, 21, (ANT.) "This people have I made for myself, (Duty) they shall show forth my praise."⁶

Of their antecedent and consequent Blessings.

Jer. xiii. 11. Lev. xx. 7, 8, (*Ant.*) "I am the Lord your God, I am the Lord which sanctify you. (*Duty*) Sanctify yourselves therefore, and be ye holy, and ye shall keep my statutes, and do them." Deut. iv. 7, 8, (*Ant.*) "What nation is there so great, who hath God so nigh them, as the Lord our God is? And what nation is there so great, that hath statutes and judgments so righteous," &c. Verse 9, (*Duty*) "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen."

Verse 20, (*Ant.*) "The Lord hath taken you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are at this day." Verse 23, (*Duty*) "Take heed unto yourselves, lest ye forget the covenant of the Lord your God." Verse 24, (*Thr.*) "For the Lord thy God is a consuming fire." Verse 25, "When ye shall corrupt yourselves, and do evil in the sight of the Lord thy God." Verse 26, "I call heaven and earth to witness, that ye shall soon utterly perish from off the land."

Verse 34, (*Ant.*) "Hath God essayed to go, and take him a nation from the midst of another nation, by signs and wonders," &c. &c. Verse 39, (*Duty*) "Know therefore this day, and consider it in thy heart, that the Lord he is God in heaven above, &c. Thou shalt keep, therefore, his statutes and his commandments, (*Cons.*) that it may go well with thee, and with thy children after thee," &c.

Deut. v. 6, (*Ant.*) "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." Verse 7, (*Duty*) "Thou shalt have no other gods before me," &c. Verse 20, "O that there were such a heart in them that they would fear me and keep all my commandments always, (*Cons.*) that it might be well with them, and with their children for ever." Verse 33, (*Duty*) "You shall walk in all the ways which the Lord your God hath commanded you, (*Cons.*) that ye may live, and that it may be well with you," &c.

Chap. vi. 21, (*Ant.*) "We were Pharaoh's bondsmen, and the Lord brought us out of Egypt," &c. Verse 24, (*Duty*) "And the Lord commanded us to do all these statutes, to fear the Lord our God, (*Cons.*) for our good always, that he might preserve us alive," &c.

Chap. vii. 6, 7, 8, (*Ant.*) "Thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself; the Lord loved you and redeemed you out of the house of bondmen." Verse 9, (*Duty*) "Know therefore that the Lord thy God he is God," &c. Verse 11, "Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." Verse 12, 13, 18, (*Cons.*) "Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers. And he will love thee, and bless thee, and multiply thee," &c.

Chap. viii. 2, (*Ant.*) "Thou shalt remember all the way which the Lord thy God led thee," &c. Verse 5, "Thou shalt also consider in thy heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee." Verse 6, (*Duty*) "Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." Verse 11, "Beware that thou forget not the Lord thy God," &c. Verse 19, (*Thr.*) "and it shall be, if thou do at all forget the Lord thy God, and walk after other gods, I testify against you this day, that ye shall surely perish."

Chap. x. 15, (*Ant.*) "The Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people." Verse 12, 16, (*Duty*) "Circumcise therefore the foreskin of your heart," &c.

Verse 22, (*Ant.*) "Thy fathers went down into Egypt, with threescore and ten persons, and now the Lord thy God hath made thee as the stars of heaven for multitude." Chap. xi. 1, (*Duty*) "Therefore shalt thou love the Lord thy God, and keep his charge," &c. Verse 13, "And it shall come to pass, if ye shall hearken diligently unto my commandments," &c. Verse 14, (*Cons.*) "That I will give you the rain of your land," &c. Verse 26, "Behold, I set before you this day a blessing and a curse. A blessing, if you obey the commandments of the Lord; and a curse, if ye will not obey," &c. Chap. xii. 23, (*Duty*) "Observe and hear all these words which I command thee, (*Cons.*) that it may go well with thee and thy children after thee for ever, when thou hast done that which is good and right in the sight of the Lord thy God."

Chap. xiii. 17, 18. xv. 4, 5. xxvii. 9, (*Ant.*) "Take heed and hearken, O Israel, this day thou art become the people of the Lord thy God." Verse 10, (*Duty*) "Thou shalt therefore obey the voice of the Lord thy God, and do his commandments," &c. Chap. xxviii. 1, "And it shall come to pass, if thou hearken diligently unto the voice of the Lord thy God, to observe and to do his commandments, (*Cons.*) That the Lord will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city," &c. Verse 15, (*Thr.*) "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe and to do all his commandments, and his statutes, that all these curses shall come upon thee and overtake thee," &c. Verse 45, "Moreover, all these curses shall come upon thee till thou be destroyed, because thou hearkenest not unto the voice of the Lord thy God." Chap. xxix. 2, 10. xxx. 15, 18, (*Duty*) "See, I have set before you this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, (*Cons.*) that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. (*Thr.*) But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away and worship other gods, and serve them, I denounce unto you this day that ye shall surely perish."

§3. Whosoever peruses the first sixteen, and the 28th, 29th, 30th, 31st, and 32d chapters of *Deuteronomy*, will clearly see, that all the privileges, honours, instructions, protections, &c. which were given them as a select body of men, were intended as *motives* to obedience; which, if thus

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wisely improved, would bring upon them still further blessings. Thus God drew them to duty and virtue by his loving kindness. Jer. xxxi. 3, "He drew them with cords of a man," such considerations as are apt to influence the rational nature, "and with the bands of love," Hos. xi. 4. But if they were disobedient, and did not make a right use of God's benefits and favours, then they were subjected to a curse, and should perish. And this is so evident from this single book, that I shall not need to heap together the numerous quotations which might be collected from other parts of Scripture, particularly the prophetic writings. Only I may further establish this point by observing—that, in fact, though all the Israelites in the wilderness were the people, children and chosen of God; all entitled to the Divine blessing, and partakers of the several instances of his goodness; yet, notwithstanding all their advantages and honours, when they were disobedient to his will, distrustful of his power and providence, or revolted to the worship of idol gods, great numbers of them fell under the Divine vengeance, Exod. xxxii. 8, 27, 28. Num. xi. 4, 5, 6, 33. xvi. 2, 3, 32, 35, 41, 49. xxi. 5, 6. And though they had all a promise of entering into the land of Canaan, yet the then generation, from twenty years old and upwards, for their unbelief, were, by the righteous judgment of God, excluded from the benefit of that promise; they forfeited their inheritance, and died in the wilderness, Num. xiv. 28—36. Hebr. iii. 7, &c.

53. From all this it appears, that all the high privileges of the Jews, before mentioned, and all the singular relations in which they stood to God, as they were saved, bought, redeemed by him; as they were his called and elect; as they were his children whom he begot, created, made and formed, his sons and daughters, born to him; his heritage, church, house, and kingdom; his saints, whom he sanctified; his vine or vineyard, which he planted; his sheep and flock: I say these, and such like honours, advantages, and relations, as they are assigned to the whole body, do not import an absolute, final state of happiness and favour of any kind; but are to be considered as displays, instances, and descriptions of God's love and goodness to them, which were to operate as a mean, a moral mean, upon their hearts. They were, in truth, motives to oblige and excite to obedience; and only when so improved, became final and permanent blessings: but neglected, or misimproved, they were enjoyed in vain, they vanished and came to nothing; and wicked Israelites were no more the objects of God's favour than wicked heathens. Amos, ix. 7. speaking of corrupt Jews, "Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord."⁷⁴

54. And, upon the whole, we may from the clearest evidence conclude, that the selecting the Jewish nation from the rest of the world, and taking them into a peculiar relation to God, was a scheme for promoting true religion and virtue in all its principles and branches, upon motives adapted to rational nature; which principles and branches of true religion are particularly specified in their law. And to this end, no doubt, every part of their constitution, even the ceremonial, was wisely adapted, considering their circumstances, and the then state of the world.

55. The love of God, as it was the foundation and original of this scheme, so it was the prime motive in it. God began the work of salvation among them antecedently to any thing which they might do, on their part, to engage his goodness. They did not first love God, but God first loved them; their obedience did not first advance towards God; but his mercy first advanced towards them, and saved, bought, redeemed them, took them for his people, and gave them a part in the blessings of his covenant. And as for his displeasure, they were under that only consequentially; or after they had neglected his goodness, and abused the mercy and means, the privileges and honours, which they enjoyed. This, I think, must appear very evident to any one who closely and maturely deliberates upon the true state of the Jewish church.

Thus, and for those ends, not excluding others before or afterward mentioned, the Jewish constitution was erected.

§ IV..The Jewish Peculiarity not prejudicial to the rest of Mankind—The Jewish Economy being established for the Benefit of the World in general.

56. But although the Father of mankind was pleased, in his wisdom, to erect the foregoing scheme, for promoting virtue, and preserving true religion in one nation of the world, upon which he conferred particular blessings and privileges; this was no injury nor prejudice to the rest of mankind. For, as to original favours, or external advantages, God, who may do what he pleases with his own, bestows them in any kind or degree, as he thinks fit. Thus he makes a variety of creatures; some angels in a higher sphere of being, some men in a lower. And among men he distributes different faculties, stations, and opportunities in life. To one he gives ten talents, to another five, to another two, and to another one, severally as he pleases; without any impeachment of his justice, and to the glorious display and illustration of his wisdom. And so he may bestow different advantages and favours upon different nations, with as much justice and wisdom as he has placed them in different climates, or vouchsafed them various accommodations and conveniences of life. But, whatever advantages some nations may enjoy above others, still God is the God and Father of all: and his extraordinary blessings to some are not intended to diminish his regards to others. He erected a scheme of polity and religion for promoting the knowledge of God, and the practice of virtue in one nation; but not with a design to withdraw his

⁷⁴ It must, however, be observed, that these titles, privileges, &c. imported spiritual blessings; and especially a Divine influence in, and gracious work upon the soul, changing and renewing the heart and affections; without which obedience to the Divine will, it would have been impossible: therefore, formed, created, redeemed, begotten, sanctified, &c. were to be considered by them, as they are to us, significant of that change which is to take place in the heart by the grace of God, producing that obedience which is commanded in his word!

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goodness or providential regards from the rest. God has made a variety of soils and situations; yet he cares for every part of the globe; and the inhabitants of the *North Cape*, where they conflict a good part of the year with *night* and extreme *cold*, are no more neglected by the universal Lord, than those who enjoy the perpetual summer and pleasures of the *Canary Isles*. At the same time that God chose the children of *Israel* to be his peculiar people, in a special covenant, he was the God of the rest of mankind; and regarded them as the objects of his care and benevolence. Exod. xix. 5, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a *peculiar treasure unto me* above all people: $\text{אשר לי ולי} \text{אל}$ ALTHOUGH all the earth is mine." So it should be rendered. Deut. x. 14, 15, "Behold the heaven and the heaven of heavens is the Lord's thy God, the *earth with all that therein is*. Only the Lord had a delight in thy fathers, to *love* them, and he *chose* their seed after them, even you above all people, as it is this day." Verse 17, 18, "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which *regardeth not persons*, (or is no respecter of persons, Acts x. 34. through partiality to one person, or one nation, more than another,) *nor taketh reward*. He doth execute the judgment of the fatherless and widow, and LOVETH THE STRANGER, in giving him food and raiment." A *stranger* was one who was of any other nation beside the *Jewish*. Psal. cxlvi. 9, "The Lord preserveth the STRANGERS." viii. 1. xix. 1, 2, 3, 4. xxiv. 1. xxxiii. 5, "The *EARTH* is full of the goodness of the Lord." Verse 8, "Let *ALL* the earth fear the Lord; let *ALL* the inhabitants of the world stand in awe of him." Verse 12, "Blessed is the nation whose God is the Lord, and the people whom he has *chosen* for his own *inheritance*." Verse 13, "The Lord looketh from heaven; he beholdeth *ALL* the sons of men. From the place of his habitation he looketh upon *ALL* the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works." xlvii. 2, 8, "The Lord most high is a great king over *ALL* the earth. God reigneth over the *heathen*." lxvi. 7. cvii. 8, 15, 21. cxlv. 9, "The Lord is good to *ALL*, and his tender mercies are over *ALL* his works." Many more passages might be brought out of the Scriptures of the Old Testament to show that *all the nations of the earth* were the objects of the Divine care and goodness, at the same time that he vouchsafed a *particular* and extraordinary providence towards the *Jewish* nation.

57. And agreeably to this, the *Israelites* were required to exercise all benevolence to the *Gentiles*, or *Strangers*, to abstain from all injurious treatment, to permit them to dwell peaceably and comfortably among them, to partake of their blessings, to incorporate into the same happy body, if they thought fit; and to join in their religious solemnities. Exod. xxii. 21, "Thou shalt neither vex a *stranger*, nor oppress him." xxii. 9, 12. Lev. xix. 10, "Thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and *stranger*: I am the Lord your God." xxiii. 22. xxx. 33, 34, "And if a *stranger* sojourn with thee in your land, ye shall not vex him. But the *stranger* that dwelleth with you, shall be unto you as one born amongst you, and thou shalt love him as thyself." xxv. 35, "And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him: yea, though he be a *stranger* or a *sojourner*, that he may live with thee." Numb. xv. 14, 15, "And if a *stranger* sojourn with you, or *whosoever* be among you in your generations, and will offer an offering made by fire of a sweet savour unto the Lord; as ye do so shall he do. One ordinance shall be both for *you* of the congregation, and also for the *stranger* that sojourneth with you, an ordinance for ever in your generations; as ye are, so shall the *stranger* be, before the Lord." Deut. xxvi. 11, 12, "And thou shalt rejoice in every good thing, which the Lord thy God hath given unto thee, and unto thy house, thou, and the Levite, and the *stranger* that is among you." Ezek. xxii. 7, 29.

58. And not only were they required to treat *strangers*, or men of other nations, with *kindness* and *humanity*; but it appears, from several parts of Scripture, that the whole *Jewish* dispensation had respect to the nations of the world. Not, indeed, to bring them all into the *Jewish* church, (that would have been impracticable, as to the greatest part of the world,) but to spread the knowledge and obedience of God in the earth. Or, it was a scheme which was intended to have its good effects beyond the pale of the *Jewish* enclosure, and was established for the benefit of all mankind. Gen. xii. 3, "And in thee (*Abraham*) shall all families of the earth be blessed." xxii. 18, "And in thy seed shall all nations of the earth be blessed." Exod. vii. 5, "And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt, and bring out the children of *Israel*." ix. 16, "And indeed for this very cause have I raised thee (*Pharaoh*) up, for to show in thee my power, and that my name may be declared throughout all the earth." xv. 14. Lev. xxxvii. 45. Numb. xiv. 13, 14, 15.

59. But though the *Jewish* peculiarity did not exclude the rest of the world from the care and beneficence of the universal Father; and though the *Jews* were commanded to exercise benevolence towards persons of other nations; yet about the time when the Gospel was promulgated, the *Jews* were greatly elevated on account of their distinguishing privileges: they looked upon themselves as the only favourites of heaven, and regarded the rest of mankind with a sovereign contempt, as nothing, as abandoned of God, and without a possibility of salvation; unless they should incorporate, in some degree or other, with their nation. Their constitution, they supposed, was established for ever, never to be altered, or in any respect abolished. They were the true and only church, out of which no man could be accepted of God: and, consequently, unless a man submitted to the law of *Moses*, how virtuous or good soever he were, it was their belief, he could not be saved. He had no right to a place in the church, nor could hereafter obtain life.

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V. The Jewish Peculiarity was to receive its Perfection from the Gospel.

60. But the *Jewish* dispensation, as peculiar to that people, though *superior* to the mere light of nature, which it supposed and included, was but of a temporary duration, and of an inferior and imperfect kind, in comparison of that which was to follow, and which God, from the beginning, (when he entered into covenant with *Abraham*, and made the promise to him,) intended to erect, and which he made several declarations under the Old Testament that he would erect, in the proper time, as successive to the *Jewish* dispensation; and, as a superstructure, perfective of it. And, as the *Jewish* dispensation was erected by the ministry of a much nobler hand, even that of the Son of God, the *Messiah*, the foreordained before the world was made, promised to *Abraham*, foretold by the *prophets*, and even expected by the *Jews* themselves; though under no just conceptions of the end of his coming into the world. He was to assume, and live in a human body, to declare the truth and grace of God more clearly and expressly to the *Jews*, to exhibit a pattern of the most perfect *obedience*; and to be obedient even unto death in compliance with the will of God.* When Christ came into the world, the *Jews* were ripe for destruction; but he published a general indemnity for the transgressions of the former covenant, upon their repentance; and openly revealed a future state, as the true Land of Promise, even eternal life in heaven. Thus he confirmed the former covenant with the *Jews*, as to the favour and blessing of God; and enlarged, or more clearly explained it, as to the blessings therein bestowed; instead of an earthly *Canaan*, revealing the resurrection of the dead, and everlasting happiness and glory in the world to come.

61. That the Gospel is the *Jewish* scheme enlarged and improved, will evidently appear if we consider that we *Gentiles*, believing in *Christ*, are said to be incorporated into the same body with the *Jews*; and that believing *Jews* and *Gentiles* are now become one, one flock, one body in *Christ*. John x. 16, "And other sheep I have which are not of this (the *Jewish*) fold; them also I must bring, and they shall hear my voice, and there shall be one flock, (so the word *ovium* signifies, and so our translators have rendered it in all the other places where it is used in the New Testament. See Matt. xxvi. 31. Luke ii. 8. 1 Cor. ix. 7. And here also it should have been translated *flock*, (not *fold*), and one shepherd." 1 Cor. xii. 13, "By one Spirit we are all baptized in one body, whether we be *Jews* or *Gentiles*." Gal. iii. 28, "There is neither *Jew* nor *Greek*, there is neither bond nor free, there is neither male nor female; for ye are all one in *Christ Jesus*;" that is, under the Gospel dispensation. Eph. ii. 14, 15, 16, "For he is our peace, who has made both (*Jews* and *Gentiles*) one, and has broken down the middle wall of partition between us, (*Jews* and *Gentiles*.) Having abolished by his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

62. And that this union or coalition between believing *Jews* and *Gentiles*, is to be understood of the believing *Gentiles* being taken into that church and covenant in which the *Jews* were before the Gospel dispensation was erected; and out of which the unbelieving *Jews* were cast, is evident from the following considerations:

63. First, that *Abraham*, the head or root of the *Jewish* nation, is the Father of us all. Rom. iv. 16, 17, "Therefore it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed; not to that only which is of the law, (the *Jews*) but to that also which is of the faith of *Abraham*, (the believing *Gentiles*) who is the father of us all, (as it is written, I have made thee a father of many nations,) before him whom he believed," that is to say, in the account and purpose of God, whom he believed, he is the father of US ALL. *Abraham*, when he stood before God and received the promise, did not, in the account of God, appear as a private person, but as the father of us all; as the head and father of the whole future church of God, from whom we were all, believing *Jews* and *Gentiles*, to descend; as we were to be accepted, and interested in the divine blessing and covenant after the same manner, as he was; namely, by faith. Gal. iii. 6, &c. "Even as *Abraham* believed God, and it was accounted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of *Abraham*. For the Scripture, foreseeing that God would justify," would take into his church and covenant, "the heathen through faith, preached before the Gospel unto *Abraham*, saying, In thee shall all nations be blessed. So then they which be of faith," (of what country soever they are, heathens as well as *Jews*), "are blessed" (justified, taken into the kingdom and covenant of God,) "together with believing *Abraham*," (and into that very covenant which was made with him and his seed.†) In this covenant were the *Jews* during the whole period, from *Abraham* to *Moses*, and from *Moses* to *Christ*. For the covenant with *Abraham* was with him, and with his seed after him, Gen. xvii. 7. "To *Abraham* and his seed were the promises made," Gal. iii. 16. And the apostle in the next verse tells us, that (the promises or) "the covenant that was confirmed before of God in *Christ*, the law which was (given by *Moses*) four hundred and thirty years after, could not disannul, that it should make the promise (or covenant with *Abraham*) of none effect;" consequently, the *Jesse*, during the whole period of the law, or *Mosaic* dispensation, were under the covenant with *Abraham*; and into that same covenant the apostle argues, Rom. iv. and Gal. iii. that the

* Yes, and thus to become a sacrifice for sin, that those who believe in him might have redemption in his blood. This is the light in which the New Testament places the death of *Christ*. A. C.

† Being justified does not merely signify being taken into covenant, so as to be incorporated with the visible church of God; it is used repeatedly by St. Paul, to signify that act of God's mercy whereby a penitent sinner, believing on *Christ* as a sacrifice for sin, has his transgressions forgiven for *Christ*'s sake. Rom. v. 1, &c. A. C.

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believing *Gentiles* are taken. For which reason he affirms that they are *no more strangers and foreigners, but fellow-citizens with the saints*, that is, the patriarchs, &c. And that the great mystery, not understood in other ages, was this, "That the *Gentiles* should be fellow-heirs, and of the same body" with his church and children, the *Jews*, Eph. ii. 19. iii. 5, 6.

64. *Secondly*. Agreeably to this sentiment, the believing *Gentiles* are said to partake of all the spiritual privileges which the *Jews* enjoyed, and from which the unbelieving *Jews* fell; and to be taken into that kingdom and church of God, out of which they were cast. Several of the parables of our Lord are intended to point out this fact. And many passages in the Epistles directly prove it.

65. Matt. xx. 1—16. In this parable the vineyard is the *kingdom of heaven*, into which God, the *householder*, hired the *Jews* early in the morning; and into the same vineyard he hired the *Gentiles* at the *eleventh hour*, or an hour before sunset.

66. Matt. xxi. 33—34. The *husbandmen* to whom the vineyard was first let, were the *Jews*; to whom God first sent *his servants*, the prophets, ver. 34—36. and at last he sent his Son, whom they slew, verse 37—39. and then the vineyard was let out to *other husbandmen*; which our Saviour clearly explains, verse 43, "Therefore I say unto you, (*Jews*) the kingdom of God shall be taken from you, and given to a nation (*the believing Gentiles*), bringing forth the fruits thereof." Hence it appears, that the very same *kingdom of God*, which the *Jews* once possessed, and in which the ancient prophets exercised their ministry, one after another, is now in *our* possession; for it was taken from *them*, and given to us.

67. Rom. xi. 17—24. The church or *kingdom of God* is compared to an *olive-tree*, and the members of it to the *branches*. "And if some of the branches (*the unbelieving Jews*) be broken off, and thou," Gentile Christian, "wert grafted in among them, and with them partake of the root and fatness of the olive-tree;" that is, the Jewish church and covenant. Ver. 24, "For if thou," Gentile Christian, "wert cut out of the olive-tree, which is wild by nature, and wert grafted, contrary to nature, into the good olive-tree," &c.

68. 1 Pet. ii. 7, 8, 9, 10, "Unto you, *Gentiles*, who believe, he (*Christ*) is an honour, *τῆς*, but unto *them* which be disobedient, (*the unbelieving Jews*), the stone which the builders disallowed, the same is made the head of the corner, and also a stone of stumbling, and a rock of offence.* They stumble at the word, being disobedient, whereunto also they were appointed." (They are fallen from their privileges and honour, as God appointed they should in case of their unbelief.) "But ye" (*Gentiles*), are raised into the high degree from which they are fallen, and so "are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of the *heathenish* darkness into his marvellous light."

69. *Thirdly*. The *Jews* vehemently opposed the admission of the uncircumcised *Gentiles* into the kingdom and covenant of God, at the first preaching of the Gospel. But if the *Gentiles* were not taken into the same church and covenant, in which the *Jewish* nation had so long gloried, why should they so zealously oppose their being admitted into it? Or why so strenuously insist that they ought to be circumcised in order to their being admitted? For what was it to them if the *Gentiles* were called and taken into another kingdom and covenant, distinct, and quite different from that which they would have confined wholly to themselves, or to such only as were circumcised? It is plain the *Gentiles* might have been admitted into *another* kingdom and covenant, without any offence to the *Jews*; as they would still have been left in the sole possession of their ancient privileges. And the apostles could not have failed of using this as an argument to pacify their incensed brethren, had they so understood it. But seeing they never gave the least intimation of this, it shows they understood the affair as the unbelieving *Jews* did, namely, that the *Gentiles*, without being circumcised, were taken into the kingdom of God, in which they and their forefathers had so long stood.

70. *Fourthly*. It is upon this foundation, namely, that the believing *Gentiles* are taken into that church and kingdom in which the *Jews* once stood, that the apostles drew parallels, for caution and instruction, between the state of the ancient *Jews* and that of the Christians. 1 Cor. x. 1—13. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses, and did all eat of the same spiritual meat, and did all drink of the same spiritual drink; but with many of them God was not well pleased: for they were overthrown in the wilderness. Now those things were our examples, to the intent we should not lust after evil things as they also lusted. Neither be ye idolaters, as were some of *them*; neither let us provoke Christ, as some of *them* provoked," &c. Hebr. iii. 7, &c. "Wherefore as the Holy Ghost saith, To-day,† when or while you hear his voice, harden not your hearts as in the day of temptation in the wilderness, when your fathers tempted me, wherefore I was grieved with that generation, and swore in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief." Chap. iv. 1, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Verse 2, "For unto us hath the Gospel been preached, as well as to *them*," that is, we have the joyful promise of a happy state, or of *entering into rest*, as well as the

* We render this passage thus, a stone of stumbling and rock of offence, even to them which stumble at the word, being disobedient, &c. as if it were one continued sentence. But thus, violence is done to the text, and the apostle's sense is thrown into obscurity and disorder, which is restored by putting a period after *offence*, and beginning a new sentence, thus, they stumble at the word, &c. For observe, the apostle runs a double *antithesis* between the unbelieving *Jews* and believing *Gentiles*.

† *Σήμερον* εἰς τὴν ἑσπέρα αὐτοῦ ἀναοῦρα. EAN, if, should here be rendered *When*; as it is rendered 1 John iii. 2. and as it should have been rendered John xii. 32. xiv. 3. xvi. 7. 2 Cor. v. 1. In like manner the participle *ἰδωθῆναι* im. Paul. xcv. 7. (whence the place is quoted,) should have been translated *When* or *While*. For it is translated *When*, 1 Sam. xv. 17. Prov. iii. 24. iv. 12. Job vii. 4. 17ii. 16. Psal. i. 18. and might have been so translated in other places.

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Jews of old. Verse 11, "Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief."

71. *Fifthly*. Hence also the Scriptures of the Old Testament are represented as being written for our use and instruction, and to explain our dispensation as well as *theirs*. Matt. v. 17, "Think not that I am come to destroy the *law* and the prophets; I am not come to destroy but to fulfil." And when our Saviour taught his disciples the things pertaining to his kingdom, he *opened to them the Scriptures*, which were then no other than the *Old Testament*. Luke iv. 17—22. xviii. 31. xxiv. 27, "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself." Ver. 45, "Then opened he their understanding that they might understand the Scriptures." Thus the apostles were instructed in the things pertaining to the Gospel dispensation. And always in their sermons in the *Acts*, they confirm their doctrine from the Scriptures of the Old Testament. And in their *Epistles* they not only do the same, but also expressly declare, that those Scriptures were written as well for the benefit of the *Christian* as the *Jewish* church. Rom. xv. 4. After a quotation out of the Old Testament, the apostle adds, "for whatsoever things were written *beforetime* were written for our learning; that we through patience and comfort of the Scriptures might have hope." 1 Cor. ix. 9, "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Ver. 10, "For our sakes no doubt, this is written." 1 Cor. x. 11. "Now all these things," (namely, the before-mentioned privileges, sins and punishments of the ancient *Jews*;) "happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the earth are come." 2 Tim. iii. 16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

72. *Sixthly*. Agreeably to this notion, that the believing *Gentiles* are taken into that church or kingdom, out of which the unbelieving *Jews* are cast, the Christian church, considered in a body, is called by the same general name as the church under the Old Testament. *Israel* was the general name of the *Jewish* church, so also of the *Christian*. Gal. vi. 16, "As many as walk according to this rule, peace be on them, and mercy, and upon the *Israel* of God." Rev. vii. 3, 4, Speaking of the Christian church, the angel said, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the *servants* of our God in their foreheads. And I heard the number of them that were sealed: and there were sealed a hundred and forty and four thousand, of all the tribes of the children of *Israel*." Rev. xxi. 10—13, "He showed me that great city, the holy Jerusalem, (the Christian church,) having the glory of God,—and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of *Israel*," as comprehending the whole church. Ver. 14, "And the wall of the city had twelve foundations, and in them the names of the twelve *apostles* of the *Lamb*." *Jews* was another running title of the church in our Saviour's time, and this is also applied to *Christians*. Rev. ii. 8, 9, "And unto the angel of the (Christian) church in Smyrna, write, I know thy works, and tribulation, and poverty; and I know the blasphemy of them who say they are *Jews*," members of the church of *Christ*, "and are not, but are the synagogue of Satan." And again chap. iii. 9.

¶ VI. The particular Honours and Privileges of Christians; and the Terms signifying these Honours explained.

73. *Seventhly*. In conformity to this sentiment, (namely, that the believing *Gentiles* are taken into that church, covenant, and kingdom, out of which the unbelieving *Jews* were cast,) the state, membership, privileges, honours, and relations of professed *Christians*, particularly of believing *Gentiles*, are expressed by the same phrases with those of the ancient Jewish church; and, therefore, unless we admit a very strange abuse of words, must convey the same general ideas of our present state, membership, privileges, honours, and relations to God, as we are professed *Christians*. For instance,

74. I. As God chose his ancient people the *Jews*, and they were his *chosen* and *elect*, so now the whole body of *Christians*, *Gentiles* as well as *Jews*, are admitted to the same honour; as they are selected from the rest of the world, and taken into the kingdom of God, for the knowledge, worship, and obedience of God, in hopes of eternal life. Rom. viii. 33, "Who shall lay any thing to the charge of God's *elect*?" &c. Eph. i. 4, "According as he hath *chosen* us," (*Gentiles*, chap. ii. 11,) "in him before the foundation of the world, that we should be holy, and without blame before him in love." Col. iii. 12, "Put on, therefore, (as the *elect* of God, holy and beloved,) bowels of mercies," &c. 2 Thess. ii. 13, "But we are bound to give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning *chosen* you to salvation, through sanctification of the Spirit, and belief of the truth." Tit. i. 1, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's *elect*, and the acknowledging of the truth which is after godliness." 2 Tim. ii. 10, "Therefore I endure all things for the *elect's* sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory." 1 Pet. i. 1, 2, "Peter to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, *elect*, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." ii. 9, "Ye (*Gentiles*) are a *chosen* generation," &c. v. 13, "The church that is at *Babylon*, *elect*d together with you, saluteth you."

75. II. The first step which the goodness of God took in execution of his purpose of *election*, with regard to the *Gentile* world, was to rescue them from their wretched situation in the sin and

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idolatry of their heathen state, (by sending his Son Jesus Christ into the world to die for mankind, and thus) to bring them into the light and privileges of the Gospel. With regard to which, the language of Scripture is, 1st. That he delivered, 2d. Saved, 3d. Bought or purchased, 4th. Redeemed them. i. 4, "Who gave himself for our sins, that he might deliver us from this present evil world," the vices and lusts in which the world is involved. Col. i. 12, 13, "Giving thanks to the Father, who has delivered us from the power of (heathenish) darkness," (Acts xxvi. 18. 1 Pet. ii. 9. Eph. iv. 18. v. 8,) "and translated us into the kingdom of his dear Son." And thus, consequently, we are delivered from the wrath to come," 1 Thess. i. 10.

76. 1 Cor. i. 18, "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." vii. 16, "What knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" that is, convert her to the Christian faith. x. 33, "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." Eph. ii. 8, "For by grace are you saved through faith." 1 Thess. ii. 16, "The Jews forbid us to speak to the Gentiles that they might be saved." 1 Tim. ii. 4, "Who will have all men to be saved, and to come unto the knowledge of the truth." 2 Tim. i. 9, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace." In this general sense, saved is in other places applied to both *Jews* and *Gentiles*; particularly to the *Jews*. Rom. ix. 27. x. 1. xi. 26. Hence God is styled our Saviour. Tit. iii. 4, 5, "But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us." 1 Tim. i. 1, "Paul, an apostle of Jesus Christ, by the commandment of God our Saviour." ii. 3. Tit. i. 3. Rom. xi. 11, "Through their (the Jews) fall salvation is come to the Gentiles." And as this salvation is by Jesus Christ, he also is frequently called our Saviour.

77. Acts xx. 28, "Feed the church of God, which he has purchased with his own blood." 1 Cor. vi. 20, "And ye are not your own; for ye are bought with a price." vii. 23, "Ye are bought with a price." 2 Pet. ii. 1, "False prophets shall bring in damnable heresies, even denying the Lord that bought them." Rev. v. 9, "Thou wast slain, and hast redeemed (bought) us to God by thy blood out of every kindred, and tongue, and people, and nation."

78. Tit. iii. 14, "Who gave himself for us, that he might redeem us from all iniquity." 1 Pet. i. 18, "Ye were not redeemed with corruptible things, as silver and gold, from your vain (heathenish) conversation, redeemed by tradition from your fathers; but with the precious blood of Christ." And at the same time he redeemed or bought us from death, or the curse of the law. Gal. iii. 13. And the Jews, in particular, from the law, and the condemnation to which it subjected them. Gal. iv. 5. Hence frequent mention is made of the redemption, which is in Jesus Christ, Rom. iii. 24. 1 Cor. i. 30. Ephes. i. 7. Col. i. 14. Hebr. ix. 12, 15. Hence also Christ is said to give himself a ransom for us. Matt. xx. 28. Mark x. 45. 1 Tim. ii. 6, "Who gave himself a ransom for all."—That is, that he might redeem them unto God by the sacrificial shedding of his blood.

79. III. As God sent the Gospel to bring Gentiles, Christians, out of heathenism, and invited and made them welcome to the honours and privileges of his people, he is said to call them, and they are his called. Rom. i. 6, 7, "Among whom are ye also called of Jesus Christ." "To all that are at Rome called saints"—viii. 28. 1 Cor. i. 9, "God is faithful, by whom ye were called into the fellowship of his Son"—viii. 20. Gal. i. 6, "I marvel that ye are so soon removed from him that called you"—v. 13. Ephes. iv. 1, "I beseech you that ye walk worthy of the vocation wherewith ye are called." iv. 4. 1 Thess. ii. 12, That "ye walk worthy of God, who hath called you unto his kingdom and glory"—iv. 7, "God hath not called us unto uncleanness, but unto holiness." 2 Tim. i. 9, "Who hath saved us, and called us with a holy calling; not according to our works." &c. 1 Pet. i. 15, "But as he which hath called you is holy, so be ye holy in all manner of conversation"—ii. 9, "Ye," Gentile Christians, "are a chosen generation,—to show forth the praises of him who hath called you out of darkness into his marvellous light."

80. Note—The Jews also were called. Rom. ix. 24, "Even us, whom he has called, not of the Jews only, but also of the Gentiles." 1 Cor. i. 24. vii. 18, "Is any man called, being circumcised"—Hebr. ix. 15. But the calling of the Jews must be different from that of the Gentiles. The Gentiles were called into the kingdom of God as strangers and foreigners, who had never been in it before. But the Jews were then subjects of God's kingdom under the old form; and therefore could be called only to submit to it, as it was now modelled under the Messiah. Or they were called to repentance, to the faith, allegiance, and obedience of the Son of God, and to the hope of eternal life through him; whom rejecting, they were cast out of God's peculiar kingdom.

81. IV. And as we stand in the relation of children to the God and Father of our Lord Jesus Christ; hence it is that we are his brethren, and he is considered as the First-Born among us. Matt. xxviii. 10. John xx. 17, "Jesus saith, Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." Hebr. ii. 11, 17. Rom. viii. 29, "That he might be the first-born among many brethren."

82. V. And the relation of God, as a father, to us Christians, who are his children, will lead our thoughts to a clear idea of our being, as we are called, the house or family of God, or of Christ. 1 Tim. iii. 15, "But if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the church of the living God." Heb. iii. 6, "But Christ, as a Son over his own house; whose house are we, (Christians,) if we hold fast the confidence and rejoicing of the hope firm unto the end." Hebr. x. 21, "And having a great high-priest over the house of God," &c. 1 Pet. ix. 17, "For the time is come that judgment must begin at the house of God." (that is, when the Christian church shall undergo sharp trials and sufferings;) "and if it first begin at us"

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Christians, who are the house or family of God, "what shall the end be of them that obey not the Gospel?" that is, of the infidel world, who lie out of the church. See Rom. i. 5. xv. 13. 1 Pet. i. 22. Eph. ii. 19, "We are of the household (domestics), of God." iii. 14, 15, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," &c.

83. VI. Further; as the land of *Canaan* was the estate, or inheritance, belonging to the Jewish family, or house; so the heavenly country is given to the Christian house, or family, for their inheritance. Acts xx. 32, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Col. ii. 24, "Knowing that of the Lord ye shall receive the reward of the inheritance." Hebr. ix. 15, "He is the mediator of the New Testament, that they which are called might receive the promise of eternal inheritance." 1 Pet. i. 4, "God has begotten us again—to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us." Hence we have the title of heirs. Titus iii. 7, "That being justified by his grace, we should be made heirs according to the hope of eternal life." James i. 5, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he has promised to them that love him?" See Rom. viii. 17. 1 Pet. iii. 7.

84. And as *Canaan* was considered as the rest of the Jews, so, in reference to our trials and afflictions in this world, heaven is considered as the rest of Christians. 2 Thess. i. 7, "And to you who are troubled, (he will give) rest with us when the Lord Jesus shall be revealed from heaven." Hebr. iv. 1, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us hath the Gospel been preached, as well as to them;" that is, we have the joyful promise of entering into rest, as well as the Jews of old. Ver. 9, "There remains, therefore, a rest for the people of God;" that is, for Christians now in this world, as well as for the Jews formerly in the wilderness. Which is the point the apostle is proving from ver. 3 to 10.

85. VII. Thus Christians as well as the ancient Jews, are the house or family of God, or we may conceive the whole body of Christians formed into a nation, having God at their head; who, on this account, is styled our God, Governor, Protector, or King; and we his people, subjects, or servants.

86. VIII. And it is in reference to our being a society peculiarly appropriated to God, and under his special protection and government, that we are called the city of God, the holy city. Hebr. xii. 22, "Ye are come unto—the city of the living God." Rev. xi. 2, "And the holy city shall they tread under foot forty and two months." This city is described in some future happy state, Rev. 21st and 22d chapters.

87. Hence the whole Christian community or church is denoted by the city Jerusalem, and sometimes by Mount Zion. Gal. iv. 26, "But Jerusalem, which is above, is free, which is the mother of us all." In her reformed or future happy state, she is the New Jerusalem. Rev. iii. 12. xxi. 2. Hebr. xii. 22, "Ye are come unto Mount Zion," &c. Rev. xiv. 1.

88. Hence also we are said to be written, or enrolled in the Book of God, or which comes to the same thing, of the Lamb, the Son of God. Rev. iii. 5, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life." xxii. 19, "And if any man take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city," &c. which shows, that the names of such as are in the Book of Life may be blotted out; consequently, that to be enrolled there, is the privilege of all professed Christians.

89. And whereas the believing Gentiles were once strangers, aliens, not a people, enemies; "now" (Eph. ii. 19.) "they are no more strangers and foreigners, but fellow-citizens with the saints." 1 Pet. ii. 10, "Which in time past were not a people, but are now the people of God." Now we are at peace with God, Rom. v. 1. Now we are reconciled and become the servants of God, the subjects of his kingdom, Rom. v. 10. 1 Thess. i. 9. 2 Cor. v. 18, 19.*

90. On the other hand; the body of the Jewish nation, (having through unbelief rejected the Messiah, and the Gospel: and being, therefore, cast out of the city and kingdom of God,) are in their turn, at present, represented under the name and notion of enemies; Rom. xi. 28, "As concerning the Gospel they are enemies for your sake."

91. IX. The kind and particular regards of God to the converted Gentiles, and their relation to Jesus Christ, is also signified by that of a husband and wife: and his taking them into his covenant, is represented by his espousing them. 2 Cor. xi. 2, "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

92. Hence the Christian church, or community, is represented as a mother, and particular members as her children. Gal. iv. 26, "But Jerusalem, which is above, is free, which is the Mother of us all." Ver. 27, "For it is written, Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband." Ver. 28, "Now we, brethren, as Israel was, are the children of promise." Ver. 31, "So then, brethren, we are not children of the bond-woman, but of the free."

* That is, every true penitent, who by faith embraces the Lord Jesus in his sacrificial death, as a sufficient atonement for his sin, is freely justified from all things, from which he could not be justified by the law of Moses: and thus, being justified by faith, he is reconciled to God by the death of his Son, and has peace with God, the Spirit witnessing with his spirit that he is a child of God: being now really adopted into the heavenly family.

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93. Hence also, from the notion of the *Christian* church being the *spouse* of God in *Christ*, her *corruption* and her *idolatry* come under the name of *fornication* and *adultery*.

94. X. As God, by *Christ*, exercises a particular providence over the *Christian* church, in supplying them with all spiritual blessings, guiding them through all difficulties, and guarding them in all spiritual dangers; He is their *Shepherd*, and they his *flock*, his *sheep*. John x. 11, "I am the good *shepherd*." Ver. 16, "and other *sheep* I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one *flock* and one *shepherd*." Acts xx. 28, 29. Heb. xiii. 20. 1 Pet. ii. 25, "For ye were as *sheep* going astray; but are now returned to the Shepherd and Bishop; (Overseer,) of your souls"—v. 2, 3, 4, "Feed the *flock* of God," &c.

95. XI. Nearly on the same account, as God, by *Christ*, has established the *Christian* church, and provided all means for our happiness and improvement in knowledge and virtue, we are compared to a *vine*, and a *vineyard*, and God to the *husbandman*, who planted and dresses it; and particular members of the community are compared to *branches*. John xv. 1, 2, "I am the true *vine*, and my Father is the *husbandman*. Every *branch* in me that beareth not fruit, he taketh away; and every *branch* that beareth fruit he purgeth it," &c. Ver. 5, "I am the *vine*, ye are the *branches*." Matt. xv. 13, "Every *plant* which my heavenly Father hath not *planted* shall be rooted up." Rom. vi. 5, "If we have been *planted* together in the likeness of his death; we shall be also in the likeness of his resurrection." Matt. xx. 1, The *vineyard* into which *labourers* were hired is the *Christian* as well as the *Jewish* church: and so chap. xxi. 33. Mark xii. 1. Luke xx. 9. 1 Cor. iii. 9, "Ye are God's *husbandry*." Rom. xi. 17, "And if some of the branches, (*Jews*), be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree," &c.—See also ver. 24.

96. XII. As *Christians* are, by the will of God, *set apart* and appropriated in a special manner to his honour, service, and obedience, and furnished with extraordinary means and motives to holiness, so they are said to be *sanctified*. 1 Cor. i. 2, "Unto the church of God, which is at Corinth, to them that are *sanctified* in Christ Jesus." vi. 11, "And such were some of you: but ye are washed; but ye are *sanctified*; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Heb. ii. 11, "For both he that *sanctifieth*, and they who are *sanctified*, are all of one," x. 9.

97. XIII. Further; by the presence of God in the *Christian* church, and our being by profession *consecrated* to him, *we*, as well as the ancient *Jews*, are made his *house*, or *temple*, which God has built, and in which he dwells, or walks. 1 Pet. ii. 5, "Ye also, as lively stones, are built up a spiritual *house*," &c. 1 Cor. iii. 9, "Ye are God's *building*." Ver. 16, 17, "Know ye not that ye, (*Christians*), are the *temple* of God, and that the Spirit of God *dwelleth* in you; if any man defile the *temple* of God, him shall God destroy: for the *temple* of God is holy, which *temple* ye are." 2 Cor. vi. 16, "And what agreement hath the *temple* of God (the *Christian* church,) with idols? For ye are the *temple* of the living God: as God hath said, I will *dwell* in them, and *walk* in them." Eph. ii. 20, 21, 22, "And are *built* upon the foundation of the apostles," &c. Christ Jesus being the chief corner-stone: in whom all the building fitly framed together, groweth into a holy temple in the *Lord*; in whom ye also are builded together, for a habitation of God through the Spirit." 2 Thess. ii. 4, "So that he, as God, sitteth in the *temple* of God, SHOWING HIMSELF that he is God."

98. XIV. And not only does God, as our King, dwell in the *Christian* church, as in his *house* or *temple*; but he has also conferred on *Christians* the honours of *kings*; as he has redeemed us from the servitude of sin, made us lords of ourselves, and raised us above others, to *sit* on *thrones*, and to *judge* and *reign* over them. And he hath made us *priests* too, as we are peculiarly consecrated to God, and obliged to attend upon him from time to time continually, in the solemn offices of religion, which he has appointed. 1 Pet. ii. 4, "Ye also as lively stones are built up a spiritual house, a holy *priesthood*." Ver. 9, "But ye (*Gentile* *Christians*), are a chosen generation, a royal (or kingly) *priesthood*." Rev. i. 5, 6, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us *kings* and *priests* unto God and his Father," &c.

99. XV. Thus the whole body of the *Christian* church is separated unto God from the rest of the world. And, whereas before, the *Gentile* believers were *afar off*, lying out of the commonwealth of *Israel*; now, they are *nigh*, as they are joined to God in covenant, have full access to him in the ordinances of worship; and in virtue of his promise, a particular title to his regards and blessing. 2 Cor. vi. 17, "Wherefore come out from among them, and be *separate*, saith the Lord, and touch not the unclean thing, and I will receive you." Eph. ii. 13, "But now in Christ Jesus ye, who sometimes were *afar off*, are made *nigh*, by the blood of Christ."

100. XVI. And as God, in all these respects, has distinguished the *Christian* church, and sequestered them unto himself, they are styled his *peculiar* people. Tit. ii. 14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *peculiar* people, zealous of good works." 1 Pet. ii. 9, "But ye are a *chosen* generation, a royal *priesthood*, a *holy* nation, a *peculiar* people," &c.

101. XVII. As *Christians* are a body of men, particularly related to God, instructed by him in the rules of wisdom, devoted to his service, and employed in his true worship; they are called his *church* or *congregation*. Acts xx. 28, "Feed the *church* of God." 1 Cor. x. 32, "Giving none offence to the *church* of God." xv. 9. Gal. i. 13. and elsewhere. Eph. i. 22, "Head over all things to the *church*:"—and particular societies are *churches*. Rom. xvi. 16, "The *churches* of Christ salute you"—and so in several other places.

Observations on the foregoing Privileges of the Christian Church.

102. XVII. For the same reason, they are considered as God's *possession*, or *heritage*. 1 Pet. v. 3, "Neither as being lords over God's *heritage*, but being ensamples to the flock." The reader cannot well avoid observing, that the words and phrases, by which our *Christian* privileges are expressed in the *New Testament*, are the *very same* with the words and phrases by which the privileges of the *Jewish* church are expressed in the *Old Testament*: which makes good what St. Paul says concerning the language in which the apostles "declared the things that are freely given to us of God." 1 Cor. ii. 12, 13, "We," *apostles*, "have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are given to us of God:" namely, the fore-recited privileges and blessings. "Which things we speak, not in the words which man's wisdom teacheth," not in philosophic terms of human invention, "but which the Holy Spirit teacheth" in the writings of the Old Testament, the only Scriptures from which they took their ideas and arguments, "comparing spiritual things," under the Gospel.

Whence we may conclude;—1. That the Holy Scriptures are admirably calculated to be understood in those things which we are most of all concerned to understand. Seeing the same language runs through the whole, and is set in such a variety of lights, that one part is well adapted to illustrate another. An advantage I reckon peculiar to the Sacred Writings above all others.—2. It follows, that to understand the sense of the Spirit in the *New*, it is essentially necessary that we understand its sense in the *Old Testament*.*

† VII. Reflections on the foregoing Honours and Privileges of the Christian Church.

From what has been said it appears—

103. I. That the believing *Gentiles* are taken into that kingdom and covenant in which the *Jews* once stood, and out of which they were cast for their unbelief and rejection of the Son of God; and that we *Christians* ought to have the same general ideas of our present religious state, membership, privileges, honours, and relations to God, as the *Jews* had, while they were in possession of the kingdom. Only in some things the kingdom of God, under the Gospel dispensation, differs much from the kingdom of God under the Mosaic—As, 1. For, that it is now so constituted, that it admits, and is adapted to, men of *all nations* upon the earth, who believe in *Christ*.—2. That the *law*, as a *ministration of condemnation*, which was an appendage to the Jewish dispensation, is removed and annulled under the Gospel, [but the *moral law*, as a rule of life, is still in force].—3. And so is the polity, or civil state of the *Jews*, which was interwoven with their religion; but has no connexion with the Christian religion.—4. The *ceremonial* part of the Jewish constitution is likewise abolished, for we are taught the spirit and duties of religion, not by figures and symbols, as sacrifices, offerings, washings, &c. but by express and clear precepts.—5. The kingdom of God is now put under the special government of the Son of God, who is the Head and King of the church, to whom we owe faith and allegiance.†

104. II. From the above-recited particulars, it appears that the Christian church is happy, and highly honoured with privileges of the most excellent nature; of which the *apostles*, who well understood this new constitution, were deeply sensible. Rom. i. 16, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believes." v. 1, 2, 3, &c.—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access, by faith, into this grace wherein we stand, and rejoice [glory] in hope of the glory of God. And not only so, but we glory in tribulation also," &c. Ver. 11, "And not only so, but we also joy [glory] in God through our Lord Jesus Christ," &c. chap. viii. 31, &c. "What shall we then say to these things? if God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how should he not, with him, also freely give us all things? Who shall lay any thing to the charge of God's elect? who is he that condemneth? Who shall separate us from the love of Christ?" Chap. ix. 23, 24, "He has made known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even on us whom he has called, not of the Jews only, but also of the Gentiles." 2 Cor. iii. 18, "But we all, with open face, beholding, as in a glass, the glory of the Lord, are changed in the same image from glory to glory, as by the Spirit of the Lord." Eph. i. 3, 4, &c. "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ, according as he has chosen us in him," &c. &c.

105. And it is the duty of the whole body of *Christians* to rejoice in the goodness of God, to thank and praise him for all the benefits conferred upon them in the Gospel. Rom. xv. 10, "Rejoice, ye Gentiles, with his people." Phil. iii. 1, "My brethren, rejoice in the Lord." iv. 4, "Rejoice in the Lord alway; again I say, rejoice." 1 Thess. v. 16, "Rejoice evermore." James i. 9. 1 Pet. i. 6. 8. Col. i. 12, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." ii. 7, "Rooted and built up in him, and established in the faith, abounding therein with thanksgiving." 1 Thess. v. 18. Heb. xiii. 15. "By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Eph. i. 6, "To the praise of the glory of his grace, wherein he has made us accepted in the Beloved." Ver. 12, 14.

106. Further, it is to be observed, that all the foregoing privileges, benefits, relations, and honours, belong to all professed *Christians* without exception. God is the God, King, Saviour,

* The not attending to this has been the cause of errors and false doctrines of the most dangerous nature and tendency.—A. C.
† Add to this, that all the privileges under the Gospel are abundantly more *spiritual* than they were under the law—THAT being the shadow, THIS the substance. Hence, while we consider these privileges 'as same in kind, we must view them as differing widely in degree. A. C.

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Father, Husband, Shepherd, &c. to them all. He created, saved, bought, redeemed, he begot, he made, he planted, &c. them all. And they are all as created, redeemed, and begotten, by him; his people, nation, heritage: his children, spouse, flock, vineyard, &c. We are all enriched with the blessings of the Gospel. Rom. xi. 12, 13, 14. all reconciled to God. Ver. 15, all "the seed of Abraham, and heirs according to the promise;" Gal. iii. 29. all partake of the "root and fatness of the good olive," the *Jewish Church*; all the brethren of *Christ*, and members of his body; all are under grace, all have a right to the ordinances of worship; all are golden candlesticks in the temple of God, Rev. i. 12, 13, 20; even those who by reason of their misimprovement of their privileges, are threatened with having the candlestick removed out of its place, ii. 5; either every professed *Christian* is not in the church, or all the fore-mentioned privileges belong to every professed *Christian*;^{*} which will appear more evidently if we consider,

107. III. That all the afore-mentioned privileges, honours, and advantages, are the effects of God's free grace, without regard to any prior righteousness, which deserved or procured the donation of them. It was not for any goodness or worthiness which God found in the *heathen* world, when the gospel was first preached to them; not for any works of obedience or righteousness which we, in our *Gentile* state, had performed; whereby we had rendered ourselves deserving of the blessings of the Gospel, namely, to be taken into the family, kingdom, or church of God; by no means. It was not thus of ourselves that we are saved, justified, &c. So far from that, that the Gospel, when first preached to us, *Gentiles*, found us sinners, dead in trespasses and sins, enemies through wicked works, disobedient; therefore, I say, all the forementioned *privileges, blessings, honours, &c.* are the effects of God's free grace or favour, without regard to any prior works, or righteousness in the *Gentile* world, which procured the donation of them. Accordingly, they are always in Scripture assigned to the love, grace, and mercy of God, as the sole spring from whence they flow. John iii. 16, "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Rom. v. 8, "But God commendeth his love to us, in that while we were sinners, Christ died for us." Eph. ii. 4—9, 10, "But God, who is rich in mercy, for his great love, wherewith he has loved us, even when we were dead in sins, hath quickened us together with Christ," (by grace ye are saved) "and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in ages to come he might show the exceeding riches of his grace in his kindness towards us, through Jesus Christ. For by grace are ye saved, through faith, and that" (salvation is) "not of yourselves, it is the gift of God; not of works, so that no man," (nor Gentile nor Jew) "can boast. For we" (Christians converted from heathenism) "are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

108. It is on account of this general love that Christians are honoured with the title of *beloved*.—Rom. i. 7, "To all that are in Rome, beloved of God, called *saints*." ix. 25, "I will call her," (the *Gentile* church,) "*beloved*, which was not beloved." Coloss. iii. 12, "Put on, therefore, as the elect of God, holy, and beloved, bowels of mercies," &c.

109. Rom. iii. 23, 24, "For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption which is in Christ Jesus." v. ii. 1 Cor. i. 4, "I thank my God for the grace of God, which is given you by Jesus Christ." Eph. i. 6, 7, "To the praise of the glory of his grace, whereby he has made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Col. i. 6. 2 Thess. i. 12. 2 Tim. i. 9, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ, before the world began." Tit. ii. 11. Heb. xii. 15. Hence, grace, and the grace of God, are sometimes put for the whole Gospel, and all its blessings, as Acts xiii. 43, "Paul and Barnabas persuaded them to continue in the grace of God." 2 Cor. vi. 1. 1 Pet. v. 12, "Testify that this is the true grace of God in which we stand." 1 Cor. i. 4. Rom. v. 2. 2 Cor. vi. 1. Tit. ii. 11. Jude 4. Rom. xii. 1, "I beseech you, therefore, brethren, for the mercies of God, that ye present your bodies," &c. xv. 9, "And that the Gentiles might glorify God for his mercy." 1 Pet. i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope," &c.

110. In these texts, and others of the same kind, it is evident that the love, grace, and mercy of God, hath respect not to particular persons in the *Christian* church, but to the whole body or whole societies; and therefore are to be understood of that general love, grace, and mercy, whereby the whole body of *Christians* is separated unto God, to be his peculiar people, favoured with extraordinary blessings. And it is with regard to this sentiment and mode of speech, that the *Gentiles*, who before lay out of the church, and had not obtained mercy, are said now to have obtained mercy.—Rom. xi. 30.

* A professed Christian should be a real practical Christian: God provides no privileges for professors of Christianity, as distinguished from genuine Christians. All the above enumerated blessings and privileges belong to Christians; but a Christian is one who has the spirit of Christ, and lives according to his Gospel. Let no man, therefore, suppose, because he professes Christianity, and is enrolled with some Christian church or society, that he is therefore a child of God, &c.: he must be born of the Spirit, before he can be thus considered; or have any just title to the kingdom of heaven. A. C.

† *Ἄρα μὴ τὴν χάριν ὑμῶν, ἧς ἕνεκα ἐσώθητε, ἐπαινεῖτε ἑαυτοὺς;* lest any man should boast; so we render it; as if the Gospel salvation were appointed to be a work of works, to prevent our boasting: which supposes we might have boasted, had not God taken this method to preclude it.—Whereas, in truth, we had nothing to boast of. Neither Jew nor Gentile could pretend to any prior righteousness, which might make them worthy to be taken into the house and kingdom of God under his Son; therefore the apostle's meaning is, "We are not saved from heathenism, and translated into the church and kingdom of Christ, for any prior goodness, obedience, or righteousness we had performed. For which reason, no man can boast, as if he had merited the blessing," &c. This is the apostle's sense; and the place should have been translated, so that no man can boast; For *ἡ* signifies so that. See Rom. iii. 19. 1 Cor. vii. 29. 2 Cor. i. 17 vii. 9. Gal. v. 17. Heb. ii. 17. vi. 16. Mark iv. 11.

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111. Hence also we may conclude that all the privileges and blessings of the Gospel, even the whole of our redemption and salvation, are the effect of God's pure, free, original love and grace, to which he was inclined of his own motion, without any other motive, besides his own goodness, in mere kindness and good will to a sinful, perishing world. These are "the things that are freely given to us of God," 1 Cor. ii. 12.

¶ VIII. All the Grace of the Gospel is dispensed to us, by, in, or through Christ Jesus.

112. Nevertheless, all the forementioned *love, grace, and mercy*, is dispensed, or conveyed to us *in, by, or through* the Son of God, Jesus Christ, *our Lord*. To quote all the places to this purpose, would be to transcribe a great part of the New Testament. But it may suffice, at present, to review the texts under the numbers 107 and 109. From which texts it is evident, that "the grace" or favour "of God is given unto us by Jesus Christ: that he has shown the exceeding riches of his grace in his kindness to us, THROUGH Jesus Christ;" that "he has sent his Son into the world, that we might live THROUGH him; to be the propitiation" (or mercy seat) "for our sins:" "that he died for us; that we who were afar off, are made nigh by his blood:" that "God has made us accepted IN the Beloved," (in his beloved Son,) "IN whom we have redemption THROUGH his blood, the forgiveness of sins:" "that we are his workmanship, created IN Christ Jesus:" that "before the world began, the purpose and grace of God," relating to our calling and salvation, "was given us IN Christ Jesus: before the foundation of the world, God chose us IN Christ," Eph. i. 4. "We have peace with God THROUGH our Lord Jesus Christ, BY whom also we have access into this grace wherein we stand," Rom. v. 1, 2. "God hath given to us eternal life, and this life is IN his Son," 1 John v. 11. Nothing is clearer from the whole current of Scripture, than that all the mercy and love of God, and all the blessings of the Gospel, from first to last, from the original purpose and grace of God, to our final salvation in the possession of eternal life, is IN, BY, or THROUGH Christ; and particularly BY HIS BLOOD, "by the redemption which is in him," as "he is the propitiation," or atonement, "for the sins of the whole world," 1 John ii. 2. This can bear no dispute among Christians. The only difference that can be must relate to the *manner*, how these blessings are conveyed to us, *in, by, or through* CHRIST. Doubtless they are conveyed through his hands, as he is the *Minister* or *Agent* appointed of God to put us in possession of them. But his *blood, death, cross*, could be no *ministering* cause of blessings assigned to his blood, &c. before we were put in possession of them.—See Rom. v. 6, 8, 10, 19. Eph. ii. 13, 16. Col. i. 20, 21, 22. Nor truly can his *blood* be possibly considered as a *ministering* or *instrumental* cause in any sense at all; for it is not an *agent*, but an *object*, and, therefore, though it may be a *moving* cause, or a reason for bestowing blessings, yet it can be no *active* or *instrumental* cause in conferring them. His *blood and death* is indeed to us an *assurance* of pardon; but it is evidently something more; for it is also considered as an *offering* and *sacrifice* to God, highly pleasing to him, to *put away* our *sin*, and to obtain eternal redemption. Heb. ix. 12, 14, 26. Eph. v. 2.

113. But why should God choose to communicate his grace in this mediate way, by the interposition, obedience and agency of his Son, who again employs subordinate agents and instruments under him? I answer; for the display of the glory of his nature and perfections. The sovereign Disposer of all things may communicate his blessings by what means, and in any way, he thinks fit. But whatever He effects by the interposition of means, and a train of intermediate causes, He could produce by his own immediate power. He wants not clouds to distil rain; nor rain nor human industry to make the earth fruitful; nor the fruitfulness of the earth to supply food; nor food to sustain our life. He could do this by his own immediate power: but He chooses to manifest his providence, power, wisdom, and goodness, in a variety of ways and dispositions, and yet his power and goodness are not only as much concerned and exercised in this way, as if he produced the end without the intervention of means; but even much more, because his power, wisdom, and goodness, are as much exerted and illustrated in every single intermediate step, as if he had done the thing at once, without any intermediate step at all. There is as much power and wisdom exercised in producing rain, or in making the earth fruitful, or in adapting food to the nourishment of our bodies; I say there is as much power in any one of these steps, as there would be in nourishing our bodies by one immediate act without those intermediate means. Therefore in this method of procedure, the displays of the Divine Providence and perfections are multiplied and beautifully diversified, to arrest our attention, exercise our contemplation, and excite our admiration and thankfulness; for thus we see God, in a surprising variety of instances. Nor, indeed, can we turn our eyes to any part of the visible creation, but we see His power, wisdom, and goodness in perpetual exercise, every where. In like manner, in the *moral world*, he chooses to work by means, the mediation of his Son, the influence of his Spirit, the teachings of his word, the endeavours of apostles and ministers; not to supply any defects of his power, wisdom, or goodness; but to multiply the instances of them; to show himself to us in a various display of his glorious dispensations; to exercise the moral powers and virtues of all the subordinate agents employed in carrying on his great designs, and to set before our thoughts the most engaging subjects of meditation, and the most powerful motives of action. And this method, in the *moral world*, is still more necessary; because, without the attention of our minds, the end proposed, our sanctification, cannot be obtained.*

* This is beautiful on the whole, and gives a fine display of the wisdom and goodness of God:—But it certainly was not merely to display the various operations of Divine Providence, and to multiply the displays of the Divine perfections, that God

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114. But how is it agreeable to the infinite distance there is between the Most High God, and creatures so low and imperfect, who are of no consideration when compared to the immensity of his nature, that he should so greatly concern himself about our redemption? Answer—He who is all-present, all-knowing, all-powerful, attends to all the minutest affairs, in the whole universe, without the least confusion or difficulty. And if it was not below his infinite greatness to *make* mankind, it cannot be so to *take care* of them, when created. For *kind*, he can produce no beings *more excellent* than the rational and intelligent; consequently, those must be most worthy of his regard. And when they are corrupted, as thereby the end of their being is frustrated, it must be as agreeable to his greatness to endeavour, (when he sees fit,) their reformation, or to restore them to the true ends for which they were created, as it was originally to create them.

115. And as for mankind being a mean and inconsiderable part of the creation, it may not be so easy to demonstrate as we imagine. The sin that is, or hath been, in the world, will not do it: for then the beings, which we know stand in a much higher, and, perhaps, in a very high rank of *natural* perfection, will be proved to be as mean and inconsiderable as ourselves; seeing they in great numbers have sinned. Neither will our *natural* weakness and imperfection prove, that we are a mean and inconsiderable part of God's creation: for the Son of God, when clothed in our flesh, and encompassed with all our infirmities and temptations, lost nothing of the real excellency and worth he possessed, when in a state of glory with the Father, before the world was. Still he was the beloved Son of God, in whom he was well pleased. Besides, since God may bestow honours and privileges, as he pleases; who will tell me, what *pre-eminence*, in the purpose of God, this world may possibly have, above any other part of the universe? Or what relation it bears to the rest of the creation? We know that even *angels* have been ministering spirits to some part, at least, of mankind. Who will determine how far the scheme of *redemption* may exceed any scheme of Divine wisdom, in other parts of the universe? Or how far it may affect the improvement and happiness of other beings, in the remotest regions. Eph. iii. 10, "To the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord." 1 Pet. i. 12, "Which things that are reported by them that have preached the Gospel, the angels desire to look into." It is therefore the sense of Revelation, that the heavenly principalities and powers study the wisdom and grace of redemption; and even increase their stock of wisdom from the displays of the Divine love in the Gospel. Who can say how much our virtue is, more or less, severely proved, than in other worlds? Or, how far our virtue may excel that of other beings, who are not subjected to our long and heavy trials; may not a virtue, firm and steady under our present clogs, inconveniencies, discouragements, persecutions, trials, and temptations, possibly surpass the virtue of the highest angel, whose state is not attended with such embarrassments? Do we know how far such, as shall have honourably passed through the trials of this life, shall hereafter be dispersed through the creation? How much their capacities will be enlarged? How highly they shall be exalted? What power and trusts will be put in their hands? How far their influence shall extend, and how much they shall contribute to the good order and happiness of the universe? Possibly, the faithful soul, when disengaged from her present incumbrances, may blaze out into a degree of excellency equal to the highest honours, the most important and extensive services. Our Lord has made us kings and priests unto God and the Father, and we shall sit together in "heavenly places," and reign with him. "To him that overcomes" the trials of this present state, he will give "to sit with him in his throne." True, many from among mankind shall perish among the vile and worthless for ever: and so shall many of the angels. These considerations may satisfy us, that possibly mankind are not so despicable as to be below the interposition of the Son of God. Rather the surprising condescensions and sufferings of a Being so glorious, should be an argument that the scheme of redemption is of the utmost importance: and that, in the estimate of God, who alone confers dignity, we are creatures of *very great consequence*. Lastly, *God by Christ created the world*; and if it was not below his dignity to *create*, it is much less below his dignity to *redeem* the world; which, of the two, is the more honourable.

116. It is further to be observed; that the whole scheme of the Gospel in *Christ*, and as it stands in relation to his blood, or obedience unto death, was formed in the council of God before the calling of Abraham, and even before the beginning of the world. Acts xv. 18, "Known unto God are all his works," (the dispensations which he intended to advance,) "from the beginning of the world." Eph. i. 4, "According as he hath *chosen* us in him," (Christ,) "before the foundation of the world." (απο καταβολης κοσμου.) 2 Tim. i. 9, "Who hath saved us and called us—according to his own purpose and grace which was given us in *Christ Jesus*, before the world began." 1 Pet. i. 20, "Who," (Christ,) "verily was fore-ordained before the foundation of the world, (απο καταβολης κοσμου,) but was manifest in these last times for you," (Gentiles.) Hence, it appears, that the whole plan of the Divine mercy in the Gospel, in relation to the method of communicating it, and the Person, through whose obedience it was to be dispensed, and by whose ministry it was to be executed, was formed, in the mind and purpose of God, before this earth was created. God, by his perfect and unerring knowledge, foreknew the future state of mankind; and so, before-appointed the means which he judged proper for their recovery; which foreknow-

required the sacrifice and death of his Son; as he was a sacrifice for sin; and the true notion of sacrifice is redeeming the life of a guilty creature, by the death of one that is innocent; therefore Christ died, the just for the unjust, that he might bring us to God. 1 Pet. iii. 18. Consequently the justice and righteousness of God required this sacrifice; and justice must have required it; else such a sacrifice could not have taken place; for had not justice required it, no attribute of God could, without injustice, have demanded it.

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ledge is fully confirmed by the promise to Abraham, and very copiously by the repeated predictions of the prophets in relation to our Lord's work, and particularly to his death, with the end and design of it.

117. Again; it is to be noted, that all the forementioned MERCY and LOVE, privileges and blessings, are granted and confirmed to the *Christian church*, under the sanction of a *covenant*; which is a *grant or donation of blessings confirmed by a proper authority*. The Gospel covenant is established by the promise and oath of God, and ratified by the blood of *Christ*, as a pledge and assurance, that it is a reality, and will certainly be made good. Matt. xxvi. 28, "This is my blood in the New Testament" or COVENANT. Luke xxii. 26, "This cup is the New Testament," (covenant,) "in my blood." 2 Cor. iii. 6, "Made us able ministers of the New Testament," (covenant,) Heb. vii. 22, "Jesus made a surety of a better Testament." Heb. viii. 6, "He is the Mediator of a better covenant, established upon better promises"—viii. 8. ix. 15. xii. 24. xiii. 20.—Here observe, 1. Jesus is the Surety, (Ἐγγυς,) Sponsor, and Mediator, (Μεσσηνός,) of the New Covenant, as he is the great Agent appointed of God to negotiate, transact, secure, and execute all the blessings which are conferred by this covenant. Obs. 2. That as the covenant is a donation, or grant of blessing, hence it is, that the *promise, or promiser*, is sometimes put for the *covenant*; as Gal. iii. 17, "The covenant that was confirmed before," to Abraham "of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect: for if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise;" and so ver. 19: again, ver. 21, "Is the law then against the promises of God." Ver. 22.—Obs. 3. That the Gospel covenant was included in that made with Abraham, Gen. xvii. 1, &c. xxii. 16, 17, 18. As appears from Gal. iii. 17. and from Heb. vi. 13, "When God made the promise to Abraham, because he could swear by no greater, he swore by himself," &c. Ver. 17, "He confirmed" (μωρρωσεν, he mediator'd) "it by an OATH: that by two immutable things," the promise and oath of God, "we" (Christians,) "might have strong consolation, who have fled for refuge to lay hold on the hope set before us."

118. But what should carefully and specially be observed is this, that the Gospel constitution is a scheme, and the most perfect and effectual scheme, for restoring true religion, and for promoting virtue and happiness, that the world has ever yet seen. Upon faith in Christ, men of all nations were admitted into the church, family, kingdom, and covenant of God, by baptism; were all numbered among the *justified, regenerate or born again, sanctified, saved, chosen, called, saints, and beloved*; were all of the *flock, church, house, vine and vineyard* of God; and were entitled to the ordinances and privileges of the church; had "exceeding great and precious promises" given unto them, especially that of entering into the rest of heaven. And in all these blessings and honours, we are certainly very happy, as they are "the things which are freely given to us of God." 1 Cor. ii. 12. But because these things are *freely* given, without respect to any obedience or righteousness of ours, prior to the donation of them; is our *obedience and personal righteousness*, therefore, unnecessary? Or are we, on account of benefits already received, secure of the favour and blessing of God, in a future world, and for ever? By no means.

117. To explain this important point more clearly, I shall proceed as before, and show that these privileges and blessings, given in general to the Christian church, are ANTECEDENT blessings; given indeed *freely*, without any respect to the prior obedience of the *Gentile* world, before they were taken into the church; but intended to be motives to the most upright obedience for the future, after they were joined to the family and kingdom of God. Which effect, if they produce, then our election, and *calling*, our *redemption, adoption, &c.* are made good: upon which account I shall call them CONSEQUENT blessings; because they are secured to us, and made ours for ever, only in consequence of our obedience. But, on the other hand, if the *antecedent* blessings do not produce obedience to the will of God; if we his *chosen* people and children do not obey the laws and rules of the Gospel, then we, as well as any other wicked persons, may expect tribulation and wrath; then we forfeit all our privileges, and all our honours and relations to God; all the favour and promises given freely to us are of no avail; we "receive the grace of God in vain," and everlasting death will certainly be our wretched portion.

118. That this is the great end of the dispensation of God's grace to the Christian church—namely, to engage us to duty and obedience; and that it is a *scheme for promoting virtue and true religion*, is clear from every part of the New Testament, and requires a large and particular proof: not because the thing in itself is difficult or intricate; but because it is of great importance to the right understanding of the Gospel, and the apostolic writings; and serves to explain several points which stand in close relation to it. As particularly; that all the fore-mentioned privileges belong to all professed Christians, even to those that shall perish eternally.* For—

1. If the apostles affirm them of all Christians to whom they write:
2. If they declare some of those *Christians*, who were favoured with those privileges, to be wicked, or suppose they might be wicked:
3. If they declare those privileges are conferred by mere grace, without regard to prior *works of righteousness*:
4. If they plainly intimate, those privileges are conferred in order to produce true holiness:

*Yes: all that hear the Gospel and profess to believe it, are called to this state of salvation, to be *justified, born again, saved, sanctified, &c.* &c. and shall in the great day be treated as having received these blessings: for what a man may have under the Gospel, and refuses to receive, or having received it, makes shipwreck of faith and a good conscience, he shall give account of at the judgment-seat: and therefore it may be justly said, that "all these privileges belong to professed Christians, even to those that shall perish everlastingly." See the note on p. 21. and for a vindication of what is here borrowed from Dr. Taylor, see the concluding observations at the end of the Epistle to the Galatians—A. C.

Conclusions from the preceding Discourse.

5. If they exhort all to use them to that purpose, as they will answer it to God at the last day :
6. If they declare they shall perish, if they do not improve them to the purifying their hearts and the right ordering of their conversation ; then it must be true that these privileges belong to all Christians, and are intended to induce them to a holy life. And the truth of all those six particulars will sufficiently appear, if we attend to the Gospels and Epistles.

† IX. Conclusions from the preceding Discourse.

119. Though, in the foregoing collection, I have faithfully and impartially endeavoured to give the true sense of every text : yet possibly, in some few, that are doubtful, I may have erred. But there are so many indisputably plain and full to the purpose, as will, I am persuaded, sufficiently justify the following conclusions :—

120. I. That the Gospel is a scheme for restoring true religion, and for promoting virtue and happiness.

121. II. That *election, adoption, vocation, salvation, justification, sanctification, regeneration*, and the other blessings, honours, and privileges, which come under the head of *ANTECEDENT blessings*, do, IN A SENSE, belong at present, to all *Christians*, even those who, for their wickedness, may perish eternally.

122. III. That those *antecedent blessings*, as they are offered and assigned to the whole body of *Christians*, do not import an absolute final state of favour and happiness : but are to be considered as displays, instances, and descriptions of God's love and goodness to us : which are to operate as a moral mean upon our hearts. They are a display of the love of God, who is the *FATHER* of the Universe, who cannot but delight in the well-being of his creatures ; and being perfect in goodness, possessed of all power, and the only original of all life and happiness, must be the *prime* Author of all blessedness ; and bestow his favours in the most free, generous, and disinterested manner. And, therefore, those blessings, as freely bestowed, antecedently to our obedience, are perfectly consonant to the nature and moral character of God. He has freely, in our first birth and creation, given us a distinguished and eminent degree of being, and all the noble powers and advantage of reason : and what should stop the course of his liberality, or hinder his conferring new and higher blessings, even when we could pretend no title or claim to them ? And as the blessings of the Gospel are of the most noble kind, raising us to high dignity, and the most delightful prospects of immortality ; they are well adapted to engage the attention of men, to give the most pleasing ideas of God, to demonstrate most clearly, what nature itself discovers, that he is our *FATHER*, and to win and engage our hearts to him in love, who has, in a manner so surprising, loved us. By promising the remission of sins, protection and guidance through this world, and hope of eternal life, every cloud, discouragement, and obstacle, is removed : and the *grace of God*, in its brightest glory, shines full upon our minds, and is divinely powerful to support our patience, and animate our obedience under temptations, trials, and difficulties ; and to inspire peace of conscience, comfort, and joy.

123. IV. These principles ought to be admitted and claimed by all *Christians*, and firmly established in their hearts ; as containing privileges and blessings in which they are all undoubtedly interested. Otherwise it is evident, they will be defective in the true principles of their religion, the only ground of their Christian joy and peace, and the proper motives of their Christian obedience. Now those principles, (namely, our *election, vocation, justification, regeneration, sanctification, &c.* in *Christ*, through the free grace of God,) are admitted, and duly established in our hearts, by *FAITH*. *Faith* then, as exercised upon the blessings which God has gratuitously bestowed upon us, is in our hearts, the foundation of the Christian life : and retaining and exercising this *Christian* virtue of *Faith*, is called "tasting that the Lord is gracious," 1 Pet. ii. 3, "having;"* or, holding fast "grace," Heb. xii. 28 ; "growing in grace," 2 Pet. iii. 18. "being strong in the grace of Jesus Christ," 2 Tim. ii. 1 ; "holding faith," 1 Tim. i. 19. iii. 9 ; "continuing in the faith grounded and settled, and not being moved away from the hope of the Gospel," Col. i. 23 ; "holding fast the confidence and rejoicing of hope," Heb. iii. 6. "holding the beginning of our confidence steadfast," Heb. iii. 14 ; "having" (holding) "hope," 1 John iii. 3 ; hoping perfectly "for the grace that is to be brought unto us at the revelation of Jesus Christ," 1 Pet. i. 13 ; "giving earnest heed to the things we have heard," Heb. ii. 1 ; "having" (holding) "the Son," or *Christ*, 1 John v. 12. By these and such like phrases, the apostles express our being thoroughly persuaded of, and duly affected with, the blessings included in our *election, vocation, justification, &c.* Or, their being firmly established in our hearts as principles of obedience, to secure our perseverance and final happiness ; through the mighty working of God's power, to purify our hearts, and to guard us through all our spiritual dangers and conflicts ; which power will always assuredly attend every one who holds faith, grace, and hope, 1 Pet. i. 5. Here note ; that the primary object of faith is not in ourselves, but in God. Not our own obedience or goodness, but the free grace of God, is the primary object of faith. But the *fruit* of faith must be in ourselves. The grace or free gift of God is the foundation of faith ; and faith is the foundation of the whole life of a true Christian. 2 Pet. i. 5, 6, 7, "Giving all diligence, add to your *FAITH* virtue," &c. Jude 20, "building up yourselves on your most holy *FAITH*," &c.

124. These *antecedent blessings* are the first *principles* of the *Christian* religion : but the first

* *Exert*, to have, in such passages, signifies to keep or hold as a property or principal for use. Matt. xiii. 12. xxv. 29. John iii. 29. v. 42. viii. 12. Rom. i. 28. xv. 4. 1 Thess. iii. 6. 1 Tim. i. 19. iii. 9. Hebr. vi. 9. ix. 4. 1 John ii. 23. iii. 3. v. 12. 2 John ver. 9.

Conclusions from the preceding Discourse.

principles of religion must be free from all doubt or scruple; otherwise, the religion which is built upon them must sink, as having no foundation. The principles of *natural* religion—that I am endowed with a rational nature, that there is a God in whom I live, move, and have my being, and to whom I am accountable for my actions, are perfectly evident: otherwise the obligations of natural religion would be necessarily doubtful and uncertain. In like manner the first principles of the *Christian* religion must be free from all perplexity; otherwise its obligations must be doubtful and perplexed. If it be doubtful whether ever Christ came into the world to redeem it, the whole Gospel is doubtful; and it is the same thing, if it be doubtful *who* are redeemed by him: for if he has redeemed we know not *whom*, it is nearly the same thing with regard to our improvement of redemption, as if he had redeemed no body at all.

125. Faith is the first act of the *Christian* life, to which every *Christian* is obliged, and therefore it must have a *sure* and *certain* object to work upon; but if the *love of God* in our *election, calling, adoption, justification, redemption, &c.* be in itself *uncertain to any person*, in the *Christian* church, then faith has no *sure* nor *certain* object to work upon with respect to some *Christians*: and consequently some *Christians* are not obliged to believe; which is false.

126. Further, the apostles make our *election, calling, adoption, &c.* motives to obedience and holiness. And therefore these (our *election, calling, adoption, &c.*) must have an existence antecedent to our obedience; otherwise they can be no motive to it. And if only an *uncertain, unknown, number* of men be elected to eternal life, no *individual* can certainly know that *he* is of that number; and so, *election* can be no motive to obedience to any person in the *Christian* church. To confine *election, adoption, &c.* to some *few*, is unchurching the greatest part of the church, and robbing them of common motives and comforts.

127. Our *election, adoption, and other antecedent blessings*, are not of *works*; consequently we are not to work for them, but *upon* them. They are not the *effect* of our good works, but our good works are the *effect* of them; they are not founded upon our *holiness*, but our *holiness* is founded upon them. We do not procure them by our *obedience*, for they are the effect of *free grace*: but they are *motives and reasons* exciting and encouraging our obedience. Therefore our *election* is not proved by our *sanctification* or real holiness. Our real happiness proves, that our *election* is *made sure*: but our *election* itself is proved by the free grace of God.

128. From all this it follows that *we*, as well as the *Christians* of the first times, may claim, and appropriate to ourselves all the fore-mentioned *antecedent* blessings, without any doubt or scruple. In confidence of hope and full assurance of faith we may boldly say, "The Lord is my helper," and come with boldness to the throne of grace. Our life, even eternal life, is sure to every one of us in the promise of God, and in the hands of our Lord Jesus Christ. And the business of every *Christian* is not to perplex himself with doubts, and fears, and gloomy apprehensions; but to rejoice in the Lord, and to do the duties of his place cheerfully and faithfully, in the assured hope of eternal life, through Jesus Christ—to him be everlasting glory and praise. Amen.*

129. V. From the preceding collection of texts we may gather, that some of the expressions whereby the *antecedent* blessings are signified, such as *elect, justify, sanctify, &c.* may be used in a double sense; namely, either as they are applied to all *Christians* in general, in relation to their being translated into the kingdom of God, and made his peculiar people, enjoying the privileges of the Gospel; or, as they signify the *effects* of those privileges. Wherever any blessing is assigned to all *Christians* without exception; wherever it is said not to be of *works*; wherever *Christians* are expected to make a due improvement of it, and threatened with the loss of God's blessing; and of eternal life if they do not; there, the expressions which signify that blessing, are to be understood in a general sense as denoting a Gospel privilege, profession, or obligation. And in this general sense, *saved, elect, chosen, justified, sanctified, are sometimes* used; and *calling, called, election, are, I think, always* used in the New Testament. But when any blessing denotes real holiness, as actually existing in the subject, then it *may* be understood in the *special and eminent* sense; and always *must* be understood in this sense, when it implies the actual possession of eternal life. And in this sense, *saved, elect, chosen, justify, sanctify, born of God, are sometimes* used. Matt. xx. 16, "Many are called, but few are chosen," (who make a worthy use of their calling.) Matt. xxiv. 31, "He shall send his angels with a great sound of a trumpet, and they shall gather together his *elect*." xii. 36, 37, "In the day of judgment, by thy words thou shalt be *justified*, and by thy words thou shalt be condemned." 1 Thess. v. 24, "The God of peace *sanctify* you wholly," &c. 1 John ii. 29, "Every one that doeth righteousness is *born of him*." iv. 7, "Every one that loveth is born of God," in the *eminent* sense.

130. The *faith*, which gave a person a place or standing in the *Christian* church, was a *profession* considered simply, and separately from the *fruits* and *effects* of it. But it included a *profession* of repentance, of forsaking sin and idolatry, and of bringing forth the fruits of righteousness. And it is the continued profession of this faith in Christ, which gives us a continued right to a place in the church. For, if we cast off our first faith, we renounce our profession, we cease to be *Christians*, or we no longer continue to be the peculiar family of God.

131. Here it should be carefully observed, that it is very common, in the Sacred Writings, to express not only our *Christian* privileges, but also the duty to which they oblige, in the *present* or *preterperfect* tense; or to speak of that as *done*, which only *ought* to be *done*; and which, in

*This is all right, when the sinner has been led, by a deep knowledge of his lost estate, to seek and find redemption in the blood of the Lamb: then it is his business to rejoice in the Lord, and do the duties of his place cheerfully and faithfully, in the assured hope of eternal life through Jesus Christ. But he must not presume, because he is in a *Christian* church, and believes the doctrines of *Christianity*, that therefore he is safe. He cannot be safe unless Christ be formed in his heart the hope of glory.

Conclusions from the preceding Discourse.

fact, may possibly never be done. Mal. i. 6, "A son honours," [ought to honour,] "his father." Matt. v. 13. "Ye are," [ought to be,] "the salt of the earth; but if the salt have lost his savour," &c. Rom. ii. 4, "The goodness of God leads," [ought to lead,] "thee to repentance." Rom. vi. 2, 11. viii. 9. Col. iii. 3. 1 Pet. i. 6, "Wherein ye [ought] *greatly* [to] rejoice." 2 Cor. iii. 18. "We all with open face," [enjoying the means of] "beholding as in a glass the glory of the Lord, are" [ought to be, enjoy the means of being] "changed into the same image, from glory to glory." 1 Cor. v. 7, "Purge out the old leaven, that ye may be a new lump, as ye are" [obliged by the Christian profession to be,] "unleavened." Hebr. xiii. 14, "We seek," [we ought to seek, or according to our profession, we seek,] "a city to come." 1 John ii. 12, 15.—iii. 9. v. 4, 18; and in various other places.

132. The man of true goodness, courage, and greatness of soul, is he who has that "faith which worketh by love;" who lives the life he now lives, by "faith in the Son of God." Such a man is happy under all events. This is he, who, while he despises a vain life, has the truest and highest enjoyment of all that can be enjoyed in it. This is the man who alone properly lives; for he has nothing but life and immortality before him; death itself giving no interruption to his life. Blessed, unspeakably blessed is this man. *Such* the Gospel is designed to make us all; and such we may all be, if we do not shamefully neglect the grace of God, and our own happiness. But the knowledge and sense of these things are generally lost among those called Christians; to whom the words of the Psalmist may be too truly applied: "They are a people that do err in their hearts, for they have not known my ways." Psalm xc. 10.

133. From all the preceding observations and arguments we may clearly see what is implied in *preaching Christ*. It is not teaching, that only a *small, uncertain* number among Christians, are *ARBITRARILY redeemed, elected, called, adopted, born again, or regenerated*; and that all the rest are by a *sovereign, absolute, and eternal DECREE, passed by or reprobated*. These are no principles of Christianity, but stand in direct contradiction to them, and have drawn a dark veil over the grace of the Gospel, sunk the Christian world into an abject state of fear, and a false superstitious humility; and thrown ministers into endless absurdities.—It is such doctrines as these that have misrepresented the Christian religion; harassed the Christian world endlessly, by blending and confounding men's understandings, and embittering their spirits; and have been the reason of calling in a false kind of learning, logic, metaphysics, and school divinity, in order to give a colour of reason to the grossest absurdities; and to enable divines to make a plausible show of supporting and defending palpable contradictions." See the note at the conclusion of page 33.

A GENERAL SURVEY
OF THE
EPISTLE TO THE ROMANS.

“PAUL had never been at *Rome* when he wrote this letter, and therefore it cannot turn upon some *particular points*, to revive the remembrance of what he had more largely taught in person; or to satisfy the scrupulous in some things he might not have touched upon at all. But in it we may expect a full account of his Gospel, or those glad tidings of salvation which he preached among the Gentiles; seeing this epistle was intended to supply the total want of his preaching at *Rome*.

He understood perfectly well the system of religion he taught, for he was instructed in it by the immediate Revelation of Jesus Christ, Gal. i. 11. Eph. iii. 3. 1 Cor. xi. 23; and being also endowed with the most eminent gifts of the Holy Spirit, a man disinterested and quite unbiassed by any temporal considerations, we may be sure he has given us the truth, as he received it from our Lord, after his ascension. On the other hand, he was also well acquainted with the sentiments and system of religion which he opposed: for he was well skilled in Jewish literature, having had the best education his country could afford; and having been once a most zealous advocate for *Judaism*. Having frequently disputed with the Jews, he was thoroughly versed in the controversy, and knew very well what would be retorted upon every point; and therefore we may very reasonably suppose that the queries and objections which the apostle in this epistle puts into the mouth of the *Jews*, were really such as had been advanced in opposition to his arguments.

He was a great genius and a fine writer; and he seems to have exercised all his talents, as well as the most perfect *Christian* temper, in drawing up this epistle. The plan of it is very extensive; and it is surprising to see what a spacious field of knowledge he has comprised; and how many various designs, arguments, explications, instructions, and exhortations, he has executed in so small a compass.

This letter was sent to the world's metropolis, where it might be exposed to all sorts of persons, *Heathens, Jews, Christians, Philosophers, Magistrates*, and the *Emperor* himself. And I make no doubt that the apostle kept this in view while he was writing; and guarded and adapted it accordingly.

However, it is plain enough it was designed to confute the *unbelieving*, and to instruct the *believing Jew*; to confirm the *Christian*, and to convert the idolatrous *Gentile*. Those several designs he reduces to one scheme, by opposing and arguing with the Infidel or unbelieving Jew, in favour of the Christian or believing Gentile.

Upon this plan, if the unbelieving Jew escaped and remained unconvinced; yet the Christian Jew would be more inoffensively, and more effectually instructed in the nature of the Gospel, and the kind brotherly regards he ought to have to the believing Gentiles, than if he had directed his discourse plainly and immediately to him. But if his arguments should fail, in reference to the believing Jew, yet the believing Gentile would see his interest in the covenant and kingdom of God as solidly established, by a full confutation of the Jewish objections, (which were the only objections that could, with any show of reason, be advanced against it,) as if the epistle had been written for no other purpose. And thus it is of the greatest use to us at this day.

It is also at present exceeding useful, as it entirely demolishes the ingrossing pretensions, and imposing principles of the church of *Rome*. For a professed faith in Christ, and a subjection to him, is, in this epistle, fully shown to be the only Gospel condition of a place in his church, an interest in the covenant of God, and of Christian fellowship. By this extensive principle God broke down the pales of his own ancient enclosure, the Jewish church; and, therefore, by the same principle, more strongly forbids the building any partition-wall of schemes, and terms of Christian fellowship, devised by human wisdom, or imposed by human authority. He then, who professes faith in Christ, and subjection to him, is, by the apostle, allowed and demonstrated to be a member of the true visible church, and to have a right to all its privileges.

Both ancients and moderns make heavy complaints of the obscurity of this epistle, though all agree it is a great and useful performance. Origen, one of the Fathers, compares our apostle to a person “who leads a stranger into a magnificent palace, but perplexed with various cross and intricate passages, and many remote and secret apartments; shows him some things at a distance, out of an opulent treasury; brings something near to his view; conceals others from it; often enters in at one door, and comes out at another: so that the stranger is surprised, and wonders whence he came, where he is, and how he shall get out.” But we shall have a tolerable idea of this princely structure, if we observe that it consists of four grand parts or divisions. The first division contains the five first chapters; the second, the sixth, seventh, and eighth: the third, the ninth, tenth, and eleventh; the fourth, the five last chapters.

A General Survey of the Epistle to the Romans.

PART I.—Displays the riches of Divine grace, as free to all mankind. Jews and Gentiles are equally sinful and obnoxious to wrath; and therefore there was no way for the Jew to be continued in the kingdom of God, but by GRACE through FAITH; and by grace and faith the Gentile might be admitted into it.—To reject this way of justification, was to reject the very method in which Abraham himself was justified, or interested in the covenant made with him; in which covenant, believing Gentiles were included as well as believing Jews; and had as great or greater privileges, to glory in.—But if the Jew should pertinaciously deny that, he could not deny that all mankind are interested in the grace of God, which removes the consequence of *Adam's* offence. Through that offence all mankind were subject to death; and through *Christ's* obedience all mankind should be restored to life at the last day. The resurrection from the dead is, therefore, a part of the grace of God in the Redeemer. And if all mankind have an interest in this part of the grace of God, why not in the whole of it? If all mankind were subject to death through *Adam's* one offence; is it not much more reasonable that, through the opposite nobler cause, the obedience of the Son of God, all mankind should be interested in the whole of the grace which God has established upon it?—And as for *law*, or the rule of right action, it was absurd for any part of mankind to expect pardon, or any blessedness upon the foot of that, seeing all mankind had broken it. And it was still more absurd, to seek pardon and life by the law of *Moses*, which condemned those that were under it to death for every transgression.—Ch. i.—v.

PART II.—Having proved that believing Jews and Gentiles were pardoned, and interested in all the privileges and blessings of the Gospel, through mere grace; he next shows the obligations laid upon them to a life of virtue and piety, under the new dispensation. And upon this subject he adapts this discourse to the *Gentile Christians* in the sixth chapter; and in the seventh, and part of the eighth, he turns himself to the *Jewish Christians*: then, from verse 12, to the end of the eighth chapter, he addresses himself, upon the same head, to both *Christian Jews* and *Gentiles*; particularly, giving them right notions of the sufferings to which they are exposed, and by which they might be deterred from the duties required in the Gospel; and concluding with a very strong and lively assertion of the certain perseverance of all who love God, notwithstanding any infirmities or trials in this world. Ch. vi.—viii.

PART III.—Gives right sentiments concerning the rejection of the Jews, which was a matter of great moment to the due establishment of the *Gentile* converts.—Ch. ix.—xi.

PART IV.—Is filled with exhortations to several instances of *Christian* duty: and concludes with salutations to and from particular persons. It will be an advantage to the reader to have this sketch of the epistle ready in his thoughts.—Ch. xii.—xvi.

Further; we cannot enter into the spirit of this epistle, unless we enter into the spirit of a Jew in those times; and have some just notion of his utter aversion to the *Gentiles*; his valuing and raising himself high upon his relation to God and to *Abraham*; upon his law, and pompous worship, circumcision, &c. as if the Jews were the only people in the world who had any manner of right to the favour of God.

And let it also be well noted, that the apostle, in this epistle, disputes with the whole body of the Jews, without respect to any particular sect or party among them, such as *Pharisees, Sadducees, &c.* For the grand proposition or question in debate is, *Are we, Jews, better than THEY, Gentiles?* chap. iii. 9. And one argument in proof of the negative, which the apostle espouses, is this, chap. iii. 29. "Is God the God of the Jews only? Is he not also of the *Gentiles*? Yes, of the *Gentiles* also." These are the two points through which the line of the apostle's discourse in the third chapter, and consequently in all the argumentative part of the epistle, must necessarily run. And as, both in the proposition and in the argument, he evidently means the whole body of the Jews, in opposition to the whole body of the *Gentiles*, he who doth not give such a sense of the apostle's discourse, throughout the argumentative part of the epistle, as exactly hits and suits this general, collective notion, of Jews and *Gentiles*, certainly misses his aim and shoots wide of the mark.

Lastly, The whole epistle is to be taken in connexion, or considered as one continued discourse; and the sense of every part must be taken from the drift of the whole. Every sentence, or verse, is not to be regarded as a distinct mathematical proposition, or theorem; or as a sentence in the book of Proverbs, whose sense is absolute, and independent of what goes before or comes after: but we must remember, that every sentence, especially in the argumentative part, bears relation to, and is dependent upon, the whole discourse; and cannot be understood unless we understand the scope and drift of the whole. And, therefore, the whole epistle, or at least the eleven first chapters of it, ought to be read over at once, without stopping.

As to the use and excellency of the epistle, I shall leave it to speak for itself, when the reader has studied and well digested the contents of it. And methinks curiosity, if nothing else, should invite us to examine carefully the doctrine, by which (accompanied with the gifts and operations of the Spirit of God) a few men, otherwise naked, weak, and contemptible, in opposition to the power, learning, and deep-rooted prejudices of the world, confronted and overthrew the Pagan religion and idolatry throughout the Roman empire. A victory far more difficult and surprising than all the achievements of Alexander and Cæsar. The fact cannot be denied. And surely the dignity and virtue of the cause must be proportionable to such an unusual and wonderful event. It is certain the world never, either before or since, has seen any thing equal to the writings of the New Testament. Never was the love of God, and the dignity to which he has raised the human nature, so clearly shown and demonstrated; never were motives so divine and powerful proposed to induce us to the practice of all virtue and goodness. In short, there we find whatever ennobles and adorns the mind; whatever gives solid peace and joy; whatever renders us

A general Survey of the Epistle to the Romans.

the most excellent and happy creatures, taught, recommended, and enforced by light and authority derived from the only Fountain of truth and of all good.

As to the apostle's *manner of writing*; it is with great spirit and force, I may add, perspicuity too; for it will not be difficult to understand him if our minds are unprejudiced, and at liberty to attend to the subject he is upon, and to the current scriptural sense of the words he uses. For he keeps very strictly to the standard of Scripture phraseology. He takes great care to guard and explain every part of his subject. And I may venture to say, he has left no part of it unexplained or unguarded. Never was author more exact and cautious in this than he. Sometimes he writes notes upon a sentence, liable to exception, and wanting explanation, as Rom. iii. 12—16. Here the 13th and 15th verses are a comment upon the former part of it. Sometimes he comments upon a single word; as chap. x. 11, 12, 13. The 12th and 13th verses are a comment upon *was, every one*, in the 11th.

He was studious of perspicuous brevity. Chap. v. 13, 14, "For until the Law, sin was in the world; but sin is not imputed when Law is not in being. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression." Surely never was a greater variety of useful sentiments crowded into a smaller compass; and yet so skillfully, that one part very clearly explains another. Hence we learn, 1. That here *imputing of sin* means, men's being subject to death for sin; for it follows, "Nevertheless death reigned." 2. That *law* is the constitution that subjects the sinner to death; for he saith, "Sin is not imputed when law is not in being." 3. That *until the Law*, is the times before the law of Moses was given; for he saith, "Nevertheless death reigned from Adam to Moses." *Until the Law*, is the same as *until Moses*. 4. That law was not in being from Adam to Moses; for having said, "when law is not in being," he immediately adds, "nevertheless death reigned from Adam to Moses." 5. That Adam was under the law; for if the law was not in being from Adam, or after the dispensation he was under, it is plain it was in being before; or, that law was the dispensation under which God placed Adam. 6. That the clause, "even over those that had not sinned after the likeness of Adam's transgression," is not to be understood only of some particular persons, as *infants*, but of all that lived from Adam to Moses, because none that lived from Adam to Moses were under the law, and so none could "sin after the likeness" of Adam's transgression. 7. That the law was in being after Moses, for it was not in being from Adam to Moses, which evidently supposes it was in being *afterwards*, and that the Jews, from that time, sinned after the likeness of Adam's transgression, or were by the law condemned to death for every transgression. 8. Lastly, from the whole it is evident that, from Adam to Moses, men did not die for their own personal transgressions, but in consequence of Adam's one transgression, which is the point to be proved. One shall hardly find in any other author, an *argument* so justly managed, so fully established, attended with such a variety of instructive sentiments, in the compass of thirty words; for, setting aside the articles, there are no more in the Greek. It is by this unparalleled art, that the apostle has brought such a variety of arguments, instructions, and sentiments, all stated, proved, and sufficiently guarded, explained, and defended, within the limits of this letter; which has made it a magazine of the most real, extensive, useful, and profitable knowledge.

He treats his countrymen, the Jews, with great caution and tenderness. He had a natural affection for them, was very desirous of winning them over to the Gospel; he knew that their passions and prejudices were very strong for their own constitution; therefore, in his debates with them, he avoids every thing harsh, introduces every kind and endearing sentiment, and is very nice in choosing soft and inoffensive expressions, *so far as he honestly could*, for he never flatters, nor dissembles the truth.

His transitions and advances to an ungrateful subject are very dexterous and apposite, as chap. ii. 1—17. viii. 17.

He often carries on a complicated design, and while he is teaching one thing, gives us an opportunity of learning one or two more. So chap. xiii. 1—8. he teaches the duty of *subjects*, and at the same time instructs *magistrates* in their duty, and shows the true grounds of their authority.

He is a nervous reasoner, and a close writer, who never loses sight of his subject, and who throws in every colour that may enliven it.

He writes under a deep and lively sense of the truth and importance of the Gospel, as a man who clearly understood it, and in whose heart and affections it reigned far superior to all temporal considerations." See Dr. Taylor's Preface to the Romans.

There is so much good sense and sound criticism in the above remarks, that I cannot help considering them of high importance to a proper understanding of this epistle. The apostle's *manner of writing* is here well vindicated; and proved to be *close, nervous, and conclusive*; and such a testimony, from such a man as Dr. Taylor, must, with every unprejudiced reader, outweigh the miserable sentiment of that philosopher, who, while professing to hold the same creed with the above writer, has had the awful temerity to say, that St. Paul was "an inconclusive reasoner." By such a saying, a man fixes the broad seal to his own incompetency to judge either of the apostle's writings or doctrine.

In the preceding pages I have borrowed largely from the work of Dr. Taylor, on a full conviction that it is the best ever written upon this subject, that it is indispensably necessary to a proper understanding of the apostolic writings: and that I could not hope to equal it by any production of my own. Those parts of his *Key* which did not fall in with my plan, I have taken the liberty to pass by; the rest I have greatly abridged, and only added a few notes where I thought there might be any danger of misapprehending the subject.

A. C.

May 21, 1814

(5)

VOL VI.

33

THE
EPISTLE OF PAUL THE APOSTLE

TO
THE ROMANS.

Year of the Constantinopolitan æra of the world, 5566—Year of the Alexandrian æra of the world, 5560—Year of the Antiochian æra of the world, 5550—Year of the Julian Period, 4768—Year of the Ussherian æra of the world, 4062—Year of the two hundred and ninth Olympiad, 2—Year from the building of Rome, according to the Roman account, 811—Year of the æra of the Seleucidæ, 370—Year of the Cæsarean æra of Antioch, 106—Year of the Julian æra, 103—Year of the Spanish æra, 96—Year from the Birth of Christ, 62—Year of the vulgar æra of Christ's nativity, 58—Year of the Dionysian Period, or Easter Cycle, 59—Year of the Grecian Cycle of nineteen years, 2, or the first embolismic—Year of the Jewish Cycle of nineteen years, 18—Year of the Solar Cycle, 11—Dominical Letter A—Epect, or the Moon's age at the commencement of the year, 11—Jewish Pass-over, Saturday, March 25—Easter Sunday, March 26—Year after Bissextile, or Leap-year, 2—Year of the reign of the Emperor Nero Cæsar, 5—Year of Claudius Felix, the Jewish Governor, 6—Year of the reign of Vologesus, King of the Parthians, 9—Year of Caius Numidius Quadratus, Governor of Syria, 8—High Priest of the Jews, Joseph—Consuls, Nero Augustus the third time and Valerius Messala.

CHAPTER I.

St. Paul shows the Romans his divine call to the apostleship, and for what end he was thus called, 1—6. His salutation to the Church at Rome, and his commendation of their faith, 7, 8. His earnest desire to see them, that he might impart to them some spiritual gifts, 9—15. His description of the Gospel of Christ, 16, 17. The crimes and profigacy of the Gentile world, which called aloud for the judgments of God, 18—32.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

PAUL, a servant of Jesus Christ, ^a called to be an apostle, ^b separated unto the gospel of God,

2 (° Which he had promised afore ^d by his prophets in the holy scriptures.)

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

^a Acts 22. 21. ¹ Cor. 1. 1. Gal. 1. 1. ¹ Tim. 1. 11. & 2. 7. ² Tim. 1. 11.—^b Acts 9. 15. & 13. 2. Gal. 1. 15.

^c See on Acts 26. 6. Tit. 1. 2.—^d ch. 3. 21. & 16. 26. Gal. 3. 8.

PRELIMINARY OBSERVATIONS.

Different Interpreters have divided this Epistle into certain parts or divisions, by which they suppose its subject and matter may be the better understood. Some of these divisions have been mentioned in the preceding *preface*.

The Epistle contains *three* grand divisions.

I. The **PREFACE**, chap. 1. 1—17.

II. The **TRACTATION**, or setting forth of the main subject, including two sections, 1. *dogmatic*, or what relates to doctrine. 2. *Paranetic*, or what relates to the necessity and importance of the virtues and duties of the Christian life. The *Dogmatic* part is included in the first eleven chapters, the grand object of which is to show, that eternal salvation cannot be pro-

cured by any observation of the Jewish law, and can be hoped for, only on the Christian scheme; for by the works of the law no man can be justified; but what the law could not do, in that it was weak through the flesh, God has accomplished by sending his Son into the world, who, becoming an offering for sin, condemned sin in the flesh. The *Paranetic* part commences with chap. xii. 1. *I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, &c.* and extends to chap. xv. 14.

III. The *Peroration* or *Epilogue*, which contains the Author's apology for writing; his commendation of his apostolical office; his promise

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the

flesh;

Mat. 1. 6, 16. Luke 1. 32. Acts 2. 30. 2 Tim. 2. 8. John 1. 14. Gal. 4. 4.

to visit them; his request of an interest in their prayers; his commendations of certain persons, and his salutations to others. These points are contained in the succeeding parts of the Epistle, from chap. xv. 14. to chap. xvi. 24. The 25th, 26th, and 27th verses of this chapter evidently belong to another part of the Epistle, and should come in, as they do in a vast majority of the best MSS. after the 23rd verse of the xiv. chapter.

For every thing necessary to a general knowledge of the Epistle itself, see the preceding Preface.

The inscriptions to this Epistle are various in the different MSS. and Versions. The following are the principal:—*To the Romans—The Epistle of Paul to the Romans—The Epistle of Paul the Apostle to the Romans—The Epistle of the Holy Apostle Paul to the Romans.* The word *αγιος* holy, we have translated *saint*; and thus, instead of saying *the holy Paul*, &c. we say *Saint Paul*, &c. and this is now brought into general use. The older the MSS. are, the more simple the appellatives given to *Apostles* and *Apostolic men*.

NOTES ON CHAP. I.

Verse 1. *Paul, a servant of Jesus Christ*

The word *δουλος* which we translate *servant*, properly means a *slave*, one who is the *entire property* of his master; and is used here by the Apostle with great propriety. He felt he was not *his own*, and that his *life and powers belonged* to his heavenly *owner*, and that he had no right to dispose of, or employ them but in the strictest subserviency to the will of his Lord. In this sense, and in this spirit, he is the *willing slave* of Jesus Christ: and this is, perhaps, the highest character which any soul of man can attain on this side eternity.

"I am wholly the Lord's; and wholly devoted in the spirit of sacrificial obedience to the constant, complete, and energetic performance of the Divine will." A *friend* of God is high; a *son* of God is higher; but the *servant*, or, in the above sense, the *slave* of God, is higher than all; in a word, he is a person who feels he has no property in himself, and that God is all, and in all.

Called to be an apostle] The word *αποστολος* *Apostle*, from *αποσταλειν* to *send*, signifies simply a *messenger* or *envoy*; one sent on a confidential errand: but here it means an *extraordinary messenger*; one sent by God himself, to deliver the most important message on behalf of his Maker: in a word, one sent by the *divine authority* to preach the Gospel to the nations. The word *κατος* *called*, signifies here the same as *constituted*, and should be joined with *αποστολος* as it is in the Greek, and translated thus, *Paul, a ser-*

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

Gr. determined.—Acts 13. 33.—Heb. 9. 14.

vant of Jesus Christ, constituted an Apostle, &c. This sense the word *called* has in many places of the Sacred Writings; e. g. *Behold what manner of love the Father hath bestowed on us, that we should be called κληθωμεν, CONSTITUTED, or made the sons of God.* As it is likely that no Apostle had been employed in founding the church of Rome, and there was need of much *authority* to settle the matters that were there in dispute; it was necessary that he should show them, that he derived his authority from God; and was immediately delegated by him to *preach and write* as he was now doing.

Separated unto the Gospel] Set apart and appointed to this work, and to this only; as the Israelites were *separate* from all the people of the earth, to be the servants of God, see Levit. xx. 26. St. Paul may here refer to his former state as a *Pharisee*, which literally signifies a *separatist*, or one *separated*. Before, he was separated unto the service of his own sect; now, he is separated unto the gospel of God. On the word *GOSPEL*, and its meaning, see the Preface to the notes on St. Matthew; and for the meaning of the word *Pharisee*, see the same Gospel, chap. iii. at the end.

Verse 2. *Which he had promised afore*] Both in the *law* and in the *prophets*, God showed his purpose to introduce into the world a more *perfect and glorious* state of things: which state was to take place by and under the influence of the Messiah; who should bring life and immortality to light by his gospel.

Verse 3. *Concerning his Son*] That is, the gospel relates every thing concerning the *Conception, Birth, Preaching, Miracles, Passion, Death, Resurrection, and Ascension* of Jesus Christ, who was of the *seed royal*, being, as far as his *humanity* was considered, the *Son of David*; and then, the only *rightful heir* to the Israelitish throne.

Verse 4. *And declared to be the Son of God*] See the note on Acts chap. xiii. 33. where this subject is considered at large. The word *επισημειωτος*, which we render *declared*, comes from *επισηω* to *bound, define, determine, or limit*, and hence our word *horizon*, the *line that determines* the farthest visible part of the earth, in reference to the heavens. In this place, the word signifies such a *manifest and complete exhibition* of the subject, as to render it *indubitable*. The resurrection of Christ from the dead was such a *manifest proof* of our Lord's *innocence, the truth of his doctrine, and the fulfilment of all that the Prophets had spoken*, as to leave no doubt on any considerate and candid mind.

With power] *Εν δυναμει* with a *miraculous display* of divine energy; for how could his body be raised again, but by the miraculous energy of God? Some apply the word here to the *proof*

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5 By whom * we have received grace and apostleship, ^b for ^c obedience to the faith among all nations, ^d for his name :

* Ch. 12. 3. & 15. 15. 1 Cor. 15. 10. Gal. 1. 15. & 2. 9. Ephes. 3. 8. — b Or, to the obedience of faith.

of Christ's Sonship; as if it were said, that he was most manifestly declared to be the Son of God, with such powerful evidence and argument, as to render the truth irresistible.

According to the spirit of holiness] There are many differences of sentiment relative to the meaning of this phrase in this place; some supposing, that the spirit of holiness implies the divine nature of Jesus Christ; others his immaculate sanctity, &c. To me it seems that the apostle simply means that the person called Jesus, lately crucified at Jerusalem, and in whose name salvation was preached to the world, was the Son of God, the very Messiah promised before in the Holy Scriptures; and that he was this Messiah, was amply demonstrated. 1st, By his resurrection from the dead, the irrefragable proof of his purity, innocence, and the divine approbation; for, had he been a malefactor, as the Jews pretended, the miraculous power of God would not have been exerted in raising his body from the dead. 2nd, He was proved to be the Son of God, the promised Messiah, by the Holy Spirit, (called here the Spirit of holiness) which he sent down upon his apostles, and not on them only, but on all that believed on his name; by whose influence multitudes were convinced of sin, righteousness, and judgment, and multitudes sanctified unto God; and it was by the peculiar unction of this Spirit of holiness, that the apostles gave witness of the resurrection of the Lord Jesus, Acts iv. 33. Thus then, Christ was proved to be the true Messiah, the son of David, according to the flesh, having the sole right to the throne of Israel; and God recognized this character and this right, by his resurrection from the dead, and sending forth the various gifts and graces of the Spirit of holiness in his name.

Verse 5. Grace and apostleship] The peculiar influence, and the essential qualifications which such an office requires: without the GRACE, favour, and peculiar help of God, he could not have been an Apostle: he had an extraordinary conversion; and an extraordinary call to preach the Gospel. Probably *χαρις και Αποστολη* grace and apostleship, mean the same as *χαρις τῆς Αποστολῆς*, the apostolical office; for so the word *χαρις* means in chap. xii. 3. xv. 15. 1 Cor. iii. 10. Eph. iii. 8. See the various acceptations of the word *grace*, on verse 7.

For obedience to the faith.] That by this office, which I have received from God, and the power by which it is accompanied, I might proclaim the faith, the Gospel of Jesus; and show all nations the necessity of believing in it, in order to their salvation. Here is, first, the Gospel of the Son of God—2. An Apostle divinely commissioned and empowered to preach it—3. The necessity of faith in the name of Jesus, as the only Saviour of the world.—4. Of obedience, as

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

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7 To all that be in Rome, beloved of God, ^c called to be saints :

* Acts 6. 7. ch. 16. 26. — d Acts 9. 15. — e ch. 9. 24. 1 Cor. 1. 2. 1 Thess. 4. 7.

the necessary consequence of genuine faith—and, 5. This is to be proclaimed among all nations; that all might have the opportunity of believing and being saved.

Verse 6. Ye are the called] Ye Romans are all invited to believe in Christ Jesus, for the salvation of your souls; and to you, with the rest, my apostolical mission extends. This appears to be the most obvious sense of the word called in this place—to be called by the Gospel, is to be invited to believe in Christ Jesus, and become his disciples. The word sometimes means constituted, or made, as in verse 1.

Verse 7. Called to be saints] Invited to become holy persons, by believing the gospel, and receiving the gifts of the Holy Ghost. Or here the word may have the meaning of made or constituted, as above; *καλεῖται ἁγίους*, to all that be in Rome, CONSTITUTED Saints, for they had already received the gospel of grace; and were formed into a Christian church.

Grace to you] *χαρις υμῖν*; may you be partakers of the Divine favour, the source whence every blessing is derived.

I think it necessary, once for all, to give the several acceptations of this word *grace*, which occur in the Sacred Writings.

1. The word *χαρις* signifies in general favour, or benevolence, but especially that favour which is powerful and active, and loads its object with benefits. Luke i. 30, Fear not, Mary, thou hast found FAVOUR, *χαρις*, with God. Luke ii. 40, And the child grew—and the GRACE of God, *χαρις* Θεου, the favour of God was upon him. Ib. v. 52, And Jesus increased in FAVOUR, *χαριτι*, GRACE with God and man. Acts ii. 47, Having FAVOUR, *χαρις*, GRACE, with all the people. Acts iv. 33. And great GRACE, *χαρις*, FAVOUR was upon them all. The Apostles were at that time in universal favour with the multitude. In this sense the word occurs in a great variety of places, both in the Old and New Testaments.

2. Hence it is often used for the blessing which it dispenses; for if God be favourably disposed towards a person, his beneficent acts in that person's behalf, will be a necessary consequence of such favour. John i. 14, Full of GRACE and truth; accomplished in all spiritual blessings. Ib. v. 16, And GRACE upon GRACE: he who is full of the most excellent blessings confers them liberally on all believers. Acts xi. 23, When he had seen the GRACE of God, i. e. he had the fullest evidence that they were richly endowed with heavenly gifts. 1 Cor. i. 4, For the GRACE of God which is given you, the Divine blessings conferred upon you. 2 Cor. ix. 8, God is able to make all GRACE abound towards you; i. e. to enrich you with every benediction. This also is a very common acceptation of the word: and

A. M. cir. 4062. * Grace to you, and peace
 A. D. cir. 69. from God our Father, and
 An. Olymp. the Lord Jesus Christ.
 cir. CCIX. 2. 8 First, ^b I thank my
 A. U. C. cir. 811.

God through Jesus Christ A. M. cir. 4062.
 for you all, that ^c your faith A. D. cir. 69.
 is spoken of throughout the An. Olymp.
 whole world. cir. CCIX. 2. A. U. C. cir. 811.

1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3.—b 1 Cor. 1. 4. Phil.
 1. 3. Col. 1. 3, 4. 1 Thes. 1. 2. Philem. 4.

• Ch. 16. 19. 1 Thes. 1. 8.

in this sense the word *grace*, or *favour*, is now generally understood among religious people. The *grace* of God meaning with them some *divine* or *spiritual blessing communicated*.

3. It is sometimes taken for the whole of the *Christian Religion*, as being the grandest possible display of God's *favour*, to a lost, ruined world: and in this sense it appears to be used. John i. 17, *For the LAW was given by Moses; but GRACE and truth came by Jesus Christ*: where the term GRACE is evidently opposed to LAW; the latter meaning the *Mosaic*, the other the *Christian*, dispensation. Acts xiii. 43, *Barnabas persuaded them to continue in the GRACE of God*—i. e. to hold fast their profession of the religion of Christ. Rom. vi. 14, *Ye are not under the LAW, but under GRACE*: ye are no longer under obligation to fulfil the Mosaic precepts; but are under the *Christian dispensation*.—See also verse 15. of the same chap. and see 2 Cor. i. 10. vi. 1. Gal. i. 6. Coloss. i. 6. 2 Tim. ii. 1. Tit. ii. 11, *The GRACE of God, that bringeth salvation to all men, hath appeared*. The Jewish religion was restricted in its *benefits* to a few; but the *Christian religion* proposes the salvation of all men; and the Author of it has become a sacrifice for the sins of the whole world. Heb. xii. 15, *Looking diligently lest any man fall from the GRACE of God*; lest any man apostatize from the Christian religion, and the blessings of pardon and holiness which he has received through it. 1 Pet. v. 12, *This is the true GRACE of God wherein ye stand*. The *Christian religion* which ye have received, is the *genuine* religion of God.

4. It signifies all the *blessings* and *benefits* which Christ has *purchased*; and which he gives to true believers, both in *time* and *eternity*. See Rom. v. 15. and 17. where the *grace* of God is opposed to *death*; i. e. to all the wretchedness and misery brought into the world by Adam's transgression.—1 Cor. xvi. 23, *The GRACE of the Lord Jesus Christ be with you all*: may every blessing purchased by Christ's passion and death be the portion of you all. Gal. v. 4, *Ye are fallen from GRACE*—ye have lost the blessings of the Gospel by submitting to circumcision.

5. It signifies the *apostolic* and *ministerial office*; or the authority to propagate the *Christian religion*; and the unction or influence by which that office is executed: so in the 5th verse of this chapter, as has been already noted—*By whom we have received GRACE and apostleship, or, the apostolic office*. Rom. xii. 3, *I say, through the GRACE given unto me*: i. e. I command you by the *authority* of my *apostolic office*, &c. See also verse 6.

6. It signifies a *gift*, salary, or money collected for the use of the poor. 1 Cor. xvi. 3, *Whomsoever ye shall approve—they will I send to bring your LIBERALITY, τῶν χαρῶν ὑμῶν, your*

GRACE—i. e. the collection made for the poor saints: see ver. 1. 2 Cor. viii. 4, *Praying us—that we would receive the GIFT, τῶν χαρῶν, the GRACE, the contribution made in the churches of Macedonia, for the relief of the poor*. In this sense it is used in Ecclus. xvii. 22, *He will keep the GOOD DEEDS of man, χαρῶν, the same as αἱμωσίων, alms, in the beginning of the verse, and it signifies a kind or friendly act, in the same author. Chap. xxix. 15, Forget not the FRIENDSHIP, χαρῆται, of thy surety. GRACE, or χαρῆς, was a deity among the ancients; and the three GRACES, αἱ τρεῖς χαρῆται, were called *Pytho, Aglaia, and Euphrosyne*: Πυθα, mild persuasion: Ἀγλαία, dignity; Εὐφροσύνη, liberality and joyfulness; and these were always painted naked, to show that all *benefits* should be *gratuitous*, this being essential to the nature of a gift. See Suidas in χαρῆται.*

7. It sometimes signifies merely *thanks* or *thanksgiving*.—See Luke xvii. 9, *Doth he THANK, μὴ χαρῶν ἔχει, that servant?* Rom. vi. 17, *But God be THANKED, χαρῆς δι τῶ Θεοῦ. 1 Cor. x. 30, For if I by GRACE, χαρῆς, THANKSGIVING, as our margin has it, and properly.*

8. It signifies *remuneration, wages, or reward*. Luke vi. 32, 33, and 34, *If ye love them that love you—do good to them which do good to you—tend to them of whom ye hope to receive, what THANK have ye? ποῖα ὑμῶν χαρῆς ἐστὶ, what REWARD have ye?* This appears, from the parallel place, Matt. v. 64, to be most evidently the meaning: τῶ μισθῶ ἔχετε; what REWARD have ye? The word is used in this sense by several Greek writers.

9. It signifies whatever is the *means of procuring the favour or kindness* of another. 1 Pet. ii. 19, 20, *For this is THANKWORTHY, τὸντι γὰρ χαρῆς παρὰ Θεοῦ, this is the means of PROCURING FAVOUR from God.*

10. It signifies *joy, pleasure, and gratification*, which is the meaning of χαρὰ, and with which it is often confounded in the New Testament. Philemon 7, *For we have great JOY, χαρῆν γὰρ ἔχομεν πολλὰν. Tobit vii. 18, The Lord give thee JOY, χαρῆν, for this thy sorrow*. In this sense the word is used by the best Greek writers; and in this sense it appears to be used, 2 Cor. i. 15.

11. It signifies the *performance of an act* which is *pleasing or grateful* to others. Acts xxiv. 27, *Felix, willing to show the Jews a PLEASURE, χαρῆτας μετὰθεῶν, to perform an act which he knew would be highly gratifying to them.*

12. It signifies *whatever has the power or influence to procure favour, &c.* Suavity, kindness, benevolence, gentle demeanour. Luke iv. 22, *All wondered at the GRACIOUS words οὐ λόγων τῆς χαρῆτος, the benevolent, kind, and tender expressions; such as his text ver. 18. would naturally lead him to speak—He hath anointed me to preach the gospel to the poor; he hath sent me*

A. M. cir. 4062. 9 For ^a God is my witness, ^b whom I serve ^c with my spirit in the gospel of his Son, that ^d without

ceasing I make mention of you always in my prayers; 10 ^e Making request, if by any means now at length

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^a Ch. 9. 1. ² Cor. 1. 22. ^{Phil.} 1. 2. ¹ Thea. 2. 5.—^{Acts} 27. 23. ² Tim. 1. 2.

^e Or, in my spirit. ^{John} 4. 23, 24. ^{Phil.} 2. 2.—¹ Thea. 2. 10.—^{ch.} 15. 23, 32. ¹ Thea. 3. 10.

to heal the broken hearted, to preach deliverance to the captives, &c. Eph. iv. 29. Col. iv. 6, Let your speech be always with GRACE: i. e. gracious, kind, benevolent, savouring of the doctrine of Christ: it is thus used by several Greek writers. See Schleuser. As the word χάρις, GRACE, most frequently signifies some blessing or benefit, calculated to promote human happiness; it is generally derived from χαίρω, I rejoice, because of the effect produced by the blessing.

And peace] Εἰρήνη, the same as שָׁלוֹם, shalom in Hebrew, generally signifying all kinds of blessing, but especially harmony and unity—and the bond of such unity. The most probable derivation of the word εἰρήνη is from εἶπω I bind, and ἓν one—because peace unites and binds those who were, by discord, before disunited. In the New Testament it signifies—1. Peace, public or private, in the general acceptation of the word, as implying reconciliation and friendship; and to the etymology of the word the Apostle seems to allude in Eph. iv. 3, Endeavouring to keep the UNITY of the Spirit, in the BOND of PEACE. Acts xii. 20, They of Tyre and Sidon, desired PEACE; they sought reconciliation with Herod, by means of Blastus, the king's chamberlain.

2. It signifies, regularity, good order. 1 Cor. xiv. 33, God is not the God of confusion, but of PEACE.

3. It signifies, the labour or study of preserving peace and concord; and this is supposed to be its meaning, Matt. x. 34. Luke xii. 51. and Acts vii. 26. Rom. xiv. 17, For the kingdom of God is—righteousness and PEACE. The Christian dispensation admits of no contention, but inculcates peace. 1 Cor. vii. 15, God hath called us to PEACE—to labour to preserve quietness and concord. Heb. xii. 14, Follow PEACE—labour to preserve it.

4. It signifies the author or procurer of peace and concord. Eph. ii. 14. He is our PEACE—the author of concord betwixt Jews and Gentiles.

5. It signifies the Gospel and its blessings. Eph. ii. 17, And came and preached PEACE to you which were afar off; and to them that were nigh.

6. It signifies all kinds of mental and corporeal happiness: and especially the happiness of Christians. Luke i. 79, To guide our feet into the way of PEACE; to show us the way to obtain true happiness. Luke xix. 42, The things which belong unto thy PEACE—that by which thou mightest have been made truly happy. 1 Thea. v. 23. The very God of PEACE—God, the only source of true felicity. John xvi. 33, These things have I spoken unto you that in me ye might have PEACE—that ye might have confidence and happiness in believing on me as your only Saviour.

7. It signifies good wishes and affectionate prayers. Matt. x. 13, And if the house be

worthy, let your PEACE come upon it. Our Lord commands his disciples, ver. 12. to salute the house into which they entered; and this was done by saying peace be unto this house! that is, let every blessing, spiritual and temporal, be the portion of this family; See Luke x. 6. John xvi. 27. and Acts xv. 33. they were let go in PEACE; they had the most fervent and affectionate prayers of the church.

8. It signifies Praise. Luke xix. 38. PEACE in Heaven, and glory in the Highest. May all the heavenly host praise God, and give him the highest honour!

9. It signifies benignity, benevolence, favour, Rom. v. 1, Being justified by faith, we have PEACE with God. In consequence of having our sins forgiven, we have a clear sense of the Divine favour. Phil. iv. 7. The PEACE of God, which passeth all understanding; the inexpressible blessedness of a sense of the Divine favour. See Schleuser's Lexicon.

From God our Father] The Apostle wishes them all the blessings which can flow from God, as the fountain of grace; producing in them all the happiness which a heart filled with the peace of God can possess; all of which are to be communicated to them through the Lord Jesus Christ. See the note on Acts xxviii. 31.

Verse 8. First, I thank my God] From this, to the end of ver. 17. belongs to the preface, in which the Apostle endeavours to conciliate the good opinion of the Christians at Rome; and to prepare their minds for his reproofs and exhortations.

Your faith is spoken] Καταπαντα is celebrated—throughout the whole world—In every place where the Christian religion is professed, through all parts of the Roman dominions; for in this sense we should understand the words the whole world.

Verse 9. Whom I serve with my spirit] Λατρεύω, whom I worship with the profoundest religious reverence; for so the original certainly means; I not only employ all the powers of my body in this service, but all those of my soul; being thoroughly convinced of the absolute truth of the religion I preach. Probably St. Paul opposes, in this place, the spiritual worship of the gospel to the external, or what some call, the carnal worship of the Jews. Mime is not a religion of ceremonies, but one in which the life and power of the eternal Spirit, are acknowledged and experienced.

Verse 10. Making request, &c.] By this we see how earnestly the Apostle longed to see Rome. It had long been a subject of continual prayer to God, that he might have a prosperous journey to, or rather meeting with them, for so we should understand the word συναντησάμενος: that he had a prosperous meeting with them we cannot doubt; that he had a disastrous journey to them, the 27th of the Acts fully proves.

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I might have a prosperous journey ^a by the will of God to come unto you.

11 For I long to see you, that ^b I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together ^c with you by the ^d mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that ^e oftentimes I purposed to come unto you, (but ^f was let hitherto) that I might have some ^g fruit

^a Jam. 4. 15.—^b ch. 15. 29.—^c Or, in you.—^d Tit. 1. 4. 2 Pet. 1. 1.—^e ch. 15. 23.—^f Acts 16. 7. 1 Thes. 1. 18. ^g Phil. 4. 17.—^h Or, in you.

Verse 11. *Some spiritual gift*] This probably means some of the extraordinary gifts of the Holy Spirit; which, being given to them, might tend greatly to establish their faith in the gospel of Christ; and it is very likely, that such gifts were only conferred by means of *Apostles*; and as the *Apostle* had not yet been at Rome, consequently the Roman Christians had not yet received any of these miraculous gifts, and thus they differed widely from all the other churches which had been raised by the *Apostles'* ministry.

Verse 12. *That I may be comforted together with you*] He here, with great address, intimates that he longs for this opportunity, as well on his own account as on theirs; and to show them that he arrogates nothing to himself, for he intimates that it will require the conjoint action of their faith as well as his own, to be the means of receiving those blessings from God to which he refers.

Verse 13. *But was let hitherto*] The word *let*, from the Anglo-Saxon, *lettan* to hinder, signifies impediment, or hindrance of any kind: but it is likely that the original word *καταβην*, I was forbidden, refers to a Divine prohibition:—he would have visited them long before, but God did not see right to permit him.

Verse 14. *I am debtor both to the Greeks, and to the Barbarians*] It has been remarked before, that all the nations of the earth, themselves excepted, were termed *barbarians* by the *Greeks*. See the origin of the word *barbarus*, in the note on Acts, chap. xxviii. 2. The *Apostle* considers himself, by his apostolical office and call, under obligation to preach the gospel to all people, as far as the providence of God might open his way; for this is implied in the Divine commission—*Go ye into all the world, and preach the Gospel to every creature: to the wise and the unwise; to the learned and uncultivated*, as well as to the unlearned and uncultivated: this evidently appears to be the import of the terms.

Verse 15. *I am ready to preach*] *Προθυμῶν*; I have a ready mind. I was only prevented by the Providence of God, from visiting you long ago. His time is best: in the mean time, I write by his direction, to comfort and instruct you.

^a among you also, even as among other *Gentiles*.

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14 ^b I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For ^c I am not ashamed of the gospel of Christ: for ^d it is the power of God unto salvation to every one that believeth; ^e to the Jew first, and also to the Greek.

ⁱ 1 Cor. 9. 16.—^k Ps. 40. 9, 10. Mark 8. 38. 2 Tim. 1. 8. 11 Cor. 1. 18. & 15. 2.—^m Luke 2. 30, 31, 32. & 24. 47. Acts 3. 26. & 13. 26. 46. ch. 2. 9.

Verse 16. *I am not ashamed of the gospel of Christ*] This text is best illustrated by *Isai. xxviii. 16. xlix. 23.* quoted by the *Apostle* chap. x. 11. For the *Scripture* saith, *Whosoever believeth on him shall not be ashamed*: i. e. they shall neither be confounded nor disappointed of their hope. The *Jews*, by not believing on *Jesus Christ*, by not receiving him as the promised *Messiah*, but trusting in others, have been disappointed, ashamed, and confounded, from that time to the present day. Their expectation is cut off: and while rejecting *Christ*, and expecting another *Messiah*, they have continued under the displeasure of God, and are ashamed of their confidence. On the other hand, those who have believed on *Christ*, have, in and through him, all the blessings of which the prophets spoke: every promise of God being *yes* and *amen* through him. Paul, as a Jew, believed on *Christ Jesus*; and in believing he had life through his name; through him he enjoyed an abundance of grace, so that being filled with that happiness which an indwelling *Christ* produces, he could cheerfully say, *I am not ashamed of the gospel of Christ*. And why? because he felt it to be the power of God to the salvation of his believing soul. This appears to be the true sense of this passage, and this interpretation acquires additional strength from the consideration that *St. Paul* is here most evidently addressing himself to the *Jews*.

It is the power of God unto salvation] *δυναμὶς θεοῦ εἰς σωτηρίαν*.—The almighty power of God accompanies this preaching to the souls of them that believe; and the consequence is, they are saved; and what but the power of God can save a fallen, sinful soul?

To the Jew first] Not only the *Jews* have the first offer of this gospel, but they have the greatest need of it; being so deeply fallen, and have sinned against such glorious privileges, they are much more culpable than the *Gentiles*, who never had the light of a divine revelation.

And also to the Greek] Though the salvation of God has hitherto been apparently confined to the Jewish people; yet it shall be so no longer, for the gospel of *Christ* is sent to the *Gentiles*, as well as the *Jews*; God having put no diffe-

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17 For ^a therein is the righteousness of God revealed from faith to faith : as it is written, ^b The just shall live by faith.

^a Ch. 3. 21.—^b Hab. 2. 4. John 3. 36. Gal. 3. 11. Phil. 3. 9.

rence between them ; and Jesus Christ having tasted death for EVERY man.

Verse 17. For therein] In the gospel of Christ. Is the righteousness of God] God's method of saving sinners.

Revealed from faith to faith] Shown to be by faith, and not by the works of any law ; for Abraham, the father and founder of the Jewish people, was justified by faith, before even the law was given ; and from believing in reference to spiritual objects held forth in the various ordinances of the law, and now revealed under the gospel, he and all his believing descendants have been justified. And thus the faith of the old covenant led on to the faith of the new covenant ; which shows that salvation has been by faith, from the call of Abraham to the present time. And from the beginning, all that were just or righteous in the earth, became such by faith, and by this principle alone, they were enabled to persevere ; as it is written, the just shall live by faith. That δικαιοσύνη, which we translate righteousness in this verse, signifies God's method of saving mankind by faith in Christ, is fully evident from the use of the term in chap. ix. 30. The Gentiles which followed not after RIGHTEOUSNESS ; who had no knowledge by revelation, of God's method of justifying and saving sinners, have attained to RIGHTEOUSNESS ; have had imparted to them God's method of salvation by faith in Christ, verse 31. But Israel, the Jews which followed after the law of righteousness ; that law, the end or object of which is CHRIST, and through him Justification to all that believe ; (ch. x. 4.) have not attained to the law of righteousness ; have not found out the genuine plan of salvation, even in that law which so strongly and generally proclaims justification by faith ; and why have they not found it ? verse 32, because they sought it not by faith, but as it were by the works of the law ; they did not discern that even its works or prescribed religious observances were intended to lead to faith in that glorious Mediator, of whom they were the types and representatives ; but the Jews trusted in the observances themselves, hoping to acquire justification and final salvation by that means. For they stumbled at the stumbling-stone, at the doctrine of Christ crucified, as the only sure ground on which the expectation of future salvation can be founded. Therefore being ignorant of God's righteousness ; God's method of saving sinners, and going about to establish their own righteousness, their own method of salvation, by the observance of those rites and ceremonies which should have led them, by faith, to Christ ; they did not submit themselves to the righteousness of God ; they would not submit to be saved in God's way, and therefore rejected, persecuted, and crucified the Lord Jesus, see chap. x. 3. This collation of passages most evidently shows that the

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18 ^c For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ;

A. M. cir. 4082.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

Heb. 10. 38.—^c Acts 17. 30. Eph. 5. 6. Col. 3. 6.

word righteousness here means simply God's method of saving sinners, or God's way of salvation ; in opposition to the ways and means invented by the fancies or prejudices of men.

There are few words in the Sacred Writings which are taken in a greater variety of acceptations, than the word צדקה tsedekah in Hebrew, and δικαιοσύνη in Greek, both of which generally translate righteousness. Our English word was originally rightwiseness, from the Anglo-Saxon riht justice, right, and witan to know ; and thus the righteous man was a person who was allowed to understand the claims of justice and right, and who knowing them, acted according to their dictates. Such a man is thoroughly wise he aims at the attainment of the best end, by the use of the best means. This is a true definition of wisdom, and the righteous man is he that knows most and acts best. The Hebrew צדקה tsedekah, in its ideal meaning, contains the notion of a beam or scales in equisepoise, what we call even balance ; and it is well known, that in all the personifications of Justice, both ancient and modern, she is represented as a beautiful female with a bandage on her eyes, and a beam and scales in her hand, so perfectly poised that neither end preponderates.

The Greek word δικαιοσύνη has been derived from διχαζω to divide ; and hence δίκαιον justice, because it is the property of this virtue to divide to each his due. With other etymologies, it is useless to trouble the Reader. Both the noun δικαιοσύνη and the verb δικαιοω have a great variety of meaning in the New Testament, but they are all reducible to this original idea, acting according to the requisitions of justice or right. It may not be improper to notice some of the chief of these acceptations in this place.

1. The act of distributing to each man his due, is the sense of the word. Acts xvii. 31, He will judge the world in RIGHTEOUSNESS, i. e. according to the principles of eternal justice and rectitude. See also Rev. xix. 2, In RIGHTEOUSNESS doth he judge and make war.
2. It signifies a holy life, as proceeding from piety towards God. Luke i. 75, Might serve him in holiness and RIGHTEOUSNESS all the days of our life.
3. It signifies benignity, liberality, and particularly almsgiving ; as justice and righteousness require us, being only stewards of God's bounty to share it with the necessitous. Matt. vi, Take heed that ye do not your ALMS, δικαιοσύνην, your RIGHTEOUSNESS, before men. Rom. iii. 5, But if our unrighteousness commend the RIGHTEOUSNESS, the benignity of God. 2 Cor. ix. 10, Increase the fruits of your RIGHTEOUSNESS, i. e. of your liberality.
4. It signifies God's method of saving sinners ; the way which is agreeable to his righteousness

▲ M. cir. 4062. 19 Because ^a that which
A. D. cir. 58. may be known of God is
An. Olymp. manifest ^b in them; for
cir. CCIX. 2. God hath showed it unto
A. U. C. cir. 811. them

▲ M. cir. 4062. 20 For ^d the invisible
A. D. cir. 58. things of him from the
An. Olymp. creation of the world are
cir. CCIX. 2. clearly seen, being under-
A. U. C. cir. 811. stood by the things that are made, even

^a Acts 14. 17. — ^b Or, to them. — ^c John 1. 9.

▲ Ps. 19. 1, &c. Acts 14. 17. & 17. 27.

and liberality. See the former part of this note, and the Scriptures there referred to.

5. It signifies the reward, or issue of liberality. 2 Cor. ix. 9, *He hath scattered abroad; he hath given to the poor; his RIGHTEOUSNESS, the reward of his bounty, remaineth for ever.* See Psal. cxii. 9.

6. It signifies the whole collection of graces, which constitute the complete Christian character. Matt. v. 6, *Blessed are they that hunger and thirst after RIGHTEOUSNESS; they who ardently long for the full salvation of God.* Ib. v. 10, 20, *If your RIGHTEOUSNESS exceed not the righteousness, &c.* Ib. vi. 33, *Seek the kingdom of God and his RIGHTEOUSNESS.*

7. It signifies the result of faith in God, and submission to his will, exemplified in a holy and useful life. Heb. xi. 7, *By faith Noah prepared an ark, and became heir of the RIGHTEOUSNESS which is by faith; he escaped the deluge, and was made the instrument of re-peopling the world.*

8. It signifies an exact observance of religious ordinances, and precepts. Phil. iii. 6, *Touching the RIGHTEOUSNESS which is of the law, blameless; having lived in an exact conformity to all the Mosaic precepts.* In this sense it is to be understood, Matt. iii. 15, *Thus it becomes us to fulfil all RIGHTEOUSNESS; to observe every precept of the law.*

9. It signifies the favour or pardoning mercy of God. Rom. iv. 6, *The blessedness of the man unto whom God imputeth RIGHTEOUSNESS without works; the man is happy to whom God has granted the remission of sins, without respect to his observance of the law of Moses.*

10. In 2 Cor. v. 21, *δικαιοσύνη, righteousness, is put for δίκαιος, righteous; that we might become the righteousness of God; that we might receive such a righteousness or holiness, such a salvation, as is worthy of God's grace to impart; and such as the necessities of mankind require.*

A few of the leading acceptations of the verb *δικαιοῦμαι*, which we translate to justify, may be here properly subjoined, as this verb is so repeatedly used in this Epistle.

1. It signifies to declare or pronounce one just or righteous; or, in other words, to declare him to be what he really is. 1 Tim. iii. 16, *He was JUSTIFIED in the Spirit.* By the almighty power of the Spirit, he was proved to be the TRUE MESSIAH.

2. To esteem a thing properly. Matt. xi. 19, *Wisdom is JUSTIFIED of her children.* Wisdom, propriety of conduct, is properly estimated by wise men.

3. It signifies to approve, praise, and commend. *The publicans JUSTIFIED God,* Luke vii. 29, *praised him for calling them to such a state of salvation.* Ib. xvi. 15, *Ye are they which JUSTIFY yourselves before God; ye are self-com-*

mended, self-applauded, and self-praised. In this sense it is often used in the Greek apocryphal books. Ecclus. vii. 5, *JUSTIFY not thyself before the Lord; do not applaud thyself in the presence of thy Maker.* Ib. x. 29, *Who will JUSTIFY, (praise or applaud) him that sinneth against his own soul.* Ib. xviii. 2, *The Lord only is righteous, δικαιοσύνας, shall be JUSTIFIED, i. e. praised, because there is none other but he.*

4. The verb *δικαιοῦμαι* is used to clear from all sin. 1 Cor. iv. 4, *For I know nothing by myself; yet am I not hereby JUSTIFIED.* A man's own consciousness of integrity, is not a proof that he is clear from all sin in the sight of God.

5. A judge is said to justify, not only when he condemns and punishes, but also when he defends the cause of the innocent. See EURIP. *Heraclid.* ver. 190. TRUCYD. iii. p. 200. POLYB. iii. 31. and SCHLEUSNER on *δικαιοῦμαι*. Hence *δικαιοῦμαι*, is taken in a forensic sense, and signifies to be found or declared righteous, innocent, &c. Matt. xii. 37, *By thy words thou shalt be JUSTIFIED; thou shalt be declared to be righteous.* Rom. iii. 4, *That thou mightest be JUSTIFIED in thy sayings; that thou mightest be proved to be true in what thou hast said.*

6. It signifies to set free, to escape from. Acts xiii. 39, *And by him, all that believe are JUSTIFIED from all things, from which ye could not be JUSTIFIED by the law; by faith in Christ a man escapes those evils, which, otherwise, the law of Moses would inflict upon him.* Rom. vi. 7, *For he that is dead, δικαιοῦται, is JUSTIFIED, properly rendered by our translators, is FREED from sin.*

7. It signifies also to receive one into favour, to pardon sin. Rom. viii. 30, *Whom he called, them he also JUSTIFIED; he received them into favour and pardoned their sins.* Luke xviii. 14, *This man went down to his house JUSTIFIED; he humbled himself, repented of his iniquity, and God forgave his sin.* Rom. iii. 20, *By the deeds of the law there shall no flesh be JUSTIFIED; no soul can have his sins forgiven, through the observance of the Mosaic law.* Ib. iv. 2, *If Abraham were JUSTIFIED, (had his sins pardoned) by works.* 1 Cor. vi. 11, *Such were some of you, but ye are JUSTIFIED; ye are received into the divine favour, and have your sins forgiven.* See Jam. ii. 21—25. Rom. iii. 24, 28. v. 1, 9. Galat. ii. 16, 17. iii. 11, 24. v. 4. Tit. iii. 7. In all these texts, the word *justify* is taken in the sense of remission of sins through faith in Christ Jesus; and does not mean making the person just or righteous, but treating him as if he were so, having already forgiven him his sins.

The just shall live by faith] This has been understood two ways: 1. that the just or righteous

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

his eternal power and God-head; ^a so that they are without excuse:

21 Because that, when

they knew God, they glorified *him* not as God, neither were thankful; but ^b became vain in their

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Or, that they may be.

^b 2 Kings 17. 15. Jer. 2. 5. Eph. 4. 17, 18.

man cannot live a holy and useful life, without exercising continual faith in our Lord Jesus: which is strictly true; for He only, who has brought him into that state of salvation, can preserve him in it: and he stands by faith. 2. It is contended by some able critics that the words of the original text should be pointed thus: 'Ο δὲ δικαιοῦν τε πιστεύει, ζῶσιναι. *The just by faith, shall live*, that is, he alone that is justified by faith, shall be saved; which is also true, as it is impossible to get salvation in any other way. This last meaning is probably the true one, as the original text in Hab. ii. 4. speaks of those who believed the declarations of God when the Chaldeans besieged Jerusalem; and having acted conformably to them, they escaped with their lives.

Verse 18. *For the wrath of God is revealed*] The apostle has now finished his *Preface*, and comes to the grand subject of the epistle; namely, to show the *absolute need* of the Gospel of Christ, because of the *universal corruption* of mankind; which was so great as to incense the justice of God, and call aloud for the *punishment* of the world. 1. He shows that all the heathen nations were utterly corrupt, and deserved this threatened punishment. And this is the subject of the first chapter from verse 18 to the end. 2. He shows that the *Jews*, notwithstanding the greatness of their privileges, were no better than the *Gentiles*; and therefore the wrath of God was revealed against *them* also. This subject he treats in chap. ii. and chap. iii. 1—19. 3. He returns, as it were, on both, chap. iii. 20—31. and proves that as the Jews and Gentiles were equally corrupt, they could not be saved by the deeds of any law; that they stood equally in *need* of that salvation which God had provided; that both were equally entitled to that salvation, for God was the God of the *Gentiles* as well as of the *Jews*.

By *οργή Θεοῦ*, the *wrath of God*, we are not to understand any *uneasy passion* in the Divine Being: but the *displeasure* of his righteousness, which is expressed by the punishments inflicted on the *ungodly*, those who retain not God in their knowledge; and the *unrighteous*, those whose lives are profligate.

As in the Gospel, the *righteousness* of God is revealed for the *salvation of the ungodly*; so is the *wrath of God revealed* against the *workers of iniquity*. Those who refuse to be saved in the way revealed by his *mercy*, must be consumed in the way revealed by his *justice*.

Ungodliness] ἀσεβεία, from α, negative, and σεβω or σεβασμῶν, I worship, probably intended here to express *Atheism*, *Polytheism*, and *idolatry* of every kind.

Unrighteousness] ἀδικία, from α, negative, and δικαιοσύνη, justice, every thing contrary to strict morality; all viciousness and profligacy of conduct.

Who hold the truth in unrighteousness] In

what sense could it be said that the heathen held the truth in unrighteousness, when they really had not that truth? Some think this refers to the conduct of their best philosophers, such as *Socrates*, *Plato*, *Seneca*, &c. who knew much more of the divine nature than they thought safe or prudent to discover; and who acted in many things contrary to the light which they enjoyed. Others think this to be spoken of the *Gentiles* in general, who either *did know*, or *might have known* much of God from the works of creation, as the apostle intimates in the following verses. But *Rosenmüller*, and some others, contend that the word *κατήχων* here does not signify to *hold*, but to *hinder*; and that the place should be translated, *who through maliciousness hinder the truth*; i. e. prevent it from taking hold of their hearts, and from governing their conduct. This is certainly a very usual acceptance of the verb *κατήχων*, which *Hesychius* interprets *καταπέ, καλύπει, συνήχων*, to *retain*, *hinder*, &c. these men hindering, by their vicious conduct, the truth of God from being propagated in the earth.

Verse 19. *That which may be known of God*] Dr. Taylor paraphrases this and the following verse thus: "Although the Gentiles had no written revelation, yet what may be known of God is every where manifest among them, God having made a clear discovery of himself to them. For his being and perfections, invisible to our bodily eyes, have been, ever since the creation of the world, evidently to be seen, if attentively considered, in the visible beauty, order, and operations observable in the constitution and parts of the universe; especially his eternal power and universal dominion and providence; so that they cannot plead *ignorance* in excuse of their idolatry and wickedness."

Verse 20. *The invisible things of him*] His invisible perfections are manifested by his visible works, and may be apprehended by what he has made: their *immensity* showing his *omnipotence*; their *vast variety* and *contrivance*, his *omniscience*; and their *adaptation* to the most *beneficent purposes*, his infinite *goodness* and *philanthropy*.

His eternal power] Αἰδίοῦ αὐτοῦ δυνάμει, that all-powerful energy that *ever was*, and *ever will exist*; so, that ever since there was a creation to be surveyed, there have been intelligent beings to make that survey.

And Godhead] Θεότης, his acting as God in the government and support of the universe. His works prove his being; the government and support of these works prove it equally. Creation and providence form a twofold demonstration of God, 1st. In the *perfections* of his nature, and, 2dly. In the *exercise* of those perfections.

Verse 21. *Because that when they knew God*] When they thus acquired a general knowledge of the unity and perfections of the divine

They become extremely corrupt, ROMANS. *dissolute, and abandoned.*

A. M. cir. 4062. imaginations, and their
A. D. cir. 58. foolish heart was dark-
An. Olymp. ened.
cir. CCIX. 2.
A. U. C. cir. 811.

22 ^a Professing themselves to be wise, they became fools,

23 And changed the glory of the incorruptible ^b God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 ^c Wherefore God also gave them up to uncleanness through the lusts of their own hearts, ^d to dishonour their own bodies ^e between themselves :

^a Jer. 10. 14.—^b Deut. 4. 18, &c. Ps. 106. 20. Isai. 40. 18, 26. Jer. 2. 11. Ezek. 8. 10. Acts 17. 29.—^c Ps. 81. 12. Wisd. 12. 23. Acts 7. 42. Eph. 4. 18, 19. 2 Thess. 2. 11, 12.

nature; they glorified him not as God; they did not proclaim him to the people, but shut up his glory, (as Bishop Warburton expresses it) in their mysteries, and gave the people, in exchange for an incorruptible God, an image made like to corruptible man. Wherefore God, in punishment for their sins, thus turning his truth into a lie, suffered even their mysteries which they had erected for a school of virtue, to degenerate into an odious sink of vice and immorality; giving them up unto all uncleanness and vile affections.

They glorified him not.] They did not give him that worship which his perfections required.

Neither were thankful.] They manifested no gratitude for the blessings they received from his providence; but became vain in their imaginations; *διανοησιμοις*, in their reasonings. This certainly refers to the foolish manner in which even the wisest of their philosophers discoursed about the divine nature, not excepting Socrates, Plato, or Seneca. Who can read their works without being struck with the vanity of their reasonings, as well as with the stupidity of their nonsense, when speaking about God? I might crowd my page with proofs of this; but it is not necessary to those who are acquainted with their writings; and to others it would not be useful. In short, their foolish, darkened minds, sought God no where but in the place in which he is never to be found; viz. the vile corrupted and corrupting passions of their own hearts. As they did not discover him there, they scarcely sought him any where else.

Verse 22. Professing themselves to be wise.] This is most strikingly true of all the ancient philosophers, whether Greeks or Romans, as their works, which remain, sufficiently testify. The word *σαρκωτικ*, signifies not merely the professing, but the assumption of the philosophic character. In this sense the word *σαρκω* is used by the best Greek writers. See *Kypke*. A dispassionate examination of the doctrine and lives of the most famed philosophers of antiquity, of every nation, will show that they were darkened in their mind, and irregular in their conduct. It was from the Christian religion alone,

25 Who changed ^f the truth of God ^g into a lie, and worshipped and served the creature ^h more than the Creator, who is blessed for ever. Amen.

26 ⁱ For this cause God gave them up unto ^j vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another; men with men working that which is

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^d 1 Cor. 6. 18. 1 Thess. 4. 4. 1 Pet. 4. 3.—^e Lev. 18. 22. ^f 1 Thess. 1. 9. 1 John 5. 20.—^g Isai. 44. 20. Jer. 10. 14. & 13. 25. Amos 2. 4.—^h Or, rather.—ⁱ Lev. 18. 22, 23. Eph. 5. 12. Jude 10.

that true philosophy and genuine philosophers sprung.

Verse 23. They changed the glory, &c.] The finest representation of their deities was in the human figure; and on such representative figures the sculptors spent all their skill; hence the HERCULES of Farnese, the VENUS of Medicis, and the APOLLO of Belvidere. And when they had formed their gods according to the human shape, they endowed them with human passions; and as they clothed them with attributes of extraordinary strength, beauty, wisdom, &c. not having the true principles of morality, they represented them as slaves to the most disorderly and disgraceful passions; excelling in irregularities the most profligate of men, as possessing unlimited powers of sensual gratification.

And to birds.] As the eagle of Jupiter among the Romans, and the Ibis and hawk among the Egyptians; which were all sacred animals.

Fourfooted beasts.] As the Apis, or white ox among the Egyptians; from which the idolatrous Israelites took their golden calf. The goat, the monkey, and the dog, were also sacred animals among the same people.

Creeping things.] Such as the crocodile and scarabeus, or beetle, among the Egyptians.

Verse 24. God gave them up, &c.] They had filled up the measure of their iniquities; and God, by permitting them to plunge into all manner of irregularities, thus, by one species of sin, inflicted punishment on another.

Dishonour their own bodies.] Probably alluding here to what is more openly expressed verses 26 and 27.

Between themselves.] *Ἐν ἑαυτοῖς*, of themselves, of their own free accord; none inciting, none impelling.

Verse 25. Changed the truth of God into a lie.] In the place of the true worship of God, they established idolatry. In various places of Scripture, idols are termed lies. Isai. xlv. 20. Jer. iii. 23. and xiii. 25. The true God was known among the primitive inhabitants of the earth; those who first became idolaters, literally changed the truth of God into a lie; they did

A. M. cir. 4062. unseemly, and receiving
 A. D. cir. 58. in themselves that recom-
 Aa. Olymp. pense of their error which
 cir. CCLX. 2. was meet.
 A. U. C. cir. 811.

28 * And even as they did not like
 b to retain God in their knowledge,
 God gave them over to c a reprobate
 mind, to do those things d which are
 not convenient ;

* Wind. 14. 22, 23, &c.—> Or, to acknowledge.

know the true God, but they put idols in his place.

Verse 26. For this cause God gave them up, &c.] Their system of idolatry necessarily produced all kinds of impurity. How could it be otherwise, when the highest objects of their worship were adulterers, fornicators, and prostitutes of the most infamous kind ; such as Jupiter, Apollo, Mars, Venus, &c. Of the abominable evils with which the apostle charges the Gentiles in this and the following verse, I could produce a multitude of proofs from their own writings ; but it is needless to make the subject plainer than the apostle has left it.

Verse 27. Receiving in themselves that recompense, &c.] Both the women and men, by their unnatural prostitutions, enervated their bodies, so that barrenness prevailed ; and those disorders which are necessarily attendant on prostitution, and sodomitical practices.

Verse 28. They did not like to retain God] It would, perhaps, be more literal to translate *οὐκ ἀναζητοῦντες*, THEY DID NOT SEARCH to retain God in their knowledge. They did not examine the evidences before them (ver. 19 and 20.) of his being and attributes ; therefore God gave them over to a REPROBATE mind, *σε ἀποδοῦναι νοῦν*, to an UNSearching, or undiscerning mind ; for it is the same word in both places. They did not reflect on the proofs they had of the divine nature, and God abandoned them to the operations of a mind incapable of reflection. How men of such powers and learning, as many of the Greek and Roman philosophers and poets really were, could reason so inconsecutively concerning things moral and divine, is truly astonishing. But here we see the hand of a just and avenging God ; they abused their powers, and God deprived them of the right use of these powers.

Verse 29. Being filled with all unrighteousness] *ἀδικία*, every vice contrary to justice and righteousness.

Fornication] *Πορνεία*, all commerce between the sexes out of the bounds of lawful marriage. Some of the best MSS. omit this reading ; and others have *ακαθαρσία*, uncleanness.

Wickedness] *Πονηρία*, malignity, that which is oppressive to its possessor, and to its object ; from *πονέω*, labour, toil, &c.

Covetousness] *Πλεονεξία*, from *πλεον*, more, and *ξείν*, I will have, the intense love or lust of gain ; the determination to be rich ; the principle of a dissatisfied and discontented soul.

Maliciousness] *Κακία*, malice, ill-will, what is radically and essentially vicious.

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

A. M. cir. 4062. A. D. cir. 58. Aa. Olymp. cir. CCLX. 2. A. U. C. cir. 811.

* Or, mind void of judgment.—> Eph. 5. 4.

Full of envy] *Φθόνος*, from *φθάνω*, to wither, decay, consume, pine away, &c. " pain felt, and malignity conceived at the sight of excellence or happiness in another." A fine personification of this vice is found in OVID METAM. lib. ii. ver. 768—781. which I shall here insert, with Mr. Addison's elegant and nervous translation.

Videt intus edentem
 Vipereas carnes, vitiorum alimenta suorum,
 Invidiam : visusque oculos avertit. At illa
 Surgit humo pigra : semensarumque relinquit
 Corpora Serpentum, passuque incedit inertis
 Utque deam vidit formæque armisque decoram,
 Ingemuit : vultumque ima ad suspiria duxit.
 Pallor in ore sedet : macies in corpore toto ;
 Nusquam recta acies : livent rubigine dentes :
 Pectora felle virent ; lingua est suffusa veneno.
 Risus abest, nisi quem visi movere dolores :
 Nec fruitur somno, vigilacibus excita curis :
 Sed videt ingratos, intabescitque videndo
 Successus hominum ; carpitque et carpitur undè
 Suppliciumque num est.

A poisonous morsel in her teeth she chewed,
 And gorg'd the flesh of vipers for her food.
 Minerva, loathing, turn'd away her eye,
 The hideous monster, rising heavily,
 Came stalking forward with a sullen pace,
 And left her mangled offals on the place.
 Soon as she saw the goddess gay and bright,
 She fetched a groan at such a cheerful sight.
 Livid and meagre were her looks, her eye
 In foul distorted glances turned awry :
 A hoard of gall her inward parts possess'd,
 And spread a greenness o'er her cancer'd
 breast ;
 Her teeth were brown with rust, and from her
 tongue

In dangling drops the stringy poison hung.
 She never smiles, but when the wretched
 weep ;

Nor lulls her malice with a moment's sleep :
 Restless in spite ; while watchful to destroy,
 She pines and sickens at another's joy :
 Foe to herself, distressing and distressed,
 She bears her own tormentor in her breast.

Murder] *Φόνος*, taking away the life of another by any means ; mortal hatred : for he that hates his brother in his heart is a murderer.

Debate] *Επίς*, contention, discord, &c. Of this vile passion, the Greeks made a goddess.

Deceit] *Δόλος*, lying, falshood, prevarication, imposition, &c. from *δύω*, to take with a bait.

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCLX. 2. A. U. C. cir. 811.

31 Without understanding, covenant-breakers, ^a without natural affection, implacable, unmerciful : 32 Who, ^b knowing the judgment of

God, that they which commit such things ^c are worthy of death, not only do the same, but ^d have ^e pleasure in them that do them.

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCLX. 2. A. U. C. cir. 811.

^a Or, unsociable.—^b ch. 2. 2.—^c ch. 6. 21.

^d Or, consent with them.—^e Hos. 7. 9. Psal. 50. 18.

Malignity] Κακοθυια, from κακος, evil, and υθος, a custom, bad customs, founded in corrupt sentiment, producing evil habits, supported by general usage. It is generally interpreted a malignity of mind, which leads its possessor to put the worst construction on every action; ascribing to the best deeds the worst motives.

Whisperers] Ψιθυρισται, secret detractors; those who, under pretended secrecy, carry about accusations against their neighbours, whether true or false; blasting their reputation by clandestine tittle tattle. This word should be joined to the succeeding verse.

Verse 30. Backbiters] καταλαλους, from κατα, against, and λαλω, I speak; those who speak against others: false accusers, slanderers.

Haters of God] Θεοσυνη, atheists, contemners of sacred things; maligners of providence: scorners, &c. All profligate Deists are of this class; and it seems to be the finishing part of a diabolic character.

Despiteful] Υβρισται, from υβριζω, to treat with injurious insolence: stormy, boisterous; abusing both the characters and persons of those over whom they can have any power.

Proud] Υπερηφανους; from υπε, above, or over: and φανω, I show, or shine. They who are continually exalting themselves and depressing others; magnifying themselves at the expense of their neighbours: and wishing all men to receive their sayings as oracles.

Boasters] Αλαζονικαι, from λαζωμαι, to assume; self-assuming, vain-glorious, and arrogant men.

Inventors of evil things] Εφευρηται κακων. Those who have invented destructive customs, rites, fashions, &c. such as the different religious ceremonies among the Greeks and Romans—the orgies of Bacchus, the mysteries of Ceres, the lupercalia, feasts of the Bona Dea, &c. &c. Multitudes of which evil things, destructive and abominable ceremonies, are to be found in every part of the heathen worship.

Disobedient to parents] Though filial affection was certainly more recommended and cultivated than many other virtues; yet there are many instances on record of the grossest violation of this great branch of the law of nature.

Verse 31. Without understanding] Ανοητους; from α, negative, and οητης, knowing; persons incapable of comprehending what was spoken; destitute of capacity for spiritual things.

Covenant breakers] Ανοητους, from α, negative, and οητης, to make an agreement. Persons who could be bound by no oath, because, properly speaking, they had no God to witness or avenge their misconduct. As every covenant, or agreement, is made as in the presence of God: so he that opposes the being and doctrine of God, is incapable of being bound by any covenant; he can give no pledge for his conduct.

Without natural affection] Ασπρυς; without that attachment which nature teaches the young of all animals to have to their mothers; and the mothers to have for their young. The heathens, in general, have made no scruple to expose the children they did not think proper to bring up; and to despatch their parents, when they were grown old or past labour.

Implacable] Ασπονδους, from α, negative; and σπονδη, a libation. It was customary among all nations to pour out wine as a libation to their gods, when making a treaty. This was done to appease the angry gods, and reconcile them to the contracting parties. The word here shows a deadly enmity; the highest pitch of an unforgiving spirit; in a word, persons who would not make reconciliation either to God or man.

Unmerciful] Ανταμιμοναι; those who were incapable, through the deep rooted wickedness of their own nature, of showing mercy to an enemy, when brought under their power; or doing any thing for the necessitous, from the principle of benevolence or commiseration.

Verse 32. Who, knowing the judgment of God] Δικαιογνωμα, the grand rule of right, which God has revealed to every man—the knowledge of which he has, less or more, given to every nation of the world, relative to honouring parents; taking care of their own offspring; keeping their engagements, &c. &c. In the worst states of heathenism, this great principle has been acknowledged; but through the prevalence of corruption in the heart, this law, though acknowledged, was not obeyed; and the corruption increased so, that those were highest in repute who had cast off all restraints of this kind; so that they even delighted in them; συνηθηκουσι, highly applauded, and gladly associated with those transgressors; which argues the very highest pitch of moral depravity.

1. The preceding chapter gives us one of the finest views of the Gospel of Christ, to be met with any where. It is God's method of saving a lost world; in a way in which that world could never have imagined: there is nothing human in it; it is all truly and gloriously divine: essentially necessary to the salvation of man; and fully adequate to the purposes of its institution. Though it is an extension of the Old Covenant, yet it is almost wholly dissimilar; being as different from that as the person is from the picture by which he is represented, and as the substance is from the shadow projected by it. It is a scheme as worthy of God, as it is necessary for man; hence, there are no excluding clauses in it—it is for the Jew and for the Greek; for the wise, and for the unwise; for all the nations of the universe; and for all the individuals of those nations.

2. As God never does any thing that is not

fitting, suitable, and necessary to be done; he has not made an unnecessary display of his mercy and goodness in the incarnation and death of his Son—all this was necessary, else it had not been done. But how does the necessity appear?—In the deep rooted, and widely extended, corruption and profligacy of the nations of the earth. Of these the apostle gives a most affecting and distressing picture. 1. Almost every trace of original righteousness had been obliterated. 2. The proofs of God's eternal power and providence, so manifest in the creation and preservation of the universe, were wholly disregarded. 3. A vain philosophy, without right, principle, or end, was substituted for those divine truths which had been discovered originally to man. 4. Their hearts were contaminated with every vice which could blind the understanding, pervert the judgment, corrupt the will, and debase the affections and passions. 5. This was proved in the most unequivocal manner, by a profligacy of conduct which had debased them far, far below the beasts that perish; and the apostle here gives a list of their crimes, every article of which can be incontrovertibly proved, from their own history, and their own writers: crimes which, even bad as the world is now, would shock common decency to describe. See the whole of the second, third, sixth, and ninth satires of Juvenal.

3. So completely lost were the heathens to a knowledge of the influence of God on the soul, and the necessity of that influence; that they asserted, in the most positive manner, that man was the author of his own virtue and wisdom. Cicero, *Nat. Deor.* lib. iii. c. 36. declares it a general opinion that, although mankind received from the gods the outward conveniences of life—*virtutem autem nemo unquam acceptam Deo retulit*—“but virtue none ever thought they received from the Deity.” And again, “this is the persuasion of all, that fortune is to be had

from the gods: wisdom from ourselves.” And again, “who ever thanked the gods for his being a good man? Men pray to Jupiter, not that he would make them just, temperate, and wise: but rich and prosperous.”

JUVENAL, on this point, speaks thus:—

*Monstro quod ipse sibi possis dare; Semita certe
Tranquilla per virtutem patet unica vita.*
Sat. x. v. 363.

The path to peace is virtue: which I show,
Thyself may fully on thyself bestow.

In the same strain, HORACE, *Epist.* lib. i. E. xviii. v. penult.

*Hæc satis est orare Jovem, qui donat et aufert:
Det vilam, det opes: æquum mi animum ipse
parabo.*

To Jove for life and wealth I pray;
These Jove may give or take away:
But for a firm and tranquil mind,
That blessing for myself I find.

Thus, they became vain in their imaginations, and their foolish heart was darkened; and professing themselves to be wise, they became fools. See Madan's *Juvenal*, Vol. ii. p. 53.

4. By all this we see what the world was, and what it would have continued to be, had not God sent a Divine revelation of his will; and established a public ministry to proclaim and enforce it. Were man left to the power and influence of his fallen nature, he would be in all places of his dispersion on the earth, what the apostle describes in the 29th, 30th, and 31st verses of this chapter.

Reader, magnify God, who has called thee from such deep darkness, to the marvellous light of the glorious Gospel of his Son; and walk as a child of the light and of the day, in whom there shall be no cause of stumbling.

CHAPTER II.

The apostle shows that the Jew who condemns the Gentiles, and considers them utterly unworthy of the blessings of the Gospel, is inexcusable, because he is guilty of the same crimes; and therefore shall not escape the righteous judgment of God, 1—3. It is an awful thing to despise the goodness and long suffering of God, which lead to repentance, 4, 5. God, the impartial judge, will render to every man according to his works, 6—11. The Jews and the Gentiles will be judged according to their respective advantages and disadvantages, 12, 13. In some cases, the Gentiles who had no law, have shown a better disposition than the Jews, 14—16. The Jews, by their unfaithfulness, have been a stumbling block to the Gentiles, 17—24. Jewish rites and ceremonies of no advantage, unless productive of change of heart and conduct, 25. The Gentiles who attend to the small light which they have received from God, are in a better state than the unfaithful Jews, with all their superior religious privileges, 26, 27. What constitutes a real Jew in the sight of God, 28, 29.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: ^a for wherein

thou judgest another, thou condemnest thyself: for thou that judgest doest the same things.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

^a Ch. 1. 20.

^b 2 Sam. 12. 5, 6, 7. Matt. 7. 1, 2. John 8. 9.

NOTES ON CHAP. II.

Dr. Taylor makes the following sensible observations at the commencement of this chapter.

“The representation of the moral state of the heathen world, in the foregoing chapter, is a demonstration of the necessity of the Gospel, for

The long suffering of our Lord ROMANS. should lead men to repentance.

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cin. 811.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Ch. 9. 23. Eph. 1. 7. & c. 4. 7. — b ch. 3. 25. — Exod. 34. 6.

the reformation and salvation of man. And how rich is the favour wherewith God has visited the world! To have destroyed a race of apostate rebels, who had abused their understandings and every gift of a bountiful Creator, would have been *justice*; to have spared them would have been *lenity and goodness*: but to send his only begotten Son from heaven to redeem us from all iniquity and ungodliness by his own blood; to grant us a free pardon for all our sins; to put us in a state of mercy and salvation; to take us into his kingdom and family; to give us an inheritance among his saints; to bless us with immortality, and all spiritual blessings in heavenly places, this is most wonderful and exuberant favour. Rightly is the doctrine which teaches it called the *Gospel*, or *glad tidings*; one would think, it could not possibly have met with opposition from any part of mankind. But the Jew opposed it! He abhorred the *Gentile*; and contradicted the grace, that honoured and saved him. The apostle pleads and defends our cause. His business is to confound the *Jew*, and to prove that we have as good a right as he, to all the blessings of the Messiah's kingdom. And by his description of the vicious state of the *Gentiles* in the former chapter: he has wisely made his advantage of the prejudices of the *Jew*: for nothing could please him more than the preceding discourse, in which the *Gentiles* are reduced to so vile and abject a state. Thus, the apostle gives him an opportunity to condemn the *Gentiles*; but he does this that he may the more effectually humble him in this chapter; in which he proves, that the Jews, having, in an aggravated manner, despised the goodness, and broken the law of God, were as obnoxious to his wrath as the *Gentiles*; and if so, how could they, with any conscience or modesty, arrogate all the Divine mercy to themselves; or pretend that others were unworthy of it, when they had done as much or more to forfeit it? Must they not exclude themselves from being the people of God under the Gospel, by the same reason that they would have the *Gentiles* excluded? But this was an argument highly ungrateful to the *Jew*; and it would be very difficult to fix any conviction upon his mind. Therefore the apostle addresses him in a covert way, *Thou art therefore inexcusable, O man! whosoever thou art, that judgest*; not giving out expressly that he meant the *Jew*, that the *Jew* might more calmly attend to his reasoning, while he was not apprehensive that he was the man. This point secured, the apostle very judiciously, and with

4 Or despisest thou the riches of his goodness and forbearance and long suffering: not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

d Isai. 30. 18. 2 Pet. 3. 9, 15. — e Deut. 32. 34. James 5. 3.

great force of reasoning, turns his thoughts from his present superior advantages, to the awful day of judgment, ver. 5, 6. when God, in the most impartial equity, will render to all mankind, without exception, according to their works. Thus the apostle grounds his following argument, very methodically, and solidly, in God's equal regards to all men, in all nations, who uprightly practise truth and godliness; and his disapproving, and at last condemning all men, in any nation, however privileged, who live wickedly. This was a blow at the root; and demolished, in the most effectual manner, the *Jew's* prejudices in favour of his own nation, and the unkind thoughts he had entertained of the *Gentiles*. For, if a *Jew* could be convinced that a sober, upright heathen, might be blessed with eternal salvation; he must be persuaded that it was no absurd matter that believing *Gentiles* should now be pardoned, and taken into the visible church.—Thus the apostle advances with great skill; insinuating himself by degrees into the *Jew's* conscience. This reasoning is well adapted to encourage the *Gentile*, humbled by the dismal representation in the preceding chapter; for he would here see that he was not utterly abandoned of God, but might, upon good grounds, hope for his mercy and kindness."

Verse 1. *Who judgest*] *Ὁ ἄνθρωπος, the judger*; thou who *assumes* the character of a judge; and in that character, condemnest others who are less guilty than thyself.

Verse 2. *We are sure that the judgment of God, &c.*] God is impartial, and will punish sin wheresoever he finds it. *Transgression* in a *Jew*, is not less criminal than *iniquity* in a *Gentile*.

Verse 4. *Or despisest thou the riches of his goodness*] Wilt thou render of none effect that marked benevolence of God towards thee, which has given so many superior advantages; and that *forbearance* which has tolerated thy many miscarriages; and that *long suffering*, which, after repeated provocations, still continues to bear with thee?

Not knowing] *ἄγνων, not acknowledging*, that this goodness of God, which has so long manifested itself in *forbearance and long suffering*, leadeth thee to repentance; was designed to accomplish this blessed end; which thy want of *consideration and acknowledgment* has rendered hitherto, ineffectual. This was a maxim among the *Jews* themselves; for, in *Synopsis Sohar*, it

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

revelation of the righteous judgment of God;

6 * Who will render to every man according to his

deeds :

7 To them, who by patient continuance in well doing, seek for glory and honour and immortality ; eternal life :

8 But unto them that are contentious, and ^bdo not obey the truth, but obey unrighteousness, indignation, and wrath,

* Job 34. 11. Psal. 62. 12. Prov. 24. 12. Jer. 17. 10. & 53. 19. Matt. 16. 27. ch. 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Rev. 2. 23. & 20. 12. & 22. 12. — Job 24. 13. ch. 1. 18. 3 Thes. 1. 3.

is said, the holy blessed God delays his anger against the wicked, to the end that they may repent and be converted.

Verse 5. *But after thy hardness*] Occasioned by thy long course of iniquity. *And impenitent heart*; produced by thy hardness, through which thou art callous to the calls and exhortations of conscience. *Treasures up*; continuest to increase thy debt to the Divine justice, which will infallibly inflict wrath; punishment, in the day of wrath: the judgment day, in which he will render to every man according to his works. The word *treasure*, the Hebrew uses to express any kind of store, or collection:—*Treasure*, or plenty of ruin. Deut. xxviii. 12, *The Lord shall open unto thee his good TREASURE, to give the RAIN unto thy land.*—*Treasure, of punishment.* Deut. xxxii. 34, 35, *Is not this sealed up among my TREASURES? To me belongeth VENGEANCE and RECOMPENSE.*—*Treasures of mines*, i. e. abundance of minerals. Deut. xxxiii. 19, *They shall seek of the ABUNDANCE of the seas, and of TREASURES hid in the sand.* So *treasures of gold, silver, corn, wine, oil, &c.* mean collections, or an abundance of such things; the word is used by the Greek writers precisely in the same sense. By *wrath*, we are to understand *punishment*, as in chap. i. 18. and is used so by the very best Greek writers. See *Kypka*.

The *treasure of wrath*, in this verse, is opposed to the *riches of goodness*, in the preceding. As surely as thou despisest, or neglectest to improve the *riches of God's goodness*, so surely thou shalt share in the *TREASURES of his WRATH*. The *punishment* shall be proportioned to the *mercy* thou hast abused.

Verse 6. *Who will render*] Who, in the day of judgment, will reward and punish every man according as his life and conversation have been.

Verse 7. *To them, &c.*] In this manner will God, in the great day, dispense punishments and rewards: 1. He will give eternal life to them, who, in all the *trials and difficulties* of the present state, have *persevered in well doing*; seeking for, and expecting *glory, honour, and immortality*.

Verse 8. *But unto them, &c.*] 2. He will manifest his *indignation*, and inflict *wrath*, punishment, on all who are *contentious*, who obstinately dispute against the truth, and obey un-

9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew ^cfirst, and also of the ^dGentile;

10 * But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the ^eGentile:

11 For ^fthere is no respect of persons with God.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

* Amos 3. 2. Luke 12. 47, 48. 1 Pet. 4. 17. — Gr. Greek. 1 Pet. 1. 7. — Gr. Greek. — Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

righteousness; who act under the influence of the principle of sin, and not under the influence of the Spirit of God.

Verse 9. *Tribulation and anguish*] Misery of all descriptions, without the possibility of escape, will this righteous Judge inflict upon every impenitent sinner. The *Jew first*, as possessing greater privileges; and having abused greater mercies: and also on the *Gentile*, who, though he had not the same advantages, had what God saw was sufficient for his state; and having sinned against them, shall have punishment proportioned to his demerit.

Verse 10. *But glory, honour, and peace*] While the finally impenitent Jew and Gentile shall experience the fullest effects of the righteous indignation of the Supreme Judge; every man that *worketh good*, that lives in a conscientious obedience to the *known will of God*, whether he be *Jew or Gentile*, shall have *glory, honour, and peace*; i. e. eternal blessedness.

Verse 11. *For, there is no respect of persons with God.*] The righteous Judge will not act according to any principle of *partiality*; the *character and conduct* alone, of the persons, shall weigh with him. He will take no wicked man to glory, let his nation or advantages be what they may: and he will send no righteous man to perdition, though brought up in the very bosom of *Gentilism*. And as he will judge in that day, according to *character and conduct*: so his judgment will proceed on the ground of the *graces, privileges, and blessings*, which they had received, improved, or abused. And, as there is no respect of persons with God in judgment; so there can be none in the *previous administration of his saving blessings*: he that will be condemned for his unrighteousness, will be condemned on the ground that he had sufficient grace afforded him for the salvation of his soul: and his condemnation will rest on the simple principle, that he *abused the grace* which was sufficient to save him; by acting in opposition to its dictates and influence. No man, in that great day, shall be brought to heaven through any *partiality* of the Judge: and no man sent to hell, because God did not afford him sufficient grace; or because he had made a *decree*, which rendered even his use of it, *ineffectual* to his salvation. In reference to the great design

A. M. cir. 4002. 12 For as many as have
A. D. cir. 58. sinned without law, shall
An. Olymp. also perish without law :
cir. CCIX. 2. and as many as have
A. U. C. cir. 811. sinned in the law, shall be judged by
the law ;

13 (For, ^a not the hearers of the law
are just before God, but the doers of
the law shall be justified.)

14 For, when the Gentiles, which
have not the law, do by nature the

A. M. cir. 4002. things contained in the
A. D. cir. 58. law, these, having not the
An. Olymp. law, are a law unto them-
cir. CCIX. 2. selves :
A. U. C. cir. 811.

15 Which shew the work of the law
written in their hearts, ^b their con-
science also bearing witness, and *their*
thoughts, ^c the mean while, accusing
or else excusing one another ;)

16 ^d In the day when God shall judge
the secrets of men ^e by Jesus Christ,

^a Matt. 7. 21. James 1. 22, 23, 25. 1 John 2. 7.—Or, *the conscience witnessing with them.*—Or, *between themselves.*

^d Eccles. 12. 14. Matt. 25. 31. John 12. 48. ch. 3. 6.
^e 1 Cor. 4. 5. Rev. 20. 12.—John 5. 22. Acts 10. 42. &
17. 31. 2 Tim. 4. 1, 8. 1 Pet. 4. 5.

of God, in the salvation of man, it shall be said,
in time, at the day of Judgment, and through-
out eternity, THERE IS NO RESPECT OF PERSONS
WITH GOD.

Verse 12. *For, as many as have sinned with-
out law, &c.]* They, viz. the *Gentiles*, who shall
be found to have transgressed against the mere
light of nature; or rather, *that true light that
lighteth every man that cometh into the world*,
John i. ver. 9. shall not come under the same
rule with those, the *Jews*, who have, in *addition*
to this, enjoyed an extraordinary revelation :
but they shall be dealt with according to the
inferior dispensation under which they lived ;
whilst those, the *Jews*, who have sinned against
the law, the positive divine revelation grant-
ed to them, shall be judged by that law : and
punished proportionably to the abuse of such
an extraordinary advantage.

Verse 13. *For, not the hearers of the law, &c.]*
It does not follow that because one people are
favoured with a divine revelation, that therefore
they shall be saved : while the others, who have
not had that revelation, shall finally perish : this
is not God's procedure ; where he has given a
law, a divine revelation, he requires obedience to
that law ; and only those who have been doers
of that law, who have lived according to the
light and privileges granted in that revelation,
shall be justified : shall be finally acknowledged
to be such as are fit for the kingdom of God.

Verse 14. *For, when the Gentiles, which have
not the law, &c.]* Nor does it follow that the
Gentiles who have not had a divine revelation,
shall either perish, because they had it not ; or
their unrighteous conduct pass unpunished ; be-
cause, not having this revelation, might be con-
sidered an excuse for their sins :—

Do by nature the things contained in the law]
Do without this divine revelation, through that
light which God imparts to every man, *the things
contained in the law*, act according to justice,
mercy, temperance, and truth, the practice of
which the revealed law so powerfully enjoins ;
these are a law unto themselves, they are not ac-
countable to any other law ; and are not to be
judged by any dispensation different from that
under which they live.

Rabbi Tanchum brings in the Supreme Being
as saying—*When I have decreed any thing
against the Gentiles, to whom I have not given*

laws and statutes, and they know what I have
decreed, immediately they repent ; but the Is-
raelites do not so. Tanchum, fol. 43. 2.

Verse 15. *Which shew the work of the law]*
In acting according to justice, mercy, tempe-
rance, and truth ; they show that the great ob-
ject of the law, which was to bring men from
injustice, cruelty, intemperance, and falsity, is
accomplished so far in them : *their conscience
also bearing witness* : that faculty of the soul,
where that divine light dwells and works, shows
them that they are right ; and thus they have a
comfortable testimony in their own souls, of their
own integrity : *their thoughts, the mean while,
accusing or else excusing, one another* ; or, ra-
ther, *their reasonings between one another, ac-
cusing or annoering for themselves* : as if the
apostle had said—And this point, that they have
a law, and act according to it, is further proved
from their conduct in *civil* affairs ; and from that
correct sense which they have of *natural justice*
in their *debates*, either in their *courts of law*, or
in their *treatises on morality*. All these are
ample proofs that God has not left them without
light ; and that, seeing they have such correct
notions of *right and wrong*, they are accounta-
ble to God for their conduct, in reference to
these notions and principles. This seems to be
the true meaning of this difficult clause. See
below.

Verse 16. *In the day when God shall judge]*
And all this shall be further exemplified and
proved in the day that God shall judge the *secrets
of men by Jesus Christ* ; which judgment shall
be according to *my Gospel* ; according to what
I am now laying down before you, relative to
the *impartiality of God*, and his *righteous pro-
cedure* in judging men, not according to their
opinions or prejudices, not according to reve-
lations which they never possessed ; but accord-
ing to the various advantages or disadvantages
of their political, religious, or domestic situation
in life.

Much stress has been laid on the word *now*,
by nature, in ver. 14. as if the apostle designed
to intimate that *nature*, independently of the in-
fluence of divine grace, possessed such princi-
ples as were sufficient to guide a man to glory.
But certainly the term cannot be so understood
here. I rather think that the sense given to it
in Suicer's Thesaurus, Vol. II. col. 1475, *reipsa*

A. M. cir. 4062. ^a according to my gospel.
 A. D. cir. 58.
 An. Olymp. cir. CCIX. 2.
 A. U. C. cir. 811.

17 Behold, ^b thou art called a Jew, and ^c restand

in the law, ^d and makest thy boast of God,
 18 And ^e knowest his will, and ^f approvest ^g the

A. M. cir. 4062.
 A. D. cir. 58.
 An. Olymp. cir. CCIX. 2.
 A. U. C. cir. 811.

^a Ch. 16. 25. 1 Tim. 1. 11. 2 Tim. 2. 8.—^b Matt. 3. 9. John 1. 33. ch. 9. 6, 7. 2 Cor. 11. 23.—^c Mic. 3. 11. ch. 9. 4.

^d Isa. 45. 25. & 49. 2. John 8. 41.—^e Deut. 4. 8. Psal. 147. 19, 20.—^f Or, *triest the things that differ.*—^g Phil. 1. 10.

reverò, CERTAINLY, TRULY, is its sense here: for when the Gentiles, which have not the law, *οὐρα νου*, TRULY, or in effect, do the things contained in the law, &c. This seems to be its sense in Galat. iv. 8. *When ye knew not God, ye did service to them which οὐρα, CERTAINLY are no gods; i. e. are false gods.* Suicer quotes Cyril of Alexandria, (sub Anathematismo iii. in Actis Ephesinis, p. 212.) speaking of the union of the two natures in Christ, he calls this union, *οὐραν, natural*; that is, says he, *αληθ, true or real.* He adds, that the word should be thus understood in Ephes. ii. 3. *we were by nature, οὐρα, children of wrath; and says, οὐρα, αρι του, αληθ ος. οὐρα, is herused for αληθ, TRULY; we were TRULY, INCONTESTABLY, the children of wrath, even as others.* That is, like the rest of mankind, we have all sinned, and come short of the glory of God; and consequently are exposed to punishment. Some think that this text refers to the natural corruption of man; but although it is true that man comes into the world corrupt, and that all men, since the fall, are very far gone from original righteousness, yet it is not clear that the text in Eph. ii. 3. speaks of any other thing than the effects of this degeneracy. See the note there.

I prefer this sense, in the passage in question, to that which says the light of nature, or natural instinct, is here meant: for I know of no light in nature that is not kindled there by the grace of God. But I have no objection to this sense, "When the Gentiles, which have not the law, do, by the influence of God upon their hearts, the things contained in the law, they are a law unto themselves; that light and influence serving instead of a divine revelation." That the Gentiles did really do the things contained in the law, in reference to what is termed natural justice: and made the wisest distinctions relative to the great principles of the doctrine of civil rights and wrongs; every man conversant with their writings will admit. And in reference to this, the word *οὐρα*, may be legitimately understood thus—they incontestably did the things contained in the law, &c.

The passage in ver. 15. *their thoughts, accusing or excusing one another*, certainly does not refer to any expostulations or operations of conscience; for this is referred to in the preceding clause. The words *accusing, κατηγορουμενος*, and *excusing, απελογουμενος*, answering, or defending, one another; μεταξυ αλληλων, among themselves; are all forensic, or law terms; and refer to the mode of conducting suits of law in courts of justice, where one is plaintiff, who produces his accusation: another is defendant, who rebuts the charge, and defends himself; and then the business is argued before the judges. This process shows that they have a law of their own;

and that to this law it belongs to adjust differences; to right those who have suffered wrong; and to punish the guilty.

As to the phrase, *written in their hearts*, it is here opposed to the Jewish laws, which were written on tables of stone. The Jews drew the maxims by which their conduct was regulated, from a divine revelation: the GENTILES theirs, from what God, in the course of his providence and gracious influence, had shown them to be right, useful, and necessary. And with them this law was well known and affectionately regarded: for this is one meaning of the phrase *written in the heart*. It was from this true light, enlightening the Gentiles, that they had so many wise and wholesome laws; laws which had been among them from time immemorial; and of which they did not know the origin. Thus Sophocles, in the noble speech which he puts in the mouth of Antigone—

Ου γαρ τι νυν γα παχδεις αλλ' αυ ποτε
 Ζη ταυτα, κ' ουδεις οδιν εξ ουσ παρ'.

"Not now, nor yesterday, but evermore
 The laws have liv'd: nor know we whence they came."

Antig. ver. 463—4. These are the laws, *νομιμα*, which the Spirit of God wrote originally on their hearts; and which, in different forms, they had committed to writing.

Verse 17. *Behold, thou art called a Jew*] What the apostle had said in the preceding verses, being sufficient to enforce conviction on the conscience of the Jew, he now throws off the cover, and openly argues with him in the most plain and nervous manner; asserting that his superior knowledge, privileges, and profession, served only to aggravate his condemnation. And that, in fact, he who under all his greater advantages transgressed the law of God, stood condemned by the honest *Gentile*, who, to the best of his knowledge, obeyed it. Dr. Taylor.

And restand in the law] Thou trustest in it for thy endless salvation. The word *πιστασαι*, implies the strongest confidence of safety and security. Thou reposest thy whole trust and confidence in this law.

And makest thy boast of God] That thou knowest his nature and attributes, which are not known to the Gentiles. The word *καυχασαι*, implies the idea of exulting in any thing, as being a proper object of hope and dependance: and, when referred to God, it points out that HE is the sure cause of hope, dependance, joy, and happiness. And that it is the highest honour to be called to know his name, and be employed in his service. As if the apostle had said, you rejoice in God as the object of your hope and dependance: you praise and magnify him; you account it your greatest honour that HE is

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLIX. 2.
A. U. C. cir. 811.

things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest

a Matt. 15. 14. & 23. 16, 17, 19, 24. John 9. 34, 40, 41. b ch. 6. 17. 2 Tim. 1. 13. & 3. 5.

your God; and that you worship him. See Taylor.

Verse 18. Knowest his will] Have been favoured with a revelation of his own will, immediately from himself.

The things that are more excellent] Τα διασημωτα, the things that differ; that revelation which God has given of himself, makes the nicest distinctions between right and wrong; between vice and virtue; showing how you should walk so as to please God; and, consequently, acquire the most excellent portion that human spirits can have on this side heaven: for all these blessings ye acknowledge to receive from your law, being instructed, κατασκευαστος, being catechised from your infancy in the knowledge of divine things.

Verse 19. And art confident, &c.] In consequence of all these religious advantages ye believe, that ye are able to teach others, and to be guides and lights to the bewildered, darkened Gentiles, who may become proselytes to your religion.

Verse 20. An instructor of the foolish, &c.] Ye believe the Gentiles to be babes and fools, when compared with yourselves: that ye alone possess the only true knowledge; that ye are the only favourites of heaven; and that all nations must look up to you as possessing the only form of knowledge, μακροθεν της γραμματος, the grand scheme and draught of all true science; of every thing that is worthy to be learned; the system of eternal truth, derived from the law. If, therefore, ye act not as becomes those who have such eminent advantages, it must be to your endless disgrace and infamy.

Verse 21. Thou therefore] Dr. Taylor has paraphrased this, and the three following verses, thus—"What signify your pretensions to knowledge, and the office of teaching others; if you have no regard to your own doctrine? What are you the better for preaching against theft, if you are a thief yourself? Or for declaring adultery unlawful, if you live in the practice of it? Or for representing idolatry abominable, if you are guilty of sacrilege? What honours, or singular favours, do you deserve, if, while you glory in the law and your religious privileges, you dishonour God, and discredit his religion by transgressing his law, and living in open contradiction to your profession? And this is more

another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLIX. 2.
A. U. C. cir. 811.

c Psal. 50. 16, &c. Matt. 23. 3, &c.—4 Mal. 3. 6. ver. 17.

than supposition; notorious instances might be produced of the forementioned crimes, whereby the Jews of the present age have brought a reproach upon religion among the Gentiles; as well as those Jews of former times, of whom the prophet Ezekiel speaks, chap. xxxvi. 23. And I will sanctify my great name, which was profaned among the heathen; which ye have profaned in the midst of them."

That the Jewish priesthood was exceedingly corrupt in the time of the apostle, and that they were so, long before, is fully evident from the Sacred Writings, and from Josephus. The high priesthood was a matter of commerce; and was bought and sold like other commodities. Of this, Josephus gives many instances. The rapine of Eh's sons descended to several generations. Dr. Whitby well observes, that of all these things mentioned by the apostle, the Jewish doctors were notoriously guilty; and of most of them they were accused by our Lord. 1. They said and did not; and laid heavy burdens upon others, which they would not touch with their own fingers, Matt. xxiii. 3, 4. 2. They made the house of God a den of thieves, Matt. xxi. 13. John ii. 16. They were guilty of adultery, by unjust divorces, Matt. xix. 9. 4. Their polygamy was scandalous: even their rabbins, when they came to any place, would proclaim, Who will be my wife for a day? As to idolatry, they were perfectly saved from it, ever since the Babylonish captivity; but to this succeeded sacrilege, as is most evident in the profanation of the temple, by their commerce transacted even within its courts. And their teaching the people that even their aged parents might be left to starve, provided the children made a present to the temple, of that which should have gone for their support. According to Josephus, Bek. Jud. l. vi. c. 26. they were guilty of theft, treachery, adultery, sacrilege, rapine, and murder. And he adds, that new ways of wickedness were invented by them; and that, of all their abominations, the temple was the receptacle. In his Antiquities of the Jews, b. xx. c. 8. he says, The servants of the high-priests took away by violence, the tythes of the priests, so that many of them perished for want of food. Even their own writers acknowledged that there were great irregularities and abominations among the rabbins.

A. M. cir. 4062. among the Gentiles through
A. D. cir. 58. you, as it is ^awritten.
An. Olymp. 25 ^b For circumcision
cir. CCIX. 2. verily profiteth, if thou
A. U. C. cir. 811.

keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore ^c if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision, which is by nature, if it fulfil the

law, ^d judge thee who by the letter and circumcision dost transgress the law?

28 For ^e he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29 But he is a Jew, ^f which is one inwardly: and ^g circumcision is that of the heart, ^h in the spirit, and not in the letter; ⁱ whose praise is not of men, but of God.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a 2 Sam. 12. 14. Isai. 52. 5. Ezek. 36. 20. 23.—^b Gal. 5. 3.
^c Acts 10. 34, 35.—^d Matt. 12. 41, 42.—^e Matt. 3. 9.
John 3. 39. ch. 9. 6, 7. Gal. 6. 15. Rev. 2. 9.

^f 1 Pet. 3. 4.—^g Col. 2. 11. Phil. 3. 3.—^h ch. 7. 6.
ⁱ 2 Cor. 3. 6.—^j 1 Cor. 4. 5. 2 Cor. 10. 18. 1 Thim. 2. 4.

So *Bereshith Rabba*, sect. 55. fol. 54.—“ Rabbi Abun proposed a parable concerning a master, who taught his disciple not to pervert justice, and yet did it himself; not to show respect of persons, and yet did it himself; not to receive bribes, and yet received them himself; not to take usury, and yet took it himself: the disciple replied—“ Rabbi, thou teachest me not to take usury, and yet thou takest it thyself! Can that be lawful to thee which is forbidden to me?”

Verse 24. *For the name of God is blasphemed, &c.*] In *Debarim rabba*, sect. 2. fol. 251. it is said, “ The rulers destroy the influence of their own words among the people; and this is done, when a rabbin, sitting and teaching in the academy, says—do not take usury, and himself takes it; do not commit rapine, and himself commits it; do not steal, and himself steals.” That they were exceedingly lax in their morals, the following fact proves: “ Rabbi Hlai said, if a man sees that his evil propensities are likely to prevail against him, let him go to some place where he is not known, and let him put on black clothes and cover his head with a black veil; and then let him do whatsoever he pleaseth, lest the name of God should be publicly profaned.” *Maad katon*, fol. 17. 1. In *Sohar levi*. fol. 31. col. 122. it is said, “ On three accounts the Jews are obliged to remain in captivity—1. Because they openly reproach the Shechinah—2. Because they profane themselves before the Shechinah—3. Because they turn away their faces from the Shechinah.”

But it would be endless to collect from their history, the proofs of the charges brought here against them by the apostle. See *Whitby*, *Schoetgen*, and others.

Verse 25. *For circumcision verily profiteth*] It is a blessing to belong to the church of God, and wear the sign of the covenant; provided the terms of the covenant are complied with.

But if thou be a breaker of the law] If thou do not observe the conditions of the covenant; the outward sign is both without meaning and without effect. This was a maxim of the Rabbins themselves; for they allowed that an apostate or ungodly Israelite, must go to hell, notwithstanding his circumcision.

Verse 26. *Therefore, if the uncircumcision, &c.*] If the *Gentile* be found to act according to the spirit and design of the law, his acting thus uprightly, according to the light which God has afforded him, will be reckoned to him as if he were circumcised, and walked agreeably to the law.

Verse 27. *And shall not uncircumcision, which is by nature*] And shall not the *Gentile*, who is, *ex natura*, according to the custom of his country; who is by birth not obliged to be circumcised.

If it fulfil the law] If such a person act according to the spirit and design of the law; judge, *spero*, condemn thee, who, whilst thou dost enjoy the letter, the written law; and bearest in thy body the proof of the circumcision which it requires, dost transgress that law?

Verse 28. *For he is not a Jew*] A genuine member of the church of God, who has only an outward profession.

Neither is that circumcision] Circumcision is a rite which represents a spiritual thing, viz. the change and purification of the heart, as may be seen, Jer. iv. 4, 6, 10. ix. 26. Ezek. xlv. 7, 9.

Verse 29. *But he is a Jew*] A true member of the church of God.

Which is one inwardly] Who has his heart purified, according to what God has uniformly prescribed by his prophets, see above; for circumcision is of the heart, in the spirit, *σ πνευματι*, by the Spirit of God, who is the author of all spiritual affections and holy purposes: for every thing here is to be understood spiritually, and not literally; for without holiness none can please God, and without holiness, none can see him.

Whose praise is not of men] It has, with great probability, been conjectured, that the apostle may here refer to the signification of the name Jew or Judah, יהודה *Yehudah*, PRAISE, from יהוה *Yadah*, he PRAISES. Such a one is a true Israelite, who walks in conformity to the spirit of his religion; his countrymen may praise him because he is a steady professor of the Jewish faith; but God praises him because he has entered into the spirit and design of the covenant made with Abraham; and has got the end of

his faith, the salvation of his soul. Sentiments like these, on the same subject, may be found in the ancient Jewish writers. *Rabbi Lipman* gives the opinion of their most ancient and pure writers in these words: "A certain Christian mocked us, saying, 'Women, who cannot be circumcised, cannot be reckoned among Jews.' Such persons are ignorant that *faith* does not consist in *circumcision*, but in the *heart*. He who has not genuine faith, is not a partaker of the Jewish circumcision; but he who has genuine faith, is a *Jew*, although *not circumcised*." NIZZACHON, Num. 21. p. 19. It is a curious maxim of the Talmudists, *That the Jews sit in the inmost recesses of the heart*. NIDDA, fol. 20. 2. This is exactly the sentiment of St. Paul, *circumcision of the heart, in the spirit*. In short, common sense, as well as their law and their prophets, taught every considerate man among them, that God could be pleased with their rites and external performances, *no further than they led to holiness of heart, and righteousness of life*.

1. What the apostle says in the preceding chapter concerning the *Gentiles doing by nature, the things contained in the law*, if properly considered, would lead certain persons from forming erroneous judgments concerning the divine dispensations. We are not to suppose that God is not to be found, where his *written word* does not appear; nor, that the salvation of the nations yet unblest with the light of the Gospel, is impossible. God has never confined himself to any one *particular way*, of communicating his salvation; no more than he has confined his saving grace to *one people*. His word is an indescribable blessing; but that word becomes effectual to salvation, when accom-

panied by the power of the *Holy Spirit*. It was that *Spirit* which gave the *word originally*; and that same Spirit can speak *without this word*. It is through *his* influence alone, that the Gentiles do the things contained in his own law; and it is not to be wondered at, that the work is the same, both in the *law* and in the *heart*, when it has proceeded from the *same Spirit*.

2. God therefore will judge all nations according to the use and abuse they have made of this word, whether it was written in the *heart*, or written on tables of *stone*.

3. As he is no respecter of persons, all nations are equally dear to him; and he *has* granted, and *will* grant to them, such discoveries of himself, as have been, and will be, sufficient for their salvation.

4. His *Word* is an infinite blessing; and he has given it to one people, that they may be the means of conveying it to another. Europe, and especially Christian Europe, has got the *BIBLE*; and God requires Europe to send the Bible throughout the earth. If this be not done through their neglect, the Gentile nations will not be destroyed by a merciful God; yet the Europeans will have a most solemn and awful account to render to their Judge, that they have hidden the heavenly light under their own bushel. *BRITAIN* is shaking herself from the dust, and by means of the *BRITISH and FOREIGN BIBLE SOCIETY* is sending the Holy Scriptures to every kingdom, and nation, and people, and tongue. The *Gentiles* are now learning from the *written law* more fully and savingly what the Spirit of God had before written on their *hearts*; and it seems as if the *kingdom of God* were now about to come, with all-conquering power.

CHAPTER III.

The apostle points out the peculiar privileges of the Jews, 1—8. but shows that they also, as well as the Gentiles, had sinned, and forfeited all right and title to God's especial favour, 9. The corrupt state of all mankind, 10—18. All the world is guilty before God, and none can be justified by the works of the law, 19, 20. God's MERCY in providing redemption for a lost world, by Jesus Christ, 21—26. This excludes boasting on the part, both of Jews and Gentiles; provides salvation through faith for both, and does not set aside, but establishes the law, 27—31.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

WHAT ^a advantage
then hath the Jew?
or what profit is there of
circumcision?

2 Much every way:
chiefly, because that ^b unto
them were committed the
oracles of God.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Ch. 2. 25, 26, 28, 29. Psa. 30. 9.

^b Deut. 4. 7, 8. Psa. 147. 19, 20. ch. 2. 18. & 9-4.

NOTES ON CHAP. III.

Dr. Taylor observes, "In the preceding chapter, the apostle has carried his argument to the utmost length; what remains is to keep the Jew in temper, to fix his convictions, and to draw the grand conclusion.

"He has shown that the Jews were more wicked than the Gentiles; that their possession

of the law, circumcision, and outward profession of relation to God, were no ground of acceptance with him. This was, in effect, to say, that the Jews had forfeited their right to the privileges of God's peculiar people; and that they were as unworthy to be *continued* in the church, as the Gentiles were to be taken into it; and, consequently, in order to their enjoying

A. M. cir. 4062.
A. D. cir. 56.
An. Olym.
cir. CCIX. 2.
A. U. C. cir. 811.

3 For, what if ^a some did not believe? ^b shall their unbelief make the faith of God without effect?

4 ^c God forbid: yea, let ^d God be true, but ^e every man a liar; as it

^a Ch. 10. 16. Hebr. 4. 2.—^b Numb. 23. 19. ch. 9. 6. & 11. 29. ^c 2 Tim. 2. 13.

the privileges of the church under the Messiah, they stood in need of a fresh display of grace, which, if they rejected, God would cast them out of the vineyard. The apostle was sensible that the Jew would understand what he said in this sense; and that it must be very irritating to him, to hear that his law, circumcision, and all his external advantages, were utterly insufficient to procure him the favour of God. This at once stripped him of all his peculiar honours and privileges: and the apostle, who had often argued with his countrymen on these points, knew what they would be ready to say on this subject; and, therefore, introduces a dialogue between himself and a Jew, in which he gives him leave to answer and defend himself. In this dialogue, the apostle undoubtedly refers to the rejection of the Jews, which he considers at large in the ninth, tenth, and eleventh chapters. After the dialogue is finished, he resumes his argument, and proves by their own scriptures, that the Jews were guilty as well as other men; and that no part of mankind could have any right to the blessings of God's kingdom by any works which they had performed; but merely through the propitiatory sacrifice offered by Christ; and that this, far from destroying the law, was just the thing that the law required, and by which its claims were established.

"The sum and force of the apostle's argument is this, all sorts of men, Jews as well as Gentiles, have sinned; therefore, none of them can lay claim to the blessings of his kingdom on the ground of obedience. The Jew, therefore, stands as much in need of God's grace to give him a title to those blessings, as the Gentile: and, consequently, the Gentile has as good a title as the Jew. And when all are in the same circumstances, it is perfectly absurd for any to pretend to engross it to themselves exclusively of others, who are only as bad as they.

"Thus the apostle solidly proves, that we Gentiles, through faith alone, have a good and firm title to all the blessings of the Gospel covenant, election, adoption, pardon, privileges, ordinances, the Holy Spirit, and the hope of eternal life. Taylor's Notes, p. 259, 260.

As the nine first verses are a dialogue between the apostle and a Jew, I shall prefix the speakers to their respective questions and answers, to make the whole the more intelligible to the reader.

Verse 1. JEW.—*What advantage then hath the Jew? or what profit is there of circumcision?* As if he had said, you lately allowed (chap. ii. 25.) that *circumcision verily profited*; but if *circumcision*, or our being in covenant with

is written, 'That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend

^a Job 40. 9.—^b John 3. 33.—^c Psa. 62. 9. & 116. 11. ^d Psa. 51. 4.

God, raises us no higher in the divine favour than the Gentiles; if the virtuous among them are as acceptable as any of us, may, and condemn our nation too, as no longer deserving the divine regards; pray tell me, wherein lies the superior honour of the Jew; and what benefit can arise to him from his *circumcision*, and being vested in the privileges of God's peculiar people?

Verse 2. APOSTLE.—*Much every way*] The Jews, in reference to the means and motives of obedience, enjoy many advantages, beyond the Gentiles, and principally, because to them were committed the oracles of God; that revelation of his will to Moses and the prophets, containing a treasure of excellencies, with which no other part of the world has been favoured; though they have most grievously abused these privileges.

Verse 3. JEW.—*For what?* *Ti yaq, what then? if some did not believe, &c.* If some of the Jewish nation have abused their privileges, and acted contrary to their obligations, shall their wickedness annul the promise which God made to Abraham, that he would, by an everlasting covenant, be a God to him, and to his seed after him, Gen. xvii. 7. Shall God, therefore, by stripping the Jews of their peculiar honour, as you intimate he will, falsify his promise to the nation, because some of the Jews are bad men?

Verse 4. APOSTLE.—*God forbid*] *Ma yaq, let it not be, far from it, by no means. Yea, let God be true, but every man a liar, &c.* We must ever maintain that God is true, and that if in any case his promise appear to fail, it is because the condition on which it was given, has not been complied with; which is the sense of what is written, Psal. li. 4. I acknowledge my sin, and condemn myself, that the truth of thy promise, (2 Sam. vii. 15, 16.) to establish my house and throne for ever, may be vindicated when thou shalt execute that dreadful threatening (2 Sam. xii. 10.) that the sword shall never depart from thy house, which I own I have brought upon myself by my own iniquity. Should any man say, that the promise of God had failed towards him; let him examine his heart and his ways, and he will find that he has departed out of that way in which alone God could, consistently with his holiness and truth, fulfil the promise.

Verse 5. JEW.—*But if our unrighteousness commend the righteousness of God*] May we not suppose that our unrighteousness may serve to commend and illustrate the mercy of God, in keeping and fulfilling to us the promise which he made to our forefathers? The more wicked we are, the more his faithfulness to his ancient

Jews and Gentiles have sinned, ROMANS. *and there is none righteous.*

A. M. cir. 4022.
A. D. cir. 56.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (*⁠I speak as a man.*)

6 God forbid: for then ^b how shall God judge the world?

7 For, if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) ^c Let us do evil, that good may come? whose damnation is just.

⁠^a *Cl. 2. 18. Gal. 3. 15.*—^b *Gen. 12. 25. Job 2. 3. & 24. 17.*—^c *ch. 5. 20. & 6. 1, 15.*

promise is to be admired. And if so, would not God appear unjust in taking vengeance and casting us off?

I speak as a man] I feel for the situation both of myself and my countrymen; and it is natural for one to speak as I do.

Verse 6. *APOSTLE.*—*God forbid*] *Ma yours*, by no means. God cannot be *unjust*; were he unjust, he could not be qualified to judge the world, nor inflict that punishment on the unfaithful Jews, to which I refer.

Verse 7. *JEW.*—*For if the truth of God, &c.*] But to resume my reasoning, (see verse 5.) If the faithfulness of God in keeping his promise made to our fathers, is, through our unfaithfulness, made far more glorious than it otherwise would have been; why should we then be *blamed* for that which must redound so much to the honour of God?

Verse 8. *APOSTLE.*—*And not rather, &c.*] And why do you *not say*, seeing you assume this ground, that in all cases we should do wickedly, because God by freely pardoning, can so glorify his own grace? This is a most impious sentiment, but it follows from your reasoning; it has indeed been most injuriously laid to the charge of us apostles, who preach the doctrine of free pardon, through faith, without the merit of works; but this is so manifest a perversion of the truth, that a just punishment may be expected to fall on the propagators of such a slander.

Verse 9. *JEW.*—*What then?*] After all, have not we Jews a better claim to the privileges of the kingdom of God, than the *Gentiles* have?

APOSTLE.—*No, in no wise*] For I have already proved that both Jews and Gentiles are under the guilt of sin: that they are equally unworthy of the blessings of the Messiah's kingdom; and that they must both, equally, owe their salvation to the mere mercy of God.—From this, to the end of the 26th verse, the apostle proceeds to prove his assertion, that both Jews and Gentiles were all under sin; and that he might enforce the conviction upon the heart of the Jew, he quotes his own Scriptures, which

9 What then? are we better *than they*? No, in no wise: for we have before ^d proved both Jews and Gentiles, that ^e they are all under sin:

10 As it is written, 'There is none righteous, no, not one:

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

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 ^f Their throat is an open sepulchre;

A. M. cir. 4022.
A. D. cir. 56.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

⁠^d *Gr. charged, ch. 1. 23, &c. & 2. 1, &c.*—^e *ver. 23. Gal. 3. 22.*—^f *Psa. 14. 1, 2, 3. & 53. 1.*—^g *Psa. 5. 9. Jer. 5. 16*

he acknowledged had been given by the inspiration of God, and consequently true.

Verse 10. *As it is written*] See *Psal. xiv. 1, 2, 3.* from which this, and the two following verses, are taken.

There is none righteous] This is true, not only of the Jews, but of the Gentiles: of every soul of man considered in his natural and practical state, previously to his receiving the mercy of our Lord Jesus Christ. There is no righteous principle in them, and consequently, no righteous act can be expected from them; see on ver. 12. God himself is represented as looking down from heaven, to see if there were any that feared and sought after him; and yet he, who cannot be deceived, could find none! And, therefore, we may safely conclude there was none to be found.

Verse 12. *They are all gone out of the way*] ΠΑΡΗΚΕ ΕΚΚΛΗΣΙΑΣ; they have all diverged from the right way; they have either abandoned or corrupted the worship of God: the Jews, in forsaking the law and the prophets; and the Gentiles, in acting contrary to the law which God had written on their hearts. And the departure of both from the truth, proves the evil propensity of human nature in general.

They are together become unprofitable] ΗΧΡΗΣΙΜΟΙ; they are useless; good for nothing; or, as the Hebrew has it, רְטוּחַ ne-elachu, they are putrid; he views the whole mass of mankind as slain, and thrown together, to putrify in heaps. This is what is termed the corruption of human nature; they are infected and infectious: what need of the mercy of God to save from such a state of degeneracy!

There is none that doeth good] In ver. 10. it is said, *there is none righteous*—here, *there is none that doeth good*; the first may refer to the want of a righteous principle: the second, to the necessary consequence of the absence of such a principle. If there be no righteousness within, there will be no acts of goodness without.

Verse 13. *Their throat is an open sepulchre*] This, with all the following verses, to the end of the 18th, are found in the *Septuagint*, but not in the *Hebrew* text; and it is most evident that it was from this Version that the apostle quoted,

A. M. cir. 4082. with their tongues they
 A. D. cir. 58. have used deceit; * the
 An. Olymp. poison of asps is under
 cir. CCIX. 2. their lips:
 A. U. C. cir. 811.

14 ^b Whose mouth is full of cursing and bitterness:

15 ^c Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

a Psa. 140. 3.—b Psa. 10. 7.—c Prov. 1. 16. Isai. 59. 7, 8.
 d Psa. 36. 1.—e John 10. 34. & 15. 25.—f Job 5. 16.
 Psa. 107. 42. Ezek. 16. 63. ch. 1. 20. & 2. 1.

as the verses cannot be found in any other place with so near an approximation to the apostle's meaning and words. The verses in question, however, are not found in the *Alexandrian* MS. But they exist in the *Vulgate*, the *Ethiopic*, and the *Arabic*. As the most ancient copies of the Septuagint do not contain these verses; some contend that the apostle has quoted them from *different parts* of Scripture; and later transcribers of the Septuagint, finding that the 10th, 11th, and 12th verses were quoted from the fourteenth Psalm, imagined that the rest were found originally there too, and so incorporated them in their copies, from the apostle's text; but this is by no means satisfactory.

Their throat is an open sepulchre—By their malicious and wicked words, they bury, as it were, the reputation of all men: the whole of this verse appears to belong to their habit of lying, defamation, slandering, &c. by which they wounded, blasted, and poisoned the reputation of others.

Verse 14. *Whose mouth is full of cursing, &c.*] They never speak but in profane oaths, blasphemies, and malice.

Verse 15. *Their feet are swift to shed blood*] They make use of every means in their power, to destroy the reputation and lives of the innocent.

Verse 16. *Destruction and misery are in their ways*] Destruction is their work, and misery to themselves and to the objects of their malice, is the consequence of their impious and murderous conduct.

Verse 17. *And the way of peace have they not known*] They neither have peace in themselves, nor do they suffer others to live in quiet: they are brooders and fomenters of discord.

Verse 18. *There is no fear of God before their eyes.*] This completes their bad character; they are downright atheists, at least practically such. They fear not God's judgments; although his eye is upon them in their evil ways. There is not one article of what is charged against the Jews and Gentiles here, that may not be found justified by the histories of both, in the most ample manner. And what was true of them in those primitive times is true of them still. With very little variation, these are the evils in which the vast mass of mankind delight and live. Look especially at men in a state of warfare: look at the nations of Europe, who enjoy most of the

18 ^d There is no fear of God before their eyes.

19 Now we know that what things soever ^e the law saith, it saith to them who are under the law: that ^f every mouth may be stopped, and ^g all the world may become ^h guilty before God.

20 Therefore, ⁱ by the deeds of the law there shall no flesh be justified in his sight: for. ^k by the law

g Ver. 9. 23. ch. 2. 2.—h Or, subject to the judgment of God.—i Psa. 143. 2. Acts 13. 39. Gal. 2. 16. & 3. 11. Eph. 2. 8, 9. Tit. 3. 5.—k ch. 7. 7.

light of God; see what has taken place among them, from 1792 to 1814; see what destruction of millions; and what misery of hundreds of millions, have been the consequence of Satanic excitement in fallen ferocious passions! O SIN, what hast thou done! How many myriads of souls hast thou hurried, unprepared, into the eternal world! Who, among men or angels, can estimate the greatness of this calamity! this butchery of souls! What widows, what orphans, are left to deplore their sacrificed husbands and parents; and their own consequent wretchedness! And whence sprang all this? From that, whence come all wars and fightings: the evil desires of men; the lust of dominion: the insatiable thirst for money: and the desire to be sole and independent. This is the sin that ruined our first parents, expelled them from Paradise; and which has descended to all their posterity; and proves fully, incontestably proves, that we are their legitimate offspring; the fallen progeny of fallen parents. Children in whose ways are destruction and misery; in whose heart there is no faith: and before whose eyes there is nothing of the fear of God.

Verse 19. *What things soever the law saith*] That the word law, here, does not mean the Pentateuch, is evident from the preceding quotations, not one of which is taken from that work. Either the term law must here mean the Jewish writings in general: or that rule of moral conduct which God had given to both Jews and Gentiles: to the former in their own Scriptures: to the latter, in that law written in their hearts by his own Spirit, and acknowledged in their written codes, and in their pleadings in every civil case. Now, according to this great law, this rule of moral conduct, whether given in a written revelation, as to the Jews, or by the secret inspiration of his Spirit, as in certain cases, to the Gentiles; every mouth must be stopped, and the whole world, was *in nocens*, both Jews and Gentiles, stand convicted before God: for all mankind have sinned against this law.

Verse 20. *Therefore, by the deeds of the law*] On the score of obedience to this moral law, there shall no flesh, *in vana eap*, no human being, be justified; none can be accepted in the sight of God. And why? Because, by the law is the knowledge of sin: it is that which ascertains what sin is; shows how men have deviated from its righteous demands; and sentences them to

A. M. cir. 4002. is the knowledge of sin.
 A. D. cir. 58. 21 But ^anow the righteous-
 An. Olymp. ness of God without the
 cir. CCIX. 2. law is manifested, ^bbeing
 A. U. C. cir. 811. witnessed by the law ^aand the pro-
 phets;
 22 Even the righteousness of God
 which is ^dby faith of Jesus Christ unto
 all and upon all them that believe: ^efor
 there is no difference:

23 For ^fall have sinned, and come short of the glory of God;
 24 Being justified freely ^gby his grace, ^hthrough the redemption
 that is in Christ Jesus:
 25 Whom God hath ⁱset forth ^jto be
 a propitiation, through faith ^kin his
 blood, to declare his righteousness ^lfor
 the ^mremission of ⁿsins that are past,

^a Acts 15. 11. ch. 1. 17. Phil. 3. 9. Hebr. 11. 4. &c.
^b John 5. 46. Acts 26. 22.—^c ch. 1. 2. 1 Pet. 1. 10.
^d ch. 4. throughout.—^e ch. 10. 12. Gal. 3. 29. Col. 3.
 11.—^f ver. 9. ch. 11. 32. Gal. 3. 22.—^g ch. 4. 16.
 Eph. 2. 8. Tit. 3. 5, 7.

^h Matt. 20. 28. Eph. 1. 7. Col. 1. 14. 1 Tim. 2. 6. Hebr.
 9. 12. 1 Pet. 1. 18, 19.—ⁱ On, fore-ordained.—^k Lxx.
 36. 15. 1 John 2. 2. & 4. 10.—^l Col. 1. 20.—^m Acts 13.
 38, 39. 1 Tim. 1. 15.—ⁿ On, passing over.—^o Acts 17.
 30. Hebr. 9. 15.

death because they have broken it. Thus the law is properly considered as the *rule of right*: and unless God had given some such means of discovering *what sin is*, the darkened heart of man could never have formed an adequate conception of it. For, as an acknowledged *straight edge* is the only way in which the *straightness* or *crookedness* of a *line* can be determined; so, the moral obliquity of human actions can only be determined by the law of God; that *rule of right* which proceeds from his *own* immaculate holiness.

Verse 21. *But now the righteousness of God*] God's *method of saving sinners*, is now shown by the Gospel, to be through his own mere mercy, by Christ Jesus; *without the law*, without any right or claim which might result from obedience to the law; and is evidently that which was intended by God from the beginning; for *it is witnessed by the law and the prophets*; the *rites and ceremonies of the one*, and the *preachings and predictions of the others*, all bearing testimony to the great design of God; and to the absolute necessity there was for the sacrifice and salvation which God has provided.

Verse 22. *Even the righteousness of God*] That method of saving sinners, which is not of *works*, but by *faith* in Christ Jesus; and is not restrained to any *particular people*, as the law and its privileges were; but is *unto all mankind* in its *intention and offer*; and becomes effectual to them that believe: for God hath now made *no difference* between the Jews and Gentiles.

Verse 23. *For all have sinned*] And consequently are equally helpless and guilty: and, as God is no respecter of persons, all human creatures, being equally his offspring, and there being *no reason* why *one* should be preferred before *another*: therefore, his endless mercy has embraced ALL.

And come short of the glory of God] Καὶ ἐσθλάθησαν τὰς δόξας τοῦ Θεοῦ. These words have been variously translated; *failed of attaining the glory of God*: *Have not been able to bring glory to God*: *stand in need of the glory*, (that is) *the mercy of God*. The simple meaning seems to be this; that, as all have *sinned*, and none can enjoy God's glory, but they that are *holy*: consequently, both Jews and Gentiles have failed in their endeavours to attain it; as,

by the works of *any law*, no human being can be justified.

Verse 24. *Being justified freely by his grace*] So far from being able to attain the glory of God by their obedience, they are all guilty; and, to be saved, must be freely pardoned by God's grace; which is shown to them who believe, through the redemption, ἀπολυτρώσις, the *ransom price*, which is in the sacrifice of *Christ Jesus*. The original is compounded of ἀπο, *from*, and λυτρώω, *I redeem*; and properly means the *price* laid down for the *redemption of a captive*. Comprehendit hæc Christi, ἀπολυτρώσις, quicquid is docuit, fecit et passus est, eo concilio, ut homines malis liberati, præcipuè peccato, malorum fonte immunes, veram felicitatem adipiscerentur.—Rosenmüller. This redemption of Christ comprehends whatsoever he *taught, did, or suffered*, in order to free men from evil; especially to free them from sin, the source of evils; that they might attain true felicity. And that it here means the *liberation* purchased by the blood-shedding of Christ, is evinced from Eph. i. 7, *We have REDEMPTION, ἀπολυτρώσιν διὰ τοῦ αἵματος αὐτοῦ, THROUGH HIS BLOOD, the forgiveness of sins, according to the riches of his grace*. See also Col. i. 14. where the same words are found.

Λύτρωσις, according to Suidas, is μισθός, ἢ τι παρηχόμενα ὑπὲρ αἰχμαθίας, ἢ τὴν λυτρωσάσθαι βάρβαρον δούλωμα. A reward; or the price given to be redeemed from the slavery of the barbarians. Schleuser, under the word ἀπολυτρώσις, says, Negari quidem non potest, hanc vocem propriè notare redemptionem ejus, qui captivus detinetur, sive bello, sive alio captus sit modo, quæ sit per pretii solutionem; quo sensu verbum, ἀπολυτρώσις, legitur hæud raro in Scrip. Græcis. No man certainly can deny that this word properly means the *redemption of a captive*, (whether he may have been taken in war or in any other way) which is procured by the *payment of a price*. That the word also means *any deliverance*, even where *no price* is paid down, nobody will dispute: but that it means *redemption by a price laid down*; and the redemption of the soul by the *price of the death of Christ*, the above scriptures sufficiently prove.

Verse 25. *Whom God hath set forth*] Appointed and published; *to be a propitiation*,

A. M. cir. 4000.
A. D. cir. 50.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

through the forbearance of God;

26 To declare, I say, at this time his righteousness:

that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith.

• Ch. 2. 17, 22. & 4. 2. 1 Cor. 1. 29, 31. Ephes. 2. 9.
b Acts 13. 38, 39. ver. 20, 21, 22.

Ἰλασμός, the mercy-seat, or place of atonement; because the blood of the sacrifice was sprinkled on and before *that*, in order to obtain remission of sin, punishment, &c. The *mercy-seat* was the *lid*, or cover of the ark of the covenant, where God was manifest in the symbol of his presence, between the cherubim; therefore the atonement that was made in *this place*, was properly made to God himself. See the note on Luke xviii. 13.

Through faith in his blood] This shows what we are to understand both by the *Ἀπολυτῶσις*, redemption, and the *ἰλασμός*, propitiation: viz. that they refer to the sacrificial death of Jesus Christ, as the atonement made, and the price paid down for the redemption of the souls of men.

To declare his righteousness] *Ἐκ σπουδῆς*, for the manifestation of his righteousness; his mercy in saving sinners, by sending Jesus Christ to make an atonement for them; thereby declaring his readiness to remit all past transgressions committed both by Jews and Gentiles, during the time in which his merciful forbearance was exercised towards the world; and this applies to all who hear the Gospel now: to them is freely offered remission of all past sins.

Verse 26. To declare, I say, at this time] To manifest now, by the dispensation of the Gospel, his righteousness, his infinite mercy; and to manifest it in such a way, that he might still appear to be the just God, and yet the justifier, the pardoner, of him who believeth in Jesus. Here we learn, that God designed to give the most evident displays, both of his justice and mercy. Of his justice, in requiring a sacrifice; and absolutely refusing to give salvation to a lost world in any other way; and of his mercy, in providing the sacrifice which his justice required. Thus, because Jesus was an atonement, a ransom price for the sin of the world, therefore God can, consistently with his justice, pardon every soul that believeth in Jesus. This is the full discovery of God's righteousness, of his wonderful method of magnifying his law, and making it honourable; of showing the infinite purity of his justice, and of saving a lost world.

Hitherto, from the 9th verse, the apostle had gone on without interruption; proving that Jew and Gentile were in a state of guilt and condemnation; and that they could be saved only by the redemption that is in Christ Jesus. The Jew finding his boasted privileges all at stake, interrupts him, and asks:

Verse 27. Jew.—Where is boasting then?]

A. M. cir. 4000.
A. D. cir. 50.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

28 Therefore we conclude that a man is justified by faith, without the deeds of the law.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing, it is one God, which shall justify the circumcision by faith, and

Ch. 3. 2. Gal. 2. 16.—ch. 16. 12, 13. Gal. 3. 8, 20, 24.

Ἡ καυχῆσις, this glorying of ours. Have we nothing in which we can trust for our acceptance with God? No merit of our own? Nothing accruing to us from our circumcision, and being in covenant with God?

Apostle.—It is excluded] *Ἐξαιρούμεθα*, It is shut out; the door of heaven is shut against every thing of this kind.

Jew.—By what law?] By what rule, doctrine, or reason, is it shut out? by the law of works? The rule of obedience which God gave to us; and by which obedience we are accepted by him?

Apostle.—Nay] Not by the law of works; glorying is not cut off, or shut out by that; it stands in full force as the rule of life; but you have sinned, and need pardon. The law of works grants no pardon, it requires obedience, and threatens the disobedient with death. But all glorying in the expectation of salvation through your own obedience, is excluded by the law, the doctrine of faith; faith alone, in the mercy of God, through the propitiation made by the blood of Jesus, (ver. 25,) is that by which you can be justified, pardoned, and taken into the Divine favour.

Verse 28. Therefore we conclude, &c.] Seeing these things cannot be denied, viz. that all have sinned; that all are guilty; that all are helpless; that none can deliver his own soul; and that God, in his endless mercy, has opened a new and living way to the holiest by the blood of Jesus, Heb. x. 19, 20, &c. therefore we, apostles and Christian teachers, conclude, *λογίζομεθα*, prove by fair, rational consequence, that a man, any man, is justified, has his sins blotted out, and is received into the Divine favour, by faith in Christ's blood, without the deeds of the law, which never could afford, either to Jew or Gentile, a ground for justification; because both have sinned against the law which God has given them; and, consequently, forfeited all right and title to the blessings which the obedient might claim.

Verse 29. Is he the God of the Jews only? Do not begin to suppose that because you cannot be justified by the works of the law, and God has in his mercy found out a new method of saving you; that therefore this mercy shall apply to the Jews exclusively. Is not God the maker, preserver, and redeemer, also of the Gentiles? Yes, of the Gentiles also, as much as of the Jews: for all have equally sinned; and there is no reason, if God be disposed to

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

uncircumcision through
faith.

31 Do we then 'make

void the law through faith?
God forbid; yea; we esta-
blish the law.

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

a Matt. 5. 17, 18.

Gal. 3. 19, 23, 24.

show mercy at all, that he should prefer the one to the other: since they are all equally guilty, sinful, and necessitous.

Verse 30. *Seeing it is one God* *Εἰς ἓν θεὸν*: this has been rendered, *seeing God is one*. It however makes little difference in the sense: the apostle's meaning most evidently is, it is one and the same God, who made both Jews and Gentiles, who shall justify, pardon the *circumcision*, the believing *Jews*, by *faith*: and the *uncircumcision*, the believing *Gentiles*, by the same *faith*; as there is but *one Saviour*, and one *atonement* provided for the whole.

It is fanciful to suppose, that the apostle has one meaning when he says, *αὐτῶν*, by *faith*: and a different meaning, when he says, *διὰ τῆς πίστεως*, THROUGH *faith*. Both the prepositions were to be understood in precisely the same sense; only the addition of the article *τῆς*, in the last case, *extends* and more pointedly *ascertains* the meaning. It is one and the same God, who shall justify the believing Jews by *faith*; and the believing Gentiles, *διὰ τῆς πίστεως*, by THAT SAME *faith*.

Verse 31. *Do we then make void the law through faith* 1. By *law* here we may understand the whole of the Mosaic law, in its rites and ceremonies: of which, Jesus Christ was the *subject* and the *end*. All that law had respect to *him*: and the *doctrine* of faith in Christ Jesus, which the Christian religion proclaimed, established the very claims and demands of that law; by showing that all was accomplished in the passion and death of Christ; for, *without shedding of blood*, the law would allow of *no remission*: and Jesus was that Lamb of God, which was slain from the foundation of the world; in whose blood we have redemption, even the remission of sins. 2. We may understand also, *the moral law*, that which relates to the regulation of the *manners* or *conduct* of men. This law also was *established* by the doctrine of salvation by *faith*; because this *faith* works by love, and love is the principle of obedience: and whosoever receives salvation through *faith* in Christ, receives power to live in holy obedience to every moral precept; for such are God's workmanship, created anew in Christ Jesus, unto good works; in which they find it their duty and their interest incessantly to live.

1. In the notes on the preceding chapter, I have, in general, followed the *plan* of Dr. Taylor, and especially in regard to its *dialogue* form; but I have often differed much from that very learned and judicious man, in the application of many words and doctrines. He cannot allow that the death of Christ should be considered as a *price paid down* for the salvation of men: and I confess, I cannot understand the apostle in any other way. Nor can I see the weight of many of his observations, nor the force of his conclusions, on any other ground than this, that th-

passion and death of Christ were an atonement made to Divine justice, in the behalf of man; and that it is through the merit of that great sacrifice, that God forgives sin. Nor can I see any reason why such great stress should be laid on *faith*, but as that lays hold on, and takes up, the sacrifice of Christ as a *ransom price* for the redemption of the soul from the thralldom and misery of sin and Satan.

2. This chapter contains a fine and striking synopsis of the whole Christian system. The wretched state of man is awfully exhibited, from the 10th to the 18th verse; and the plan of salvation, in the 24th, 25th, and 26th verses. A pious writer calls these the Catechism of Christian Righteousness. The following points in this catechism are worthy of high consideration, viz. *How is God glorified in us and we in him?*—By his GRACE. *What does his grace work in us?*—True holiness. *Upon what motive?*—Because it is *pleasing* to him. *By whom does he give us salvation?*—By Jesus Christ. *How has Christ obtained this for us?*—By *redeeming* us. *What price did he give?*—His BLOOD. *What does his blood effect?*—It *reconciles* us to God. *How is it applied?*—By FAITH. *Who has given this victim of reconciliation?*—God the Father. *Why did he choose these means?*—To confound the *false* righteousness of the Gentiles; to abolish the *FIGURATIVE* righteousness of the Jews; and to establish his *own*. *What does this grace of God perform?*—It pardons sin; and purifies the heart. *For whom is this designed?*—For all mankind, both Jews and Gentiles. *To whom are these blessings actually communicated?*—To all who *repent, turn from their sin, and believe* on the Lord Jesus. *Why did not God make known this grand method of salvation sooner?*—1. To make it the more valued: 2. To show his fidelity in the performance of his promises: and 3. To make known the virtue and efficacy of the blood of Christ, which sanctifies the *present*, extends its influence to the *past*, and continues the availing sacrifice, and way of salvation, to all *future* ages.

3. On considering this glorious scheme of salvation, there is great danger; lest, while we stand amazed at what was done FOR us, we neglect what must be done IN us. Guilt in the conscience, and sin in the heart, ruin the man. Pardon in the conscience, and Christ in the heart, save the soul.—Christ has done much to save us; and the way of salvation is made plain; but unless he *justify* our *conscience* from dead works, and *purify* our *hearts* from all sin, his passion and death will profit us nothing. While we *boast* in Christ Jesus, let us see that our *rejoicing*, *καυχῆσθαι*, our *boasting*, be this, *the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world*, 2 Cor. i. 12.

4. We must beware of *Latinianism*: that is, of supposing that, because Christ has been obedient unto death, there is no necessity for our obedience to his righteous commandments. If this were so, the grace of Christ would tend to the destruction of the law; and not to its establishment. He only is saved from his sins who has the law of God written in his heart; and

he alone has the law written in his heart who lives an *innocent, holy, and useful* life. Wherever Christ lives, he works: and his work of righteousness will appear to his servants; and its effect will be quietness and assurance for ever. The life of God, in the soul of man, is the principle which saves and preserves eternally.

CHAPTER IV.

Abraham was justified by faith, and not by the works of the law; for his faith was imputed to him for righteousness, 1—5. David also bears testimony to the same doctrine, 6—8. Abraham, the father of the Jewish race, was justified by faith, even before he was circumcised; therefore salvation must be of the Gentiles as well as the Jews, 9—12. And the promise that all the nations of the earth should be blessed in him, was made to him while he was in an uncircumcised state, and, therefore, if salvation were of the Jews alone, the law that was given after the promise, would make the promise of no effect, 13—17. Description of Abraham's faith, and its effects, 18—22. This account is left on record for our salvation, that we might believe on Christ, who was delivered for our offences, and raised again for our justification, 23—25.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2 For, if Abraham were justified by works, he hath whereof to glory; but not before God.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

a Isai. 51. 2. Matt. 3. 9. John 8. 33, 39. 2 Cor. 11. 22.

b Ch. 3. 20, 27, 28.

NOTES ON CHAP. IV.

The apostle, having proved in the foregoing chapter, that neither Jews nor Gentiles have a right to the blessings of God's peculiar kingdom, otherwise than by *grace*, which is as free for the one as the other; in this chapter advances a *new argument*, to convince the Jews, and to show the believing *Gentile*, in a clear light, the high value, and strong security, of the mercies freely bestowed on them in the Gospel; and, at the same time, to display the scheme of Divine Providence, as laid in the counsel and will of God. His argument is taken from Abraham's case: he was the *father and head* of the Jewish nation: he had been an *idolater*, but God pardoned him, and took him and his posterity into his special covenant: and bestowed upon them many extraordinary blessings above the rest of mankind: and it is evident, that Abraham was not justified by any *obedience to law, or rule of right action*, but in the only way in which a *sinner* can be justified, by *prerogative, or the mercy of the lawgiver*. Now, this is the very same way in which the Gospel saves the believing Gentiles, and gives them a part in the blessings of God's covenant. Why then should the Jews oppose the Gentiles? especially as the Gentiles were actually included in the covenant made with Abraham; for the promise, Gen. xvii. 4. stated, that he should be the *father of many nations*; consequently, the covenant being made with Abraham, as the *head, or father of many nations*, all, in any nation who stood on the same religious principle with him, were his *seed*, and with him interested in the same covenant. But Abraham stood by faith in the *mercy of God*, pardoning his idolatry; and

upon this foot the believing Gentiles stand in the Gospel; and therefore they are the *seed of Abraham*, and included in the covenant and promise made to him.

To all this the apostle knew well it would be objected; that it was not *faith alone* that gave Abraham a right to the blessings of the covenant, but his *obedience to the law of circumcision*; and this being *peculiar to the Jewish nation*, gave them an interest in the Abrahamic covenant; and that, consequently, whoever among the Gentiles would be interested in that covenant, ought to embrace *Judaism*, become *circumcised*, and thus come under obligation to the whole law. With this very objection the apostle very dexterously introduces his argument, ver. 1, 2. Shows that, according to the Scripture account, Abraham was justified by faith, ver. 3—5. explains the nature of that justification, by a quotation out of the Psalms, ver. 6—9. proves that Abraham was justified long before he was circumcised, ver. 9—11. that the believing Gentiles are his *seed*, to whom the promise belongs, as well as the believing Jews, ver. 12—17. and he describes Abraham's faith, in order to explain the faith of the Gospel, ver. 17—25. See Dr. Taylor's notes. We may still suppose that the *dialogue* is carried on between the apostle and the Jew: and it will make the subjects still more clear to assign to each his respective part. The Jew asks a single question, which is contained in the 1st. and part of the 2d verses. And the apostle's answer takes up the rest of the chapter.

Verse 1. Jew.—What shall we then say that Abraham, our father as pertaining to the flesh,

The justification of Abraham by ROMANS. faith, proved from Scripture.

A. M. ch. 402.
A. D. cir. 54.
An. Olymp.
ch. CCIX. 2.
A. U. C. cin. 811.

3 For, what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now ^bto him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth ^cthe ungodly, his faith is counted for righteousness.

a Gen. 15. 6. Gal. 3. 6. James 2. 23.

hath found?] The *nata causa*, pertaining to the flesh, must here refer to the sign in Abraham's flesh, viz. his *circumcision*: on which the Jew would found his right to peculiar blessings. That this is the meaning of *nata causa*, according to the flesh, Dr. Taylor has proved by a collation of several parallel scriptures, which it is not necessary to produce here. We may, therefore, suppose the Jew arguing thus: But you set your argument on a wrong footing, viz. the corrupt state of our nation; whereas we hold our prerogative above the rest of mankind, from Abraham, who is our father: and we have a right to the blessings of God's peculiar kingdom, in virtue of the promise made to him: his justification is the ground of ours. Now what shall we make of his case, on your principles? Of what use was his obedience to the law of circumcision, if it did not give him a right to the blessing of God? And if, by his obedience to that law, he obtained a grant of extraordinary blessings, then, according to your own concession, chap. iii. 27. he might ascribe his justification to something in himself: and, consequently, so may we too, in his right: and if so, this will exclude all those who are not circumcised as we are.

Verse 2. For, if Abraham were justified by works] The Jew proceeds: I conclude, therefore, that Abraham was justified by works, or by his obedience to this law of circumcision: and, consequently, he has cause for glorying, *καυχόμενα*, to exult in something which he has done to entitle him to these blessings. Now, it is evident that he has this glorying, and consequently that he was justified by works.

APOSTLE.—But not before God] These seem to be the apostle's words, and contain the beginning of his answer to the arguments of the Jew: as if he had said—Allowing that Abraham might glory in being called from heathenish darkness into such marvellous light; and exult in the privileges which God had granted to him, yet this glorying was not before God, as a reason why those privileges should be granted; the glorying itself being a consequence of these very privileges.

Verse 3. For, what saith the Scripture?] The scriptural account of this transaction, Gen. xv. 6. is decisive; for, there it is said, Abraham believed God, and it was counted unto him, it was reckoned to him for righteousness: *ut immanetur, for justification.*

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6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 Saying, ^dBlessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the

A. M. ch. 402.
A. D. cir. 54.
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b Ch. 11. 6.—c Josh. 24. 2.—d Psa. 32. 1, 2.

Verse 4. Now to him that worketh is the reward not reckoned of grace, but of debt.] Therefore, if Abraham had been justified by works, the blessings he received would have been given to him as a reward for those works; and consequently his believing could have had no part in his justification; and his faith would have been useless.

Verse 5. But to him that worketh not] Which was the case with Abraham, for he was called when he was ungodly, i. e. an idolater; and, on his believing, was freely justified: and, as all men have sinned, none can be justified by works; and, therefore, justification, if it take place at all, must take place in behalf of the ungodly, forasmuch as all mankind are such. Now, as Abraham's state and mode, in which he was justified, are the plan and rule according to which God purposes to save men; and as his state was ungodly, and the mode of his justification was by faith in the goodness and mercy of God; and this is precisely the state of Jews and Gentiles at present: there can be no other mode of justification than by faith in that Christ who is Abraham's seed; and in whom, according to the promise, all the nations of the earth are to be blessed.

It is necessary to observe here, in order to prevent confusion and misapprehension, that although the verb *δικαίωσις* has a variety of senses in the New Testament, yet here it is to be taken as implying the pardon of sin; receiving a person into the favour of God. See these different acceptations cited in the note on chap. i. ver. 17. and particularly under No. 7. It is also necessary to observe, that our translators render the verb *λογίζωμαι* differently, in different parts of this chapter. It is rendered counted, ver. 3, 5. reckoned, ver. 4, 9, 10. imputed, ver. 6, 8, 11, 22, 23, and 24. Reckoned is probably the best sense in all these places.

Verse 6. Even as David also, &c.] David, in Psa. xxxii. 1, 2. gives us also the true notion of this way of justification, i. e. by faith, without the merit of works, where he says—

Verse 7. Blessed are they whose iniquities are forgiven] That is, the man is truly happy whose iniquities, *ἁμαρτίας*, his transgressions of the law, are forgiven; for by these he was exposed to the most grievous punishment. Whose sins, *ἁμαρτίας*, his innumerable deviations from the strict rule of truth and righteousness, are covered, entirely removed out of sight; and thrown into

A. M. cir. 4022.
A. D. cir. 56.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

• Gen. 17. 10.

oblivion. See the meaning of the word *sin*, in the note on Gen. xiii. 13.

Verse 8. *Blessed is the man to whom the Lord will not impute sin.*] That man is truly happy, to whose charge God does not reckon sin: that is, they alone are happy who are redeemed from the curse of the law, and the consequence of their ungodly life, by having their sins freely forgiven, through the mercy of God.

Verse 9. *Cometh this blessedness—upon the circumcision only*] The word *meror*, *only*, is very properly supplied by our translators, and indeed is found in some excellent MSS. and is here quite necessary to complete the sense. The apostle's question is very nervous. If this pardon, granted in this way, be essential to happiness; and David says it is so: then is it the privilege of the Jews exclusively? this cannot be; for as it is by the mere mercy of God, through faith, the circumcision cannot even claim it. But if God offer it to the circumcision, not because they have been obedient, for they also have sinned, but because of his mere mercy: then, of course, the same blessedness may be offered to the Gentiles who believe in the Lord Jesus. And this is evident; for we say, following our own scriptures, that faith was reckoned to Abraham for righteousness: he had no merit, he was an idolater; but he believed in God, and his faith was reckoned to him as *justorum*, in reference to his justification; he brought faith when he could not bring works; and God accepted his faith in the place of obedience; and this became the instrumental cause of his justification.

Verse 10. *How was it then reckoned?*] In what circumstances was Abraham, when this blessing was bestowed upon him? When he was circumcised, or before?

Not in circumcision, but in uncircumcision.] Faith was reckoned to Abraham for justification, as we read Gen. xv. 6. (where see the note,) but circumcision was not instituted till about fourteen or fifteen years after, Gen. xvii. 1, &c. for faith was reckoned to Abraham for righteousness or justification, at least one year before Ishmael was born; compare Gen. xv. and xvi. At Ishmael's birth he was 86 years of age, Gen. xv. 16. and at the institution of circumcision, Ishmael was 13, and Abraham 99 years old.—See Gen. xvii. 24, 25. and see Dr. Taylor.

Verse 11. *And he received the sign of circumcision, a seal, &c.*] So far was obedience to the law of circumcision, from being the reason of his justification, that he not only received this

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might

A. M. cir. 4022.
A. D. cir. 56.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

• Luke 10. 2. ver. 12, 16. Gal. 3. 7.

justification before he was circumcised; but he received the sign of circumcision as a seal of the pardon which he had before actually received. And thus he became the father, the great head and representative of all them that believe; particularly the Gentiles, who are now in precisely the same state in which Abraham was, when he received the mercy of God. Hence it appears, says Dr. Taylor, that the covenant established with Abraham, Gen. xvii. 2—15. is the same with that of Gen. xii. 2, 3. and xv. 5, &c. for circumcision was not a seal of any new grant, but of the justification and promise which Abraham had received before he was circumcised; and that justification and promise included the Gospel covenant, in which we are now interested. St. Paul refers to this, Galat. iii. 8. the Scripture foreseeing that God would justify us heathens, through faith, preached before, the Gospel unto Abraham; saying, *In thee shall all nations be blessed.* The whole of the apostle's argument in this 4th chapter to the Romans, proves that we, believing Gentiles, are the seed of Abraham; to whom, as well as to himself, the promise was made; and that the promise made to him, is the same, in effect, as that promise which is now made to us; consequently, it is the Abrahamic covenant in which we now stand; and any argument taken from the nature of that covenant, and applied to ourselves, must be good and valid. It is also undeniably evident from this 11th verse, as well as from Gen. xvii. 1—11. that circumcision was a seal or sign of the Gospel covenant in which we now stand. See Taylor.

There is nothing more common in the Jewish writers than the words *סֵמֶן* *oth*, SIGN; and *כֶּתֶב* *chotham*, SEAL; as signifying the mark in the flesh, by the rite of circumcision, see on Gen. iv. 15. SOHAR *Genes.* fol. 41. col. 161. has these words: And God set a mark upon Cain; this mark was the sign of the covenant of circumcision. TARGUM, Cant. iii. 8. the seal of circumcision is in your flesh; as Abraham was sealed in the flesh. YALCUT RUBENI, fol. 64. Joseph did not defile the sign of the holy covenant; i. e. he did not commit adultery with the wife of Potiphar. Liber *Coart*, part i. c. 115. p. 70. Circumcision is a divine sign which God has placed on the member of concupiscence, to the end that we may overcome evil desire. SREMOTH RABBA, sect. xix. fol. 118. Ye shall not eat the pass-over, unless the SEAL of Abraham be in your flesh. Yalcut Rubeni, fol. 36. God said to Abraham, I will seal thy flesh. SOHAR *Levit.* fol. 6. Abraham was sealed with the holy seal. See Schoetgen.

A. M. cir. 4002.
A. D. cir. 56.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

be imputed unto them
also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law; but through the righteousness of faith.

a Gen. 17. 4, &c. Gal. 3. 29. — b Gal. 3. 18. — c ch. 3. 20. & 5. 13, 20. & 7. 6, 10, 11. 1 Cor. 15. 56.

Verse 12. *And the father of circumcision*] He is also the head and representative of all the circumcision of all the Jews, who walk in the steps of that faith; who seek for justification by faith only, and not by the works of the law; for this was the faith that Abraham had, before he received circumcision. So that the Jews, to be saved, must come under that Abrahamic covenant, in which the Gentiles are included. This is an unanswerable conclusion; and must, on this point, for ever confound the Jews.

Verse 13. *For the promise that he should be the heir of the world*] This promise intimated that he should be the medium, through whom the mercy of God should be communicated to the world, to both Jews and Gentiles; and the manner in which he was justified, be the rule and manner according to which all men should expect this blessing. Abraham is here represented as having all the world given to him as his inheritance; because, in him, all nations of the earth are blessed; this must therefore relate to their being all interested in the Abrahamic covenant: and every person, now that the covenant is fully explained, has the privilege of claiming justification through faith, by the blood of the Lamb, in virtue of this original grant.

Verse 14. *For, if they which are of the law be heirs*] If the Jews only be heirs of the promise made to Abraham, and that on the ground of prior obedience to the law; then faith is made void; is entirely useless; and the promise, which was made to faith, is made of none effect.

Verse 15. *Because the law worketh wrath*] For law, *vous*, any law, or rule of duty. No law makes provision for the exercise of mercy, for it worketh wrath: *οργη*, punishment for the disobedient. Law necessarily subjects the transgressor to punishment; for where no law is, where no rule of duty is enacted and acknowledged, there is no transgression: and where there is no transgression, there can be no punishment; for there is no law to enforce it. But the Jews have a law which they have broken; and now they are exposed to the penal sanctions of that law; and if the promises of pardon without the works of the law, do not extend to them, they must be finally miserable; because they have all broken the law, and the

14 For, if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath; for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of

A. M. cir. 4002.
A. D. cir. 56.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

2 Cor. 3. 7, 9. Gal. 3. 10, 19. 1 John 3. 4. — d ch. 3. 24. e Gal. 3. 22.

law exacts punishment. This was a home stroke; and the argument is unanswerable.

Verse 16. *Therefore it is of faith, that it might be by grace*] On this account the promise is mercifully grounded, not on obedience to a law, but on the infinite goodness of God: and thus the promise is sure to all the seed, to all, both Jews and Gentiles, who, believing in Christ Jesus, have a right to all the blessings contained in the Abrahamic covenant. All the seed necessarily comprehends all mankind. Of the Gentiles there can be no doubt, for the promise was given to Abraham while he was a Gentile; and the salvation of the Jews may be inferred, because they all sprang from him, after he became an heir of the righteousness or justification which is received by faith; for he is the father of us all, both Jews and Gentiles. Dr. Taylor has an excellent note on this verse, "Here," says he, "it should be well observed that faith and grace do mutually and necessarily infer each other. For the grace and favour of God, in its own nature, requires faith in us; and faith, on our part, in its own nature, supposes the grace or favour of God. If any blessing is the gift of God, in order to influence our temper and behaviour; then, in the very nature of things, it is necessary that we be sensible of this blessing, and persuaded of the grace of God that bestows it; otherwise it is not possible we should improve it. On the other hand, if faith in the goodness of God with regard to any blessing, is the principle of our religious hopes and action; then it follows that the blessing is not due in strict justice, nor on the foot of law, but that it is the free gift of divine goodness. If the promise to Abraham and his seed be of faith on their part; then it is of grace on the part of God. And it is of faith, that it might be by grace; grace being the mere good will of the donor, is free and open to all whom he chooses to make the objects of it; and the divine wisdom appointed faith to be the condition of the promise; because faith is, on our part, the most simple principle, bearing an exact correspondence to grace, and reaching as far as that can extend; that so the happy effects of the promise might extend far and wide, take in the largest compass, and be confined to no condition, but what is merely necessary, in the nature of things."

A. M. cir. 4022. Abraham; ^a who is the father of us all, 17 (As it is written, ^b I have made thee a father of

many nations,) ^c before him whom he believed, *even* God, ^d who quickeneth the dead, and calleth those ^e things which be not as though they were.

18 Who, against hope, believed in hope, that he might become the father of many nations, according to that which was spoken, ^f So shall thy seed be.

19 And being not weak in faith, ^g he considered not his own body now dead,

when he was about one hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.

21 And being fully persuaded that, what he had promised, ^h he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now, ⁱ it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall

^a Isai. 51. 2. ch. 9. 8. — Gen. 17. 5. — Or, like unto him. — ch. 8. 11. Eph. 2. 1, 5. — ch. 9. 26. 1 Cor. 1. 28. 1 Pet. 2. 10.

^f Gen. 15. 5. — Gen. 17. 17. & 18. 11. Hebr. 11. 11, 12. ^h Psa. 115. 3. Luke 1. 37, 45. Hebr. 11. 19. — ch. 15. 4. 1 Cor. 10. 6, 11.

Verse 17. *As it is written, I have made thee a father*] That Abraham's being a father of many nations, has relation to the covenant of God made with him, may be seen, Gen. xvii. 4, 5, *Behold, my covenant is with thee, and thou shalt be a father of many nations: neither shall thy name any more be called Abram; but thy name shall be called Abraham, for a father of many nations have I made thee*, i. e. he was constituted the head of many nations by virtue of the covenant which God made then with him.

God, who quickeneth the dead, &c.] God is the most proper object of trust and dependence; for being almighty, eternal, and unchangeable, he can even raise the dead to life; and call those things which be not, as though they were. He is the Creator, he gave being when there was none: he can as infallibly assure the existence of those things which are not, as if they were already actually in being. And on this account, he can never fail of accomplishing whatsoever he has promised.

Verse 18. *Who, against hope, believed in hope*] The faith of Abraham bore an exact correspondence to the power and never-failing faithfulness of God: for though, in the ordinary course of things, he had not the best foundation of hope, yet he believed that he should be the father of many nations, according to that which was spoken: namely, that his posterity should be like the stars of heaven for multitude, and like the dust of the earth.

Verse 19. *He considered not his own body now dead*] He showed at once the correctness and energy of his faith: God cannot lie: Abraham can believe. It is true, that, according to the course of nature, he and Sarah are so old that they cannot have children; but God is almighty, and can do whatsoever he will, and will fulfil his promise. This was certainly a wonderful degree of faith; as the promise stated that it was in his posterity that all the nations of the earth were to be blessed: that he had, as yet, no child by Sarah; that he was 100 years old; that Sarah was 90; and that, added to the utter improbability of her bearing at that age, she had ever

been barren before. All these were so many reasons why he should not credit the promise; yet he believed: therefore it might be well said, ver. 20. *that he staggered not at the promise*, though every thing was unnatural and improbable; *but he was strong in faith*, and by this almost inimitable confidence, gave glory to God. It was to God's honour, that his servant put such unlimited confidence in him: and he put this confidence in him on the rational ground that God was fully able to perform what he had promised.

Verse 21. *And being fully persuaded*] Πληροπεποιθως, his measure, his soul was full of confidence, that the truth of God bound him to fulfil his promise; and his power enabled him to do it.

Verse 22. *And therefore it was imputed to him for righteousness.*] The verse is thus paraphrased by Dr. Taylor. "For which reason God was graciously pleased to place his faith to his account; and to allow his fiducial reliance upon the divine goodness, power, and faithfulness, for a title to the divine blessing, which, otherwise, having been an idolater, he had no right to."

Abraham's strong faith in the promise of the coming Saviour, for this was essential to his faith, was reckoned to him for justification; for it is not said that any righteousness, either his own, or that of another, was imputed or reckoned to him for justification; but it, i. e. his faith in God. His faith was fully persuaded of the most merciful intentions of God's goodness; and this, which, in effect, laid hold on Jesus Christ, the future Saviour, was the means of his justification; being reckoned unto him in the place of personal righteousness, because it laid hold on the merit of Him who died to make an atonement for our offences, and rose again for our justification.

Verse 23. *Now, it was not written for his sake alone*] The fact of Abraham's believing and receiving salvation through that faith, is not recorded as a mere circumstance in the patriarch's life, intended to do him honour: see below.

Verse 24. *But for us also*] The mention of

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

be imputed, if we believe
on him that raised up
Jesus our Lord from the
dead ;

25 ^b Who was delivered
for our offences, and ^c was
raised again for our justifi-
cation.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

• Acts 2. 24. & 13. 30. — Isai. 53. 5, 6. ch. 3. 25. & 5. 6.
& 8. 32. 2 Cor. 5. 21. Gal. 1. 4.

1 Pet. 2. 24. & 3. 18. Hebr. 9. 28. — 1 Cor. 15. 17
1 Pet. 1. 21.

this circumstance has a much more extenave design than merely to honour Abraham. It is recorded as the *model*, according to which God will save both Jews and Gentiles: indeed there can be no other way of salvation; as all have *sinned*, all must either be saved by faith through Christ Jesus; or finally perish. If God, therefore, will our salvation, it must be by *faith*; and faith contemplates his *promise*, and his *promise* comprehends the *Son of his love*.

Verse 25. *Who was delivered for our offences*] Who was delivered up to death as a *sacrifice for our sins*; for in what other way, or for what other purpose, could He who is *innocence* itself, be *delivered for our offences*?

And was raised again for our justification.] He was raised that we might have the fullest assurance that the death of Christ had accomplished the end for which it took place; viz. our reconciliation with God, and giving us a title to that eternal life, into which he has entered and taken with him our *human nature*, as the *first-fruits of the resurrection of mankind*.

1. From a careful examination of the divine oracles, it appears that the *death of Christ* was an *atonement or expiation for the sin of the world*: For him hath God set forth to be a PROPITIATION THROUGH FAITH IN HIS BLOOD, chap. iii. 25. For, when we were yet without strength, in due time Christ DIED FOR THE UN-GODLY, chap. v. 6. And when we were ENEMIES, we were RECONCILED TO GOD BY THE DEATH OF his Son, ver. 10. In whom we have REDEMPTION THROUGH HIS BLOOD, THE FORGIVENESS OF SINS, Eph. i. 7. Christ hath loved us, and GIVEN HIMSELF FOR US AN OFFERING AND A SACRIFICE TO GOD for a sweet-smelling savour, *ibid.* chap. v. 2. In whom we have REDEMPTION THROUGH HIS BLOOD, THE FORGIVENESS OF SINS; Col. i. 14. And having made PEACE THROUGH THE BLOOD of his cross, in the BODY of HIS FLESH through DEATH, *ib.* ver. 20, 22. Who GAVE HIMSELF A RANSOM for all, 1 Tim. ii. 6. Who GAVE HIMSELF FOR US, that he might REDEEM us from all iniquity, Tit. ii. 14. By which will we are sanctified, through the OFFERING of the BODY of Jesus Christ, Hebr. x. 14. So Christ was once OFFERED TO BEAR THE SINS of many, Hebr. ix. 28. See also Eph. ii. 13, 16. 1 Pet. i. 18, 19. Rev. v. 9. But it would be transcribing a very considerable part of the New Testament, to set down all the texts that refer to this most important and glorious truth.

2. And as his death was an atonement for our sins, so his resurrection was the proof and pledge of our eternal life. See 1 Cor. xv. 17. 1 Pet. i. 3. Eph. i. 13, 14, &c. &c.

3. The doctrine of justification by faith, which is so nobly proved in the preceding chapter, is one of the grandest displays of the mercy of

God to mankind. It is so very plain, that all may comprehend it; and so free, that all may attain it. What more simple than this? Thou art a sinner; in consequence, condemned to perdition; and utterly unable to save thy own soul. All are in the same state with thyself, and no man can give a ransom for the soul of his neighbour. God, in his mercy, has provided a Saviour for thee. As thy life was forfeited to death, because of thy transgressions, Jesus Christ has redeemed thy life, by giving up his own; he died in thy stead, and has made an atonement to God for thy transgressions; and offers thee the pardon he has thus purchased, on the simple condition, that thou believe that his death is a sufficient sacrifice, ransom, and oblation for thy sin; and that thou bring it as such, by confident faith, to the throne of God, and plead it in thy own behalf there. When thou dost so, thy faith in that sacrifice shall be imputed to thee for righteousness; i. e. it shall be the means of receiving that salvation which Christ has bought by his blood.

4. The doctrine of the imputed righteousness of Christ, as held by many, will not be readily found in this chapter, where it has been supposed to exist in all its proofs. It is repeatedly said that FAITH is imputed for righteousness; but in no place here, that Christ's obedience to the moral law is imputed to any man. The truth is, the moral law was broken, and did not now require obedience; it required this before it was broken; but, after it was broken, it required death. Either the sinner must die, or some one in his stead: but there was none whose death could have been an equivalent for the transgressions of the world, but JESUS CHRIST. Jesus therefore died for man; and it is through his blood, the merit of his passion and death, that we have redemption: and not by his obedience to the moral law in our stead. Our salvation was obtained at a much higher price. Jesus could not but be righteous and obedient; this is consequent on the immaculate purity of his nature: but his death was not a necessary consequent. As the law of God can claim only the death of a transgressor, for, such only forfeit their right to life: it is the greatest miracle of all, that Christ could die, whose life was never forfeited. Here we see the indescribable demerit of sin, that it required such a death; and here we see the stupendous mercy of God in providing the sacrifice required. It is, therefore, by Jesus Christ's death, or obedience unto death, that we are saved, and not by his fulfilling any moral law. That he fulfilled the moral law, we know; without which he could not have been qualified to be our Mediator; but we must take heed lest we attribute that to an obedience (which was the necessary consequence of his immaculate nature,) which belongs to his

passion and death. These were free-will offerings of eternal goodness, and not even a necessary consequence of his incarnation. The contrary doctrine is supremely dangerous.

5. This doctrine, of the *imputed righteousness of Christ*, is capable of great abuse. To say that Christ's *personal righteousness* is imputed to every true believer, is not scriptural: to say that he has fulfilled all righteousness for us, or in our stead, if by this is meant his fulfilment of all moral duties, is neither scriptural nor true: that he has died in our *stead*, is a great, glorious, and scriptural truth: that there is no redemption but through his blood, is asserted, beyond all contradiction, in the oracles of God. But there are a multitude of duties which the moral law requires, which Christ never fulfilled

in our stead, and never could. We have various duties of a domestic kind which belong solely to ourselves, in the relation of *parents, husbands, wives, servants, &c.* in which relations Christ never stood. He has fulfilled none of these duties for us; but he furnishes grace to every true believer to fulfil them to God's glory, the edification of his neighbour, and his own eternal profit. The salvation which we receive from God's free mercy, through Christ, binds us to live in a strict conformity to the *moral law*; that law which prescribes our *manners*, and the spirit by which they should be regulated; and in which they should be performed. He who lives not in the due performance of every Christian duty, whatever faith he may profess, is either a vile hypocrite, or a scandalous *Antinomian*.

CHAPTER V.

The effects of justification by faith, peace with God, 1. The joyous hope of eternal glory, 2. Glorifying in tribulation, 3. And gaining thereby patience, experience, and hope, 4. And having the love of God shed abroad in the heart by the Holy Spirit, 5. The state of the world when Christ died for it, 6—10. Jesus Christ is an atonement, 11. Sin and death entered into the world by Adam's transgression, and all became guilty before God, 12—14. God's grace in sending Christ into the world to save fallen man, 15—19. The law is brought in to show the exceeding sinfulness of sin, 20. The grace of Christ is to be as extensive in its influences and reign, as sin has been in its enslaving and destructive nature, 21.

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THEREFORE, ^a being justified by faith, we have ^b peace with God through our Lord Jesus

Christ :

^a Isai. 32. 17. John 16. 33. ch. 3. 28, 30. — ^b Eph. 2. 14. Col. 1. 20.

NOTES ON CHAP. V.

In the former chapter, the apostle, having proved that the believing Gentiles are justified in the same way with Abraham, and are, in fact, his seed, included with him in the promise and covenant; he judged this a proper place, as the Jews built all their *glorifying* upon the *Abrahamic covenant*, to produce some of the chief of those privileges and blessings in which the Christian Gentile can glory, in consequence of his justification by faith. And he produces three particulars, which, above all others, were adapted to this purpose. 1. The hope of eternal life, in which the law, wherein the Jew gloried, chap. ii. 17. was defective, ver. 2. 2. The persecutions and sufferings to which Christians were exposed, ver. 3, 4. and on account of which the Jews were greatly prejudiced against the Christian profession: but he shows that these had a happy tendency to establish the heart in the hope of the Gospel. 3. An interest in God as our God and FATHER; a privilege upon which the Jews valued themselves highly above all nations, ver. 11.

These three are the singular privileges be-

2 ^c By whom also we have access by faith into this grace ^d wherein we stand, and ^e rejoice in hope of the glory of God.

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^c John 10. 9. & 14. 6. Eph. 2. 18. & 3. 12. Hebr. 10. 19. d 1 Cor. 15. 1. — ^e Hebr. 3. 6.

longing to the Gospel state; wherein true Christians may glory, as really belonging to *them*, and greatly redounding, if duly understood and improved, to their honour and benefit. Taylor, page 278.

Verse 1. *Therefore, being justified by faith*] The apostle takes it for granted that he has proved that justification is by *faith*: and that the Gentiles have an equal title with the Jews, to *salvation by faith*. And now he proceeds to show the effects produced in the hearts of the believing Gentiles, by this doctrine. *We are justified*, have all our sin pardoned, *by faith*, as the instrumental cause; for, being *sinners*, we have no works of righteousness that we can plead.

We have peace with God] Before, while sinners, we were in a state of *enmity with God*, which was sufficiently proved by our *rebellion* against his authority; and our transgression of his laws; but now, being reconciled, we have peace with God. Before, while under a sense of the guilt of sin, we had nothing but terror and dismay in our own consciences: now, having our sin forgiven, we have peace in our

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3 And not only so, but
we glory in tribulations
also: knowing that tribu-
lation worketh patience;

4 And patience, experience; and
experience, hope:

a Matt. 5. 11, 12. Acts 5. 41. 2 Cor. 12. 10. Phil. 2. 17.
James 1. 2, 12. 1 Pet. 5. 14.

hearts; feeling that all our guilt is taken away. Peace is generally the first-fruits of our justification.

Through our Lord Jesus Christ] His passion and death being the sole cause of our reconciliation to God.

Verse 2. By whom also] We are not only indebted to our Lord Jesus Christ for the free and full pardon which we have received; but our continuance in a justified state depends upon his gracious influence in our hearts; and his intercession before the throne of God.

We have access] Προσάγωμεν ερχομεθα, we have received this access. It was only through Christ that we could at first approach God; and it is only through him that the privilege is continued to us. And this access to God, or introduction to the Divine presence, is to be considered as a lasting privilege. We are not brought to God for the purpose of an interview, but to remain with him; to be his household: and, by faith, to behold his face, and to walk in the light of his countenance.

Into this grace] This state of favour and acceptance.

Wherein we stand] Having firm footing, and a just title, through the blood of the Lamb, to the full salvation of God.

And rejoice] Have solid happiness, from the evidence we have of our acceptance with Him.

In hope of the glory of God.] Having our sins remitted, and our souls adopted into the heavenly family, we are become heirs; for if children, then heirs, Gal. iv. 7. and that glory of God is now become our endless inheritance. While the Jews boast of their external privileges; that they have the temple of God among them; that their priests have an entrance to God as their representatives, carrying before the mercy-seat the blood of their offered victims, we exult in being introduced by Jesus Christ to the Divine presence; his blood having been shed and sprinkled for this purpose; and thus we have spiritually and essentially, all that these Jewish rites, &c. signified. We are in the peace of God; and we are happy in the enjoyment of that peace; and have a blessed foretaste of eternal glory. Thus, we have heaven upon earth, and the ineffable glories of God in prospect.

Verse 3. And not only so] We are not only happy from being in this state of communion with our God, and the prospect of being eternally with him;—

But we glory in tribulation also] All the sufferings we endure for the testimony of our Lord, are so sanctified to us by his grace, that they become powerful instruments of increasing our happiness.

5 And hope maketh not
ashamed; because the
love of God is shed abroad
in our hearts by the Holy
Ghost which is given unto us.

6 For when we were yet without

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b James 1. 3.—c James 1. 12.—d Phil. 1. 20.—e 2 Cor.
1. 22. Gal. 4. 6. Eph. 1. 13. 14.

Tribulation worketh patience] Τροπονως, endurance under trials, without sustaining loss or deterioration. It is a metaphor taken from refining metals. We do not speak thus from any sudden raptures, or extraordinary sensations we may have of spiritual joy: for we find that the tribulations through which we pass are the means of exercising and increasing our patience, our meek forbearance of injuries received, or persecutions experienced, on account of the Gospel.

Verse 4. And patience, experience] Δοκιμασι, full proof by trial, of the truth of our religion, the solidity of our Christian state, and the faithfulness of our God. In such cases we have the opportunity of putting our religion to the test; and, by every such test, it receives the deeper sterling stamp. The apostle uses here also a metaphor, taken from the purifying, refining, and testing of silver and gold.

Experience, hope] For we thus calculate, that he who has supported us in the past, will support us in those which may yet come; and as we have received so much spiritual profiting by means of the sufferings through which we have already passed, we may profit equally by those which are yet to come: and this hope prevents us from dreading coming trials; we receive them as means of grace, and find that all things work together for good, to them that love God.

Verse 5. And hope maketh not ashamed] A hope that is not rationally founded, will have its expectation cut off; and then shame and confusion will be the portion of its possessor. But our hope is of a different kind; it is founded on the goodness and truth of God; and our religious experience shows us that we have not misapplied it; nor exercised it on wrong or improper objects.

Because the love of God is shed abroad in our hearts] We have the most solid and convincing testimony of God's love to us, by that measure of it which he has communicated to our hearts. There ἀναχυσται, it is poured out, and diffused abroad; filling, quickening, and invigorating all our powers and faculties. This love is the spring of all our actions; it is the motive of our obedience; the principle through which we love God; we love him because he first loved us: and we love him with a love worthy of him self, because it springs from him: it is his own; and every flame that rises from this pure and vigorous fire, must be pleasing in his sight: it consumes what is unholy; refines every passion and appetite; sublimates the whole, and assimilates all to itself. And we know that this is the love of God; it differs widely from all that is earthly and sensual. The Holy Ghost comes with it; by his energy it is diffused, and per-

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strength, ^a in due time
^b Christ died for the un-
godly.

7 For scarcely for a

righteous man will one
die: ^c yet peradventure for
a good man some would
even dare to die.

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A. D. cir. 58.
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cir. CCLX. 2.
A. U. C. cir. 811.

^a Or, according to the time. Gal. 4. 4.—^b ver. 8. ch. 4. 25.

^c Luke 6. 33. Col. 1. 13, 14.

vades every part; and, by his *light*, we discover *what* it is; and *know* the state of grace in which we stand. Thus we are furnished to every good word and work: have produced in us the mind that was in Christ; are enabled to obey the pure law of our God in its *spiritual* sense, by *loving him with all our heart, soul, mind, and strength*; and *our neighbour*; *any and every soul* of man, *as ourselves*. This is, or ought to be, the common experience of every genuine believer: but, in addition to this, the primitive Christians had, *sometimes*, the *miraculous* gifts of the Holy Spirit.—These were then *needful*: and, were they *needful now*, they would be again communicated.

Verse 6. *For when we were yet without strength*] The apostle having pointed out the glorious state of the believing Gentiles, takes occasion to contrast this with their former state; and the means by which they were redeemed from it. Their former state he points out in *four* particulars; which may be applied to men in general.

I. They were *aversus*, *without strength*: in a *weak, dying* state: neither able to *resist sin*, nor *do any good*; utterly devoid of *power* to extricate themselves from the misery of their situation.

II. They were *aversus*, *ungodly*: without either the *worship* or *knowledge* of the true God; they had not God in *them*; and, consequently, were not partakers of the *Divine* nature: Satan lived in, ruled, and enslaved their hearts.

III. They were *αμαρτωλοι*, *sinner*s, ver. 8. *aiming* at happiness, but constantly *missing the mark*, which is the ideal meaning of the Hebrew *man chata*; and the Greek *αμαρτανα*. See this explained, Gen. xiii. 13. And in *missing the mark*, they deviated from the right way; walked in the wrong way; *trespassed*, in thus deviating; and, by breaking the commandments of God, not only missed the mark of *felicity*, but exposed themselves to everlasting *misery*.

IV. They were *εχθροι*, *enemies*, ver. 10. from *εχθος*, *hatred, enmity*, persons who hated God and holiness; and acted in continual *hostility* to both. What a gradation is here! 1. In our fall from God, our first apparent state is, that we are *without strength*; have lost our principle of *spiritual power*, by having lost the image of God, *righteousness* and true holiness, in which we were created. 2. We are *ungodly*, having lost our strength to do good; we have also lost all power to *worship God* aright. The mind which was made for God, is no longer his residence. 3. We are *sinner*s; feeling we have lost our centre of rest, and our happiness, we go about seeking rest, but find none: what we have lost in losing God, we seek in earthly things; and thus are continually *missing the mark*, and multiplying transgressions against

our Maker. 4. We are *enemies*: sin, indulged, increases in strength; evil *acts* engender *fixed* and rooted *habits*; the mind, every where poisoned with sin, increases in *averseness* from good; and mere *aversion* produces *enmity*; and *enmity, acts of hostility*, fell cruelty, &c. So that the enemy of God hates his Maker and his service, is cruel to his fellow creatures; “a foe to God, was ne’er true friend to man;” and even torments his own soul! Though every man brings into the world the seeds of all these evils; yet, it is only by *growing up* in him, that they acquire their perfection. *Nemo repenti fuit turpissimus*, no man becomes a profligate at once; he arrives at it by slow degrees: and the speed he makes is proportioned to his circumstances; means of gratifying sinful passions, evil education, bad company, &c. &c. These make a great *diversity* in the moral states of men: all have the same seeds of evil, *nemo sine vitii nascitur*, all come defiled into the world; but all have not the same opportunities of *cultivating* these seeds. Besides, as God’s *Spirit* is continually convincing the world of *sin, righteousness, and judgment*; and the *ministers* of God are seconding its influence with their pious exhortations: as the *Bible* is in almost every house; and is less or more heard or read by almost every person, these evil seeds are receiving continual *blasts* and *checks*, so that, in many cases, they have not a vigorous growth. These causes make the principal *moral differences* that we find among men; though, in evil *propensities*, they are all radically the *same*.

That all the preceding characters are applied by some learned men to the *Gentiles*, exclusively as such, I am well aware; and that they may be all applied to them in a *national* point of view, there can be little doubt. But there are too many correspondences between the state of the *modern Gentiles* and that of the *ancient Gentiles*, to justify their propriety of applying the whole as fully to the *former* as to the *latter*. Indeed the *four* particulars already explained, point out the *natural* and *practical* state of every human being, previously to his regeneration by the grace and Spirit of God.

In *due time* Christ died for the ungodly] This due or proper time, will appear in the following particulars:—1. Christ was manifested in the flesh when the world needed him most—2. When the powers of the human mind had been cultivated to the utmost both in *Greece* and *Rome*; and had made every possible effort, but all in vain, to find out some efficient scheme of happiness—3. When the Jews were in the lowest state of corruption, and had the greatest need of the promised Deliverer—4. When the fulness of time came, foretold by the prophets—5. When both Jews and Gentiles, the one from their *jealousy*, the other from their *learning*, were best qualified to detect imposture, and

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8 But ^a God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then being now justified ^b by his blood, we shall be saved ^c from wrath through him.

^a John 3. 16. & 15. 13. 1 Pet. 3. 18. 1 John 3. 16. & 4. 9. 10.—^b ch. 3. 25. Eph. 2. 13. Hebr. 9. 14. 1 John 1. 7.—^c ch. 1. 18. 1 Thess. 1. 10.

to ascertain fact—6. In a word, Christ came when his advent was most likely to promote its great object, glory to God in the highest; and peace and good will among men. And the success that attended the preaching of Christ and his apostles, together with the wide and rapid spread of the Gospel, all prove that it was the due time, *κατα καιρον*, the proper season: and that Divine wisdom was justified in fixing upon that time in preference to all others.

Died for the ungodly] *ἵνα ἀδικῶν ἀδικῶν, He died INSTEAD of the ungodly*, see also ver. 8. so Luke xxii. 19. *The body of Christ, το σῶμα ὑμῶν διδομενον, which was given FOR you; i. e. the life that was laid down in your STEAD.* In this way the preposition, *ὑπὲρ*, is used by the best Greek writers.

Verse 7. *For scarcely for a righteous man will one die*] The Jews divide men, as to their moral character, into four classes. First, those who say, "What is mine is my own; and what is thine, is thy own." These may be considered the just, who render to every man his due; or rather, they who neither give nor take. The second class is made up of those who say, "What is mine is thine; and what is thine, is mine." These are they who accommodate each other; who borrow and lend. The third class is composed of those who say, "What is mine, is thine, and what is thine, let it be thine." These are the pious, or good, who give up all for the benefit of their neighbour. The fourth class are those who say, "What is thine, is mine; and what is thine shall be mine." These are the impious, who take all, and give nothing. Now, for one of the first class, who would die? There is nothing amiable in his life or conduct that would so endear him to any man, as to induce him to risk his life to save such a person.

Peradventure for a good man some would even dare to die.] That is, for one of the third class, who gives all he has for the good of others. This is the truly benevolent man, whose life is devoted to the public good; for such a person, peradventure, some who have had their lives perhaps preserved by his bounty, would even dare to die: but such cases may be considered merely as possible: they exist, it is true, in romance: and we find a few rare instances of friends exposing themselves to death for their friends. See the case of Jonathan and David; Damon and Pythias, Val. Max. lib. 4. c. 7. And our Lord says, John x. 11, 12, *Greater love hath no man than this, that a man lay down his life for his friend.* This is the utmost we can expect among men.

Verse 8. *But God commendeth his love, &c.*

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10 For ^d if, when we were enemies, ^e we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved ^f by his life.

11 And not only so, but we also ^g joy

^d Ch. 3. 22.—^e 2 Cor. 5. 18, 19. Eph. 2. 16. Col. 1. 20, 21.—^f John 5. 26. & 14. 19. 2 Cor. 4. 10, 11.—^g ch. 2. 17. & 3. 29, 30. Gal. 4. 9.

ἵνα ἡμεῖς, God hath set this act of infinite mercy in the most conspicuous light, so as to recommend it to the notice and admiration of all.

While we were yet sinners] We were neither righteous nor good: but impious and wicked.—See the preceding verse, and see the note on verse 6.

Verse 9. *Much more then, being now justified*] If Jesus Christ, in his endless compassion towards us, gave his life for ours, while we were yet enemies; being now justified by his blood, yet his death on the cross; and thus reconciled to God, we shall be saved from wrath, from punishment for past transgressions, through him, by what he has thus suffered for us.

Verse 10. *For if, when we were enemies*] See under ver. 6.

We were reconciled] The enmity existing before, rendered the reconciliation necessary. In every human heart there is a measure of enmity to holiness; and, consequently, to the Author of it. Men seldom suspect this: for one property of sin is, to blind the understanding, so that men do not know their own state.

We shall be saved by his life.] For, as he died for our sins, so he rose again for our justification: and his resurrection to life, is the grand proof that he has accomplished whatever he had purposed in reference to the salvation of man. 2. This may be also understood of his life of intercession: for it is written, *He ever liveth to make intercession for us*, Hebr. vii. 25. Through this life of intercession at the right-hand of God, we are spared and blessed. 3. And it will not be amiss to consider that, as our salvation implies the renovation of our nature, and our being restored to the image of God, so *συνδομινα ἐν τῷ ζῶει αὐτοῦ*, may be rendered, *we shall be saved in his life*; for, I suppose, it is pretty generally agreed that *the life of God, in the soul of man*, is essential to its salvation. 4. The example also of the life of Christ, is a means of salvation. He hath left us an example that we should follow his steps; and he that followeth him, shall not walk in darkness, but shall have the light of LIFE, John viii. 12.

Verse 11. *We also joy* (*καυχόμενοι, we exult, or glory in God, &c.*) We now feel that God is reconciled to us, and we are reconciled to him; the enmity is removed from our souls; and He, for Christ's sake, through whom we have received the atonement, *καταλάσθην, the reconciliation*, has remitted the wrath, the punishment which we deserved: and now through this reconciliation, we expect an eternal glory.

It was certainly improper to translate *κατα-*

Sin and death entered into the CHAP. V. world by Adam's transgression.

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in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as ^b by one man sin entered into the world, and ^c death by sin; and so death passed

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a Or, reconciliation, ver. 10. 2 Cor. 5. 18, 19.—b Gen. 2. 6.

1 Cor. 15. 21.—c Gen. 2. 17. ch. 6. 23. 1 Cor. 15. 21.

λαγν here, by atonement, instead of reconciliation; as καταλλαξω, signifies to reconcile, and is so rendered by our translators in all the places where it occurs. It does not mean the atonement here, as we generally understand that word, viz. the sacrificial death of Christ; but rather the effect of that atonement, the removal of the enmity, and by this, the change of our condition and state; from καρα, intensive, and αλλαξω, to change; the thorough change of our state from enmity to friendship. God is reconciled to us, and we are reconciled to him by the death of his Son; and thus there is a glorious change from enmity to friendship; and we can exult in God through our Lord Jesus Christ, by whom we have received this reconciliation. Though boasting is forbidden to a Jew, because his is a false confidence; yet boasting is enjoined to a Christian; to one reconciled to God; for, his boasting is only in that reconciliation, and the endless mercy by which it was procured. So, he that glorieth, boasteth, must glory in the Lord.

Verse 12. *Wherefore, as by one man sin entered into the world* From this verse to the conclusion of the chapter, the apostle produces a strong argument to prove, that as all mankind stood in need of the grace of God in Christ, to redeem them from their sins; so this grace has been afforded equally to all, both Jews and Gentiles.

Dr. Taylor has given the following analysis of the apostle's mode of argumentation. The argument stands thus:—"The consequences of Christ's obedience extend as far as the consequences of Adam's disobedience. The consequences of Adam's disobedience extend to all mankind; and, therefore, so do the consequences of Christ's obedience. Now, if the Jews will not allow the Gentiles any interest in Abraham, as not being naturally descended from him; yet they must own that the Gentiles are the descendants of Adam, as well as themselves; and being all equally involved in the consequences of his sin, from which," (as far as the death of the body is concerned,) "they shall all equally be released at the resurrection, through the free gift of God; therefore they could not deny the Gentiles a share in all the other blessings included in the same gift."

This argument, besides proving the main point, goes to show—1. That the grace of God in the Gospel abounds beyond, or very far exceeds, the mere reversing of the sufferings brought upon mankind by Adam's one offence; it bestows a vast surplussage of blessings which have no relation to that offence, but to the many offences which mankind have committed; and to the exuberance of the Divine grace. 2. To show how justly the Divine grace is founded on the obedience of Christ; in correspondence to the dispensation Adam

was under, and to the consequence of his disobedience: if this disobedience involved all mankind in death, it is proper that the obedience of Christ should be the cause not only of reversing that death to all mankind, but also of other blessings which God should see fit, (through him,) to bestow on the world. 3. It serves to explain, and set in a clear view, the difference between the law and grace. It was the law, which, for Adam's one transgression, subjected him and his posterity, as included in him when he transgressed, to death, without hopes of a revival. It is grace which restores all men to life at the resurrection; and over and above that, has provided a gracious dispensation for the pardon of their sins; for reducing them to obedience; for guarding them against temptations; supplying them with strength and comfort; and for advancing them to eternal life. This would give the attentive Jew a just notion of the law, which himself was under; and under which he was desirous of bringing the Gentiles.

The order in which the apostle handles this argument is this:—1. He affirms that death passed upon all men, by Adam's one transgression, ver. 12. 2. He proves this, ver. 13, 14. 3. He affirms there is a correspondence between Adam and Christ; or between the παραπτωμα, offence; and the χαρισμα, free gift, ver. 14. 4. This correspondence, so far as the two opposite parts answer to each other, is justly expressed, ver. 18, and 19. and there we have the main or fundamental position of the apostle's argument, in relation to the point which he has been arguing from the beginning of the epistle: namely, the extensiveness of the grace of the Gospel, that it actually reaches to ALL MEN, and is not confined to the Jews. 5. But before he laid down this position, it was necessary that he should show that the correspondence between Adam and Christ, or between the offence and the gift, is not to be confined strictly to the bounds specified in the position, as if the gift reached no further than the consequences of the offence; when in reality it extends vastly beyond them, ver. 15, 16, 17. 6. Having settled these points, as previously necessary to clear his fundamental position, and fit to his argument, he then lays down that position in a diversified manner of speech, ver. 18, 19. just as in 1 Cor. xv. 20, 21. and leaves us to conclude, from the premises laid down, ver. 15, 16, 17. that the gift and the grace, in its utmost extent, is as free to all mankind, who are willing to accept of it, as this particular instance, the resurrection from the dead. They shall all be raised from the dead hereafter: they may all be quickened by the Spirit here. 7. Having thus shown the extensiveness of the Divine grace, in opposition to the dire effects of the law under which Adam was; that the Jews

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upon all men, ^a for that all have sinned :

13 (For until the law, sin was in the world : but ^b sin is not imputed when there is no law.

^a Or, in whom.—b ch. 4. 15. 1 John 3. 4.

might not overlook what he intended they should particularly observe, he puts them in mind that the law given to Adam, *transgress and die*, was introduced into the Jewish constitution by the ministry of *Moses*; and for this end, that *the offence with the penalty of death annexed to it, might abound*, ver. 20. But, to illustrate the Divine grace, by setting it in contrast to the law, he immediately adds, where *sin*, subjecting to death, *hath abounded, grace hath much more abounded*; that is, in blessings bestowed; it has stretched far beyond both Adam's transgression, and the transgressions under the law of *Moses*, ver. 20, 21. and see the note on the first of these verses.

Upon this argument the learned doctor makes the following general remarks:—

“1. As to the order of time; the apostle carries his arguments *backwards* from the time when Christ came into the world, (chap. i. 17. to chap. iv.) to the time when the *covenant* was made with Abraham, (chap. iv.) to the time when the judgment to condemnation, pronounced upon Adam, came upon all men, chap. v. 12. to the end. And thus he gives us a view of the principal *dispensations* from the beginning of the world.

“11. In this last case, as well as in the two former, he uses *law*, or forensic terms; *judgment to condemnation, justification, justify, made sinners, made righteous*. And therefore as he considers both Jews and Gentiles at the coming of Christ, and Abraham, when the covenant was made with him; so he considers Adam, and all men, as *standing in the court before the tribunal of God*. And this was the clearest and concise way of representing his arguments.”
—Notes, p. 283.

Sin entered into the world] There was neither *sin* nor *death* before the offence of Adam: after that there were *both*. Adam's transgression was therefore the *cause* of both.

And death by sin] *Natural* evil is evidently the effect of *moral* evil: if man had never sinned, he had never suffered. *Dust thou art, and unto dust thou shalt return*, was never spoken till after Adam had eaten the forbidden fruit.

Death passed upon all men] Hence we see, that all human beings partook in the consequences of Adam's sin. He propagated his *like*; and, with the rudiments of his own nature, propagated those of his *moral* likeness.

For that all have sinned] All are born with a sinful nature; and the seeds of this evil soon vegetate, and bring forth corresponding fruits. There has never been one instance of an immaculate human soul since the fall of Adam. Every man sins, and sins too after the similitude of Adam's transgression. Adam endeavoured to be *independent* of God: all his offspring act in the same way; hence *prayer* is little used,

14 Nevertheless death reigned from ^c Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression,

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^c Ch. 4. 15. Hos. 6. 7. Wisd. 1. 14.

because prayer is the *language of dependance*; and this is inconsistent with every emotion of *original sin*. When these degenerate children of degenerate parents are detected in their sins, they act just as their parents did; each *excuses* himself, and lays the blame on *another*. What hast thou done?—*The woman whom thou gavest me, to be with me, she gave me, and I did eat. What hast thou done?*—*The serpent beguiled me, and I did eat*. Thus, it is extremely difficult to find a person who ingenuously acknowledges his own transgression. See the notes on Gen. iii. 6, &c. where the doctrine of original sin is particularly considered.

Verse 13. *For until the law, sin was in the world*] As *death* reigned from Adam to Moses; so also did *sin*. Now, as there was no *written law* from Adam till that given to Moses; the *death* that prevailed could not be the consequence of the breach of that law; for *sin*, so as to be punished with temporal death, is *not imputed when there is no law*, which shows the penalty of sin to be death. Therefore, men are not subjected to death for their *own personal transgressions*, but for the sin of Adam; as through his transgression, all come into the world with the seeds of death and corruption in their own nature, superadded to their moral depravity. All are *sinful*—all are *mortal*—and *all must die*.

Verse 14. *Nevertheless death reigned from Adam to Moses*] This supposes, as Dr. Taylor very properly observes:—1. That *sin* was in the world from Adam to Moses. 2. That *law* was *not* in the world from Adam to Moses, during the space of about 2500 years; for, after Adam's transgression, that law was abrogated; and from that time, men were either under the general *covenant of grace*, given to Adam or Noah; or under that which was specially made with *Abraham*. 3. That therefore the sins committed were not imputed unto them *to death*; for they did not sin *after the similitude of Adam's transgression*; that is, they did not, like him, transgress a law, or rule of action, to which *death* as the penalty, was annexed. And yet,—4. *Death* reigned over mankind, during the period between Adam and Moses. Therefore men did not die for their own transgressions, but in consequence of Adam's one transgression. See the note on this passage at the end of the Preface, p. 33.

Who is the figure of him that was to come] Adam was the *figure, reverse, the type, pattern, or resemblance of him who was to come*: i. e. of the *Messiah*. The correspondence between them appears in the following particulars:—1. Through him, as its spring and fountain, *sin* became diffused through the world, so that every man comes into the world with sinful propensities: *for, by one man, sin entered into the*

The free gift is greater in its effects than the offence.

CHAP. V.

A. M. cir. 4062. * who is the figure of him that was to come.
 A. D. cir. 58.
 An. Olymp. cir. CCIX. 2.
 A. U. C. cir. 811.

15 But not as the offence, so also is the free gift.
 b For, if through the offence of one, many be dead; much c more the grace

of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded d unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment

a 1 Cor. 15. 21, 22, 45. Col. 2. 17.—b Isai. 53. 11. Dan. 12. 2. John 1. 16.

c Ch. 8. 29. John 3. 16.—d Isai. 53. 11. Matt. 20. 28. & 26. 28.

world; and death by sin; and so judgment passed upon all men, ver. 12. Through Christ, as its spring and fountain, righteousness becomes diffused through the earth; so that every man is made partaker of a principle of grace and truth; for he is the true light that lighteth every man that cometh into the world. John i. 9. 2. As in Adam all die; so in Christ shall all be made alive, 1 Cor. xv. 22. For, since by man came death, by man came also the resurrection of the dead, ver. 21. 3. As in, or through Adam, guilt came upon all men; so, through Christ, the free gift comes upon all men unto justification of life, ver. 18. These alone seem to be the instances in which a similitude exists between Adam and Christ.

Verse 15. But not as the offence, so also is the free gift! The same learned writer quoted above, continues to observe; "It is evident that the apostle, in this and the two following verses, is running a parallel, or making a comparison between the offence of Adam and its consequence; and the opposite gift of God, and its consequences. And in these three verses he shows that the comparison will not hold good in all respects; because the free gift, χάρισμα, bestows blessings far beyond the consequences of the offence; and which, therefore, have no relation to it. And this was necessary, not only to prevent mistakes concerning the consequence of Adam's offence, and the extent of Gospel grace; but it was also necessary to the apostle's main design; which was not only to prove that the grace of the Gospel extends to all men, so far as it takes off the consequence of Adam's offence, [i. e. death, without the promise or probability of a resurrection,] but that it likewise extends to all men, with respect to the surplussage of blessings; in which it stretches far beyond the consequences of Adam's offence.—For, the grace that takes off the consequence of Adam's offence, and the grace which abounds beyond it, are both included in the same χάρισμα, or free gift, which should be well observed; for in this, I conceive, lie the connexion and sinews of the argument: the free gift, which stands opposed to Adam's offence; and which, I think, was bestowed immediately after the offence, Gen. iii. 15, The seed of the woman shall bruise the serpent's head: this gift, I say, includes both the grace which exactly answers to the offence; and also that part of the grace which stretches far beyond it. And, if the one part of the gift be freely bestowed on all mankind, as the Jews allow, why not the other? especially, considering that the whole gift stands upon a reason and foundation in excellence and worth, vastly surpassing the malignity and demerit of the offence; and, consequently, capable

of producing benefits vastly beyond the sufferings occasioned by the offence. This is the force of the apostle's argument: and, therefore, supposing that in the 18th and 19th verses, literally understood, he compares the consequence of Adam's offence, and Christ's obedience, only so far as the one is commensurate to the other; yet his reasoning, ver. 15, 16, 17, plainly shows, that it is his meaning and intention that we should take into his conclusion the whole of the gift, so far as it can reach, to all mankind."

For, if through the offence of one, many be dead] That the *οἱ πολλοί*, the many, of the apostle, here means all mankind, needs no proof to any but that person who finds himself qualified to deny that all men are mortal. And if the many, that is all mankind, have died through the offence of one; certainly the gift by grace, which abounds unto *τοῖς πολλοῖς*, the many, by Christ Jesus, must have reference to every human being. If the consequences of Christ's incarnation and death extend only to a few, or a select number of mankind, which, though they may be considered many in themselves, are few in comparison of the whole human race; then the consequences of Adam's sin have extended only to a few, or to the same select number: and if only many, and not all, have fallen, only that many had need of a Redeemer. For, it is most evident, that the same persons are referred to in both clauses of the verse. If the apostle had believed that the benefits of the death of Christ had extended only to a select number of mankind, he never could have used the language he has done here: though, in the first clause he might have said, without any qualification of the term, through the offence of one, many are dead: in the 2d clause, to be consistent with the doctrine of particular redemption, he must have said, The grace of God, and the gift by grace, hath abounded unto some. As by the offence of one, judgment came upon ALL men to condemnation; so, by the righteousness of one, the free gift came upon SOME to justification, ver. 18. As, by one man's disobedience, many were made sinners; so, by the obedience of one, shall some be made righteous, ver. 19. As in Adam ALL die; so, in Christ shall some be made alive, 1 Cor. xv. 22. But neither the doctrine nor the thing ever entered the soul of this divinely inspired man.

Hath abounded unto many.] That is, Christ Jesus died for every man; salvation is free for all; saving grace is tendered to every soul; and a measure of the Divine light is actually communicated to every heart, John i. 9. And, as the grace is offered, so it may be received; and hence the apostle says, ver. 17, they which

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was by one to condemnation; but the free gift is of many offences unto justification.

17 For if ^a by one man's offence death reigned by one; much more

^a Or, by one offence.

receive abundance of grace, and of the gift of righteousness, shall reign in life by Christ Jesus; and, by receiving, is undoubtedly meant not only the act of receiving, but retaining and improving the grace which they receive; and, as all may receive, so ALL may improve and retain the grace they do receive; and, consequently, ALL may be eternally saved. But of multitudes, Christ still may say, *They WILL not come unto me that they might have life.*

Verse 16. *And not as it was by one that sinned*] That is, the judicial act that followed Adam's sin, (the sentence of death pronounced upon him, and his expulsion from Paradise,) took its rise from his *one offence* alone, and terminated in condemnation; but the free gift of God in Christ takes its rise also from the *many offences* which men, in a long course of life, have personally committed; and the object of this grace is to justify them freely, and bring them to eternal life.

Verse 17. *Death reigned by one*] Death is here personified, and is represented as reigning over the human race; and death of course reigns unto death; he is known as reigning, by the destruction of his subjects.

Shall reign in life] Those who receive, retain, and improve the abundant grace offered by Jesus Christ, shall be redeemed from the empire of death, and exalted to the throne of God, to live and reign with him ever, world without end. See Rev. i. 5, 6. ii. 7, 10, 11. iii. 21.

If we carefully compare ver. 15. with ver. 17. we shall find that there is a correspondence between *abounding*, ver. 17. and *abounded*, ver. 15. between *the gift of righteousness*, i. e. justification, ver. 17. and *the gift by grace*, ver. 15. Therefore, if we understand the *abounding of grace*, and the *gift of justification*, ver. 17. we shall understand the *grace of God*, and the *gift by grace*, which hath *abounded unto the many*, ver. 15. But the *abounding of grace*, and the *gift of justification*, ver. 17. is that *grace and gift* which is RECEIVED by those who shall reign in eternal life. *Reigning in life*, is the consequence of receiving the *grace and gift*. Therefore, receiving the grace, is a necessary qualification on our part, for reigning in life; and this necessarily implies our believing in Christ Jesus, as having died for our offences, receiving the grace so freely offered us; using the means in order to get more grace, and bringing forth the fruits of the Spirit. *Receive*, must here have the same sense as in Matt. xiii. 20. *He heareth the word, and with joy RECEIVETH it.* John i. 12. *But as many as RECEIVED him, to them gave he power to become the sons of God.* John iii. 11. *Ye RECEIVE not our witness.*—See also ver. 32, 33. John v. 43,

they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

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^b 18 Therefore, as ^b by the offence of

^b Or, by one offence.

I am come in my Father's name, and ye RECEIVE me not. John xii. 48. *He that RECEIVETH not my words.* John xiii. 20. *He that receiveth whomsoever I send, RECEIVETH me.* John xiv. 17. *The Spirit of truth whom the world cannot RECEIVE.* John xvii. 8. *I have given them the words which thou gavest me; and they have RECEIVED them.* In all these passages it is evident that receiving and not receiving imply improving or not improving.

Verse 18. *Therefore, as by the offence of one, &c.*] The Greek text of this verse is as follows, *Αρα ουκ, ως δι' ενός παραπτώματος, ως παρτας ανθρωπων, ως κατακριμα' ουκ και δι' ενός δικαιωματος, ως παρτας ανθρωπων, ως δικαιωσις ζωης;* which, literally rendered, stands thus—*Therefore, as by one offence unto all men, unto condemnation; so likewise, by one righteousness unto all men, to justification of life.* This is evidently an elliptical sentence, and its full meaning can be gathered only from the context. He who had no particular purpose to serve, would, most probably, understand it, from the context, thus—*Therefore, as by one sin, all men came into condemnation; so also, by one righteous act, all men came unto justification of life;* which is more fully expressed in the following verse. Now, leaving all particular creeds out of the question; and taking in the scope of the apostle's reasoning in this and the preceding chapter, is not the sense evidently this? Through the disobedience of Adam, a sentence of condemnation to death, without any promise or hope of a resurrection, passed upon all men; so by the obedience of Christ unto death, this one grand righteous act, the sentence was so far reversed, that death shall not finally triumph; for all shall again be restored to life; justice must have its due; and therefore all must die. The mercy of God in Christ Jesus, shall have its due also; and therefore all shall be put into a *salvable* state here, and the whole human race shall be raised to life at the great day. Thus, both justice and mercy are magnified; and neither is exalted at the expense of the other.

The apostle uses three remarkable words in these three verses: 1. *δικαιοσυνη*, justification, ver. 16. 2. *δικαιωσις*, which we render righteousness, verse 17. but is best rendered justification, as expressing that pardon and salvation offered to us in the Gospel: see the note, chap. i. 16. 3. *δικαιωσις*, which is also rendered justification, verse 18.

The first word *δικαιοσυνη*, is found in the following places, Luke i. 6. Rom. i. 32. ii. 26. v. 16, 18. viii. 4. Heb. ix. 1, 10. Rev. xv. 4. and xix. 8. to which the reader may refer. *δικαιοσυνη*, signifies, among the Greek writers, the sentence of a judge, acquitting the innocent, condemning and punishing the guilty; but in the

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one, judgment came upon all men to condemnation; even so ^a by the righteousness of one, the free gift came ^b upon all men unto justification of life.

19 For, as by one man's ^c diso-

^a Or, by one unrighteousness.—^b John 12. 32. Hebr. 2. 9.
^c 1 Kings 1. 21. Isai. 53. 4, 5, 6, 10.

New Testament it signifies whatever God has appointed, or sanctioned as a law; and appears to answer to the Hebrew *מִשְׁפָּט* *mişpat* *Yehovah*, the statute, or judgment of the Lord. It has evidently this sense in Luke i. 6. *walking in all the commandments and ordinances, *δικαιοσύνης*, of the Lord blameless*; and it has the like meaning in the principal places referred to above: but in the verse in question, it most evidently means *absolution*, or *liberation from punishment*, as it is opposed to *κατάκριμα*, *condemnation*, verse 18.—See the note on ch. i. 16. and see *Schleuser* in voce.

The second word, *δικαιοσύνη*, I have explained at large in ch. i. 16. already referred to.

The third word, *δικαιοσύνη*, is used by the Greek writers, almost universally, to denote the punishment inflicted on a criminal, or the condemnatory sentence itself; but in the New Testament, where it occurs only twice, (Rom. iv. 25, *he was raised for our justification, *δικαιοσύνη**, and chap. v. 18, *unto justification of life, *δικαιοσύνη** (see,) it evidently signifies the *pardon and remission of sins*: and seems to be nearly synonymous with *δικαιώσις*. Dr. Taylor thinks that "*δικαιοσύνη*, is *Gospel pardon and salvation*; and has reference to *God's mercy*. *δικαιοσύνη*, is our being set *quite clear and right*; or our being restored to *sanctity, delivered from eternal death, and being brought to eternal life*; and has reference to the *power and guilt of sin*. And *δικαιοσύνη*, he thinks may mean no more than our being restored to life at the resurrection." Taking these in their order: there is, *first, pardon of sin*. *Secondly, purification of heart, and preparation for glory*. *Thirdly, the resurrection of the body, and its being made like to his glorious body, so as to become a fit tabernacle for the soul in a glorified state for ever and ever*.

The same writer observes, that when the apostle speaks of *forgiveness of sins*, simply, he insists on *faith as the condition*; but *here*, where he speaks of *justification of life*, he mentions no condition; and therefore he supposes *justification of life*, the phrase being understood in a forensic sense, to mean no more than the *decree or judgment* that determines the *resurrection from the dead*. This is a favourite point with the Doctor, and he argues largely for it: see his *Notes*.

Verse 19. *For, as by one man's disobedience, &c.*] The explanation of this verse has been anticipated in the foregoing.

Verse 20. *The law entered that the offence might abound*] After considering various opinions concerning the true meaning of this verse, (see under verse 12.) I am induced to prefer my

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obedience, many were made sinners; so, by the obedience of one shall many be made righteous.

20 Moreover, ^d the law entered, that the offence might abound. But

2 Cor. 5. 21.—^d John 15. 22. ch. 3. 20. & 4. 15. & 7. 8.
Gal. 3. 19, 23.

own, as being the most *simple*. By *law* I understand the Mosaic law. By *entering in, *εἰσέρχεται**, or rather *coming in privily*, see Gal. i. 4. (the only place where it occurs besides,) I understand the temporary or limited use of that law, which was, as far as its *rites and ceremonies* are considered, confined to the Jewish people; and to them only till the Messiah should come: but, considered as the *moral law, or rule of conscience and life*, it has in its *spirit and power* been *slipped in, introduced* into every conscience, that *sin might abound*, that the true nature, deformity, and extent of sin, might appear; for by the law is the knowledge of sin: for how can the finer deviations from a *straight line* be ascertained, without the application of a known *straight edge*? Without this *rule of right*, sin can only be known in a sort of *general way*; the innumerable *deviations* from *positive rectitude* can only be known by the application of the righteous statutes of which the law is composed. And it was necessary that this law should be given, that the true nature of *sin* might be seen, and that men might be the better prepared to receive the Gospel; finding that this law worketh only *wrath*, i. e. denounces *punishment*, forasmuch as all have sinned. Now, it is wisely ordered of God, that wherever the Gospel goes, there the law goes also; *entering* every where, that *sin* may be seen to *abound*, and that men may be led to despair of salvation in any other way, or on any terms, but those proposed in the Gospel of Christ. Thus the sinner becomes a *true penitent*, and is glad, seeing the curse of the law hanging over his soul, to flee for refuge to the hope set before him in the *Gospel*.

But where sin abounded] Whether in the world, or in the heart of the individual, being discovered by this most pure and righteous law; *grace did much more abound*: not only *pardon* for all that is past, is offered by the Gospel, so that all the transgressions for which the soul is condemned to death by the law, are freely and fully forgiven; but also the Holy Spirit, in the abundance of his gifts and graces, is communicated, so as to prepare the receiver for an exceeding great and eternal weight of glory. Thus, the grace of the Gospel not only redeems from death, and restores to life; but brings the soul into such a relationship with God, and into such a participation of eternal glory, as we have no authority to believe ever would have been the portion even of *Adam* himself, had he even eternally retained his innocence. Thus, *where sin abounded; grace did much more abound*.

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where sin abounded, grace
did much ^a more abound :
21 That as sin hath
reigned unto death, even so

^b might grace reign through
righteousness unto eternal
life, by Jesus Christ our
Lord.

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^a Luke 7. 47. 1 Tim. 1. 14.

^b 2 Cor. 15. 56, 57. eh. 6. 16, 21, 23.

Verse 21. *That as sin hath reigned unto death*] As extensively, as deeply, as universally, as sin, whether implying the act of transgression, or the impure principle from which the act proceeds, or both :—*hath reigned*, subjected the whole earth and all its inhabitants; the whole soul, and all its powers and faculties, *unto death, temporal, of the body, spiritual of the soul, and eternal of both ; even so*, as extensively, deeply, and universally, *might grace reign*, filling the whole earth, and pervading, purifying, and refining the whole soul : *through righteousness*, through this doctrine of free salvation, by the blood of the Lamb, and by the principle of holiness transfused through the soul by the Holy Ghost ; *unto eternal life*, the proper object of an immortal spirit's hope, the only sphere where the human intellect can rest, and be happy in the place and state where God is ; where he is seen AS HE IS ; and where he can be enjoyed without interruption in an eternal progression of knowledge and beatitude ; *by Jesus Christ our Lord*, as the cause of our salvation, the means by which it is communicated, and the source whence it springs. Thus we find, that the salvation from sin here, is as extensive and complete as the guilt and contamination of sin ; death is conquered, hell disappointed, the devil confounded, and sin totally destroyed. Here is glorying, *to Him that loved us and washed us from our sins in his own blood, and has made us kings and priests to God and his Father, be glory and dominion, for ever and ever. Amen! Hallelujah!* The Lord God omnipotent reigneth ! Amen, and Amen.

What highly interesting and momentous truths does the preceding chapter bring to our view ! No less than the doctrine of the fall of man from original righteousness ; and the redemption of the world by the incarnation and death of Christ. On the subject of the FALL, though I have spoken much on the notes on Genesis, chap. iii. yet it may be necessary to make a few further observations :

1. That all mankind have fallen under the empire of death, through this original transgression, the apostle most positively asserts ; and few men who profess to believe the Bible, pretend to dispute. This point is indeed ably stated, argued, and proved, by Dr. Taylor, from whose observations the preceding notes are considerably enriched. But there is one point, which I think not less evident : which he has not only not included in his argument, but as far as it came in his way, has argued against it, viz. the degeneracy and moral corruption of the human soul. As no man can account for the death brought into the world, but on the ground of this primitive transgression ; so none can account for the moral evil that is in the world on any other ground. It is a fact, that every hu-

man being brings into the world with him the seeds of dissolution and mortality. Into this state we are fallen, according to divine revelation, through the one offence of Adam. This fact is proved by the mortality of all men. It is not less a fact, that every man that is born into the world brings with him the seeds of moral evil ; these he could not have derived from his Maker, for the most pure and holy God can make nothing impure, imperfect, or unholy. Into this state, we are reduced, according to the Scripture, by the transgression of Adam ; for by this one man, sin entered into the world, as well as death.

2. The fact, that all come into the world with sinful propensities, is proved by another fact, that every man sins ; that sin is his first work, and that no exception to this has ever been noticed, except in the human nature of Jesus Christ ; and that exempt case is sufficiently accounted for from this circumstance, that it did not come in the common way of natural generation.

3. As like produces its like, if Adam became mortal and sinful, he could not communicate properties which he did not possess ; and he must transmit those which constituted his natural and moral likeness. Therefore all his posterity must resemble himself. Nothing less than a constant miraculous energy presiding over the formation and development of every human body and soul, could prevent the seeds of natural and moral evil from being propagated. That these seeds are not produced in men by their own personal transgressions, is most positively asserted by the apostle in the preceding chapter ; and that they exist before the human being is capable of actual transgression, or of the exercise of will and judgment, so as to prefer and determine, is evident to the most superficial observer : 1st, from the most marked and evil propensities of children long before reason can have any influence or control over passion ; and 2dly, it is demonstrated by the death of millions in a state of infancy. It could not, therefore, be personal transgression that produced the evil propensities in the one case ; nor death in the other.

4. While misery, death, and sin, are in the world, we shall have incontrovertible proofs of the fall of man. Men may dispute against the doctrine of original sin ; but such facts as the above, will be a standing irrefragable argument against every thing that can be advanced against the doctrine itself.

5. The justice of permitting this general infection to become diffused, has been strongly oppugned. "Why should the innocent suffer for the guilty ?" As God made man to propagate his like on the earth, his transmitting the same kind of nature with which he was formed, must be a necessary consequence of that pro-

pagation. He might, it is true, have cut off forever, the offending pair; but this, most evidently, did not comport with his creative designs. "But he might have rendered Adam incapable of sin." This does not appear. If he had been incapable of sinning, he would have been incapable of holiness; that is, he could not have been a *free agent*; or, in other words, he could not have been an intelligent or intellectual being; he must have been a mass of inert and unconscious matter. "But God might have cut them off, and created a new race." He certainly might; and what would have been gained by this? Why, just nothing. The second creation, if of intelligent beings at all, must have been precisely similar to the first; and the circumstances in which these last were to be placed, must be exactly such as infinite wisdom saw to be the most proper for their predecessors; and consequently the most proper for *them*. They also must have been in a state of *probation*; they also must have been placed under a *law*; this law must be guarded by *penal sanctions*; the *possibility* of transgression must be the same in the second case as in the first; and the lapse as *probable*, because as *possible* to this second race of human beings, as it was to their predecessors. It was better, therefore, to let the same pair continue, to fulfil the great end of their creation, by propagating their like upon the earth; and to introduce an *antidote* to the *poison*, and by a dispensation as strongly expressive of *wisdom* as of *goodness*, to make the ills of life, which were the consequences of their transgression, the means of correcting the evil, and through the wondrous economy of grace, sanctifying even these to the eternal good of the soul.

6. Had not God provided a *Redeemer*, he no doubt would have terminated the whole mortal story, by cutting off the original transgressors; for it would have been unjust to permit them to propagate their like in such circumstances, that their offspring must be *unavoidably* and *eternally* wretched.

God has therefore provided such a Saviour, the *merit* of whose *passion* and *death* should apply to every human being, and should infinitely transcend the *demerit* of the original transgression, and put every soul that received that grace, (and *ALL may*.) into a state of greater excellence and glory than that was, or could have been, from which Adam, by transgressing, fell.

7. The state of *infants*, dying before they are capable of hearing the Gospel; and the state of *heathens* who have no opportunity of knowing

how to escape from their corruption and misery; have been urged as cases of peculiar hardship. But, first, there is no evidence in the whole book of God, that any child dies eternally for Adam's sin. Nothing of this kind is intimated in the Bible; and as Jesus took upon him *human nature*, and condescended to be born of a woman in a state of perfect helpless *infancy*, he has, consequently, sanctified this state, and has said, without limitation or exception, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God*. We may justly infer, and all the *justice* as well as the *mercy* of the Godhead supports the inference, that all human beings, dying in an *infant* state, are regenerated by that *grace of God which brings salvation to all men*, Tit. ii. 11. and go infallibly to the kingdom of heaven. As to the *Gentiles*, their case is exceedingly clear. The apostle has determined this; see chap. ii. 14, 15. and the notes there. He who in the course of his providence, has withheld from them the *letter* of his *word*, has not denied them the *light* and *influence* of his *SPiRiT*: and will judge them in the great day, only according to the grace and means of moral improvement with which they have been favoured. No man will be finally damned, because he was a *Gentile*, but because he has not made a proper use of the grace and advantages which God had given him. Thus we see that the Judge of all the earth has done right; and we may rest assured that he will eternally act in the same way.

8. The term *FALL* we use metaphorically, to signify *degradation*: literally, it signifies *stumbling*, so as to lose the *centre of gravity*, or the *proper poise* of our bodies, in consequence of which we are precipitated to the ground. The term seems to have been borrowed from the *παρρησια* of the apostle, chap. v. 15—18. which we translate *offence*, and which is more literally *FALL*, from *περα*, *intensive*, and *πιπτο*, *I fall*, a grievous, dangerous, and ruinous fall, and is properly applied to *transgression* and *sin* in general; as every act is a *degradation* of the soul, accompanied with *hurt*, and *tending to destruction*. The term, in this sense, is still in common use; the degradation of a man in power, we term his *fall*; the impoverishment of a *rich* man we express in the same way: and when a man of piety and probity is overcome by any act of sin, we say he is *fallen*; he has descended from his spiritual eminence, is degraded from his spiritual excellence, is impure in his soul, and becomes again exposed to the displeasure of his God.

CHAPTER VI.

We must not abuse the boundless goodness of God by continuing in sin, under the wicked persuasion that the more we sin, the more the grace of God will abound, 1. For, having been baptized into Christ, we have professed thereby to be dead to sin, 2—4. And to be planted in the likeness of his resurrection, 5. For we profess to be crucified with him, to die and rise again from the dead, 6—11. We should not, therefore, let sin reign in our bodies, but live to the glory of God, 12—14. The Gospel makes no provision for living in sin, any more than the law did; and those who commit sin, are the slaves of sin, 15—19. The degrading and afflictive service of sin, and its wages, eternal death; the blessed effects of the grace of God in the heart; of which eternal life is the fruit, 20—23.

A. M. cir. 4062.
A. D. cir. 58
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

WHAT shall we say then? ^a Shall we continue in sin, that grace may abound?

² God forbid. How shall we, that are dead to sin, live any longer therein.

3 Know ye not, that ^c so many of us as ^d were baptized into Jesus Christ, ^e were baptized into his death?

4 Therefore, we are ^f buried with him

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

a Ch. 3. 8. ver. 15. — b ver. 11. ch. 7. 4. Gal. 2. 19. & 6. 14.

c Col. 3. 2. 1 Pet. 2. 24. — d Or, are. — e 1 Cor. 15. 2. f Col. 2. 12.

NOTES ON CHAP. VI.

The apostle having proved that salvation both to the Jew and Gentile must come through the Messiah, and he received by faith only, proceeds in this chapter to show the obligations under which both were laid to live a holy life; and the means and advantages they enjoyed for that purpose. This he does, not only as a thing highly and indispensably necessary in itself, for without holiness none can see the Lord; but to confute a calumny which appears to have been gaining considerable ground even at that time; viz. that the doctrine of justification by faith alone, through the grace of Christ Jesus, rendered obedience to the moral law useless; and that the more evil a man did, the more the grace of God would abound to him, in his redemption from that evil. That this calumny was then propagated, we learn from chap. iii. 8. and the apostle defends himself against it in the 31st verse of the same, by asserting that his doctrine, far from making void the law, served to establish it. But in this, and the two following chapters, he takes up the subject in a regular, formal manner; and shows both Jews and Gentiles, that the principles of the Christian religion absolutely required a holy heart, and a holy life, and made the amplest provision for both.

Verse 1. *Shall we continue in sin*] It is very likely that these are the words of a believing Gentile; who, having as yet received but little instruction, for he is but just brought out of his heathen state to believe in Christ Jesus, might imagine, from the manner in which God had magnified his mercy in blotting out his sin, on his simply believing on Christ; that, suppose he even gave way to the evil propensities of his own heart, his transgressions could do him no hurt, now that he was in the favour of God. And we need not wonder that a Gentile, just emerging from the deepest darkness, might entertain such thoughts as these; when we find that eighteen centuries after this, persons have appeared in the most Christian countries of Europe, not merely asking such a question, but defending the doctrine with all their might; and asserting in the most unqualified manner, "that believers were under no obligation to keep the moral law of God; that Christ had kept it for them; that his keeping it was imputed to them; and that God, who had exacted it from Him, who was their Surety and Representative, would not exact it from them; forasmuch as it would be injustice to require two payments for one debt." These are the Antinomians who once flourished in this land, and whose race is not yet utterly extinct.

Verse 2. *God forbid!*] *Μη γάρω, let it not be, by no means; far from it; let not such a thing be mentioned!*—any of these is the meaning of the Greek phrase, which is a strong expression of surprise and disapprobation: and is not properly rendered by our *God forbid*; which, though it may express the same thing, yet it is not proper to make the sacred NAME so familiar on such occasions.

How shall we, that are dead to sin] The phraseology of this verse is common among Hebrews, Greeks, and Latins. To die to a thing, or person, is to have nothing to do with it or him; to be totally separated from them: and to live to a thing or person, is to be wholly given up to them; to have the most intimate connexion with them. So Plautus Clitell. iii. 1—16, *Nihil mecum tibi, MORTUUS TIBI SUM. I have nothing to do with thee; I am DEAD to thee.* Persa. i. 1. 20, *Mihi quidem tu jam MORTUUS ERAS, quia te non visitavi. Thou wert DEAD to me, because I have not visited thee.* So Elian, Var. Hist. iii. 13. *Οτι φιλοποτατοι εθνος το των Ταυρων, τσουτων, οσι ζιν αυτοις εν οινω, και το πλεον του σιου εν τη προς αυτοι ομιλια καταναλωσκειν.* "The Tapyrians are such lovers of wine, that they LIVE in wine; and the principal part of their LIFE is DEVOTED to it." They live to wine; they are insatiable drunkards. See more examples in *Welstein* and *Rosenmüller*.

Verse 3. *Know ye not, &c.*] Every man who believes the Christian religion, and receives baptism as the proof that he believes it, and has taken up the profession of it, is bound thereby to a life of righteousness. To be baptized into Christ, is to receive the doctrine of Christ crucified, and to receive baptism as a proof of the genuineness of that faith, and the obligation to live according to its precepts.

Baptized into his death?] That, as Jesus Christ, in his crucifixion, died completely, so that no spark of the natural or animal life remained in his body; so, those who profess his religion, should be so completely separated and saved from sin, that they have no more connexion with it, nor any more influence from it, than a dead man has with or from his departed spirit.

Verse 4. *We are buried with him by baptism into death*] It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say, the man is drowned, is dead; and, when he came up out of the water, he seemed to have a resurrection to life; the man is risen again; he is alive! He was, therefore, supposed to throw off his old Gentile state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new, or

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

by baptism into death: that
like as Christ was raised
up from the dead by the
glory of the Father, even
so we also should walk in newness of
life.

a Ch. 8. 11. 1 Cor. 6. 14. 2 Cor. 13. 4.—b John 2. 11. &
11. 40.—c Gal. 6. 15. Eph. 4. 22, 23, 24. Col. 3. 10

fresh garments. I say it is *probable* that the apostle alludes to this mode of immersion: but it is not absolutely *certain* that he does so, as some do imagine; for, in the next verse, our being incorporated into Christ by baptism is also denoted by our being *planted*, or rather *grafted together in the likeness of his death*: and Noah's ark floating upon the water, and sprinkled by the rain from heaven, is a figure corresponding to baptism, 1 Pet. iii. 20, 21. but neither of these gives us the same idea of the outward form, as *burying*. We must be careful, therefore, not to lay too much stress on such circumstances. Drowning among the ancients was considered the most noble kind of death: some think that the apostle may allude to this. The grand point is, that this baptism represents our *death to sin*, and our *obligation to walk in newness of life*; without which, of what use can it, or any other rite be?

Raised up from the dead by the glory of the Father] From this we learn that, as it required the *glory of the Father*, that is, his *glorious energy*, to raise up from the grave the dead body of Christ, so it requires the same glorious energy to *quicken* the dead soul of a sinner, and enable him to walk in newness of life.

Verse 5. For if we have been planted together] Συμμορτοι γαρ ἐσμεν; Dr. Taylor observes, that our translation does not completely express the apostle's meaning. Τα σμμορτα, are such plants as grow, the one upon, and in the other, deriving sap and nourishment from it, as the *mistletoe* upon the *oak*; or the *scion* upon the *stock* in which it is grafted. He would therefore translate the words, *For if we have been growers together with Christ in the likeness of his death*, (or in that which is like his death,) *we shall be also growers together with him in the likeness of his resurrection*; or in that which is like his resurrection. He reckons it a beautiful metaphor, taken from *grafting*, or making the *scion* grow together with the *new stock*.

But, if we take the word *planted*, in its usual sense, we shall find it to be a metaphor, as beautiful and as expressive as the former. When the seed, or plant, is inserted in the ground, it derives from that ground all its nourishment, and all those juices by which it becomes developed; by which it increases in size, grows firm, strong, and vigorous; and puts forth its leaves, blossoms, and fruit. The death of Jesus Christ is represented as the *cause* whence his *fruitfulness*, as the Author of eternal salvation to mankind, is derived; and genuine believers in him, are represented as being *planted in his death*, and *growing out of it*; deriving their growth, *vigour, firmness, beauty, and fruitfulness*, from it. In a word, it is by his death that Jesus

5^d For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

6 Knowing this, that our old man is

d Phil. 3. 10, 11.—e Gal. 2. 20. & 5. 24. & 5. 14. Eph
4. 22. Col. 3. 5, 9.

Christ redeems a lost world: and it is from that vicarious death that believers derive that pardon and holiness which make them so *happy in themselves*, and so *useful to others*. This sacrificial death is the *soil* in which they are *planted*; and from which they derive their *life*, their *fruitfulness*, and their final *glory*.

Verse 6. Our old man is crucified with him] This seems to be a further extension of the same metaphor. When a seed is planted in the earth, it appears as if the *whole body* of it *perished*. All *seeds*, as they are commonly termed, are composed of *two parts*: the *germ*, which contains the *rudiments* of the future plant; and the *lobes*, or *body* of the seed, which, by their decomposition in the ground, become the first nourishment to the extremely fine and delicate roots of the embryo plant; and support it till it is capable of deriving grosser nourishment from the common soil. The *body* dies, that the *germ* may *live*. Parables cannot go on all fours: and in metaphors, or figures, there is always some *one*, (or more,) remarkable property by which the doctrine intended is illustrated. To apply this to the purpose in hand: how is the principle of *life* which Jesus Christ has *implanted* in us, to be brought into full effect, vigour, and usefulness? By the destruction of the *body of sin*, our *old man*, our wicked, corrupt, and fleshly self, is to be crucified; to be as truly *slain* as Christ was crucified; that our souls may as truly be raised from a death of sin, to a life of righteousness, as the body of Christ was raised from the grave, and afterward ascended to the right hand of God. But how does this part of the metaphor apply to Jesus Christ? Plainly and forcibly. Jesus Christ took on him a body; a body in the *likeness of sinful flesh*, Rom. viii. 3. and gave up that body to death; through which *death* alone, an atonement was made for sin; and the way laid open for the vivifying Spirit to have the fullest access to, and the most powerful operation in, the human heart. Here, the *body of Christ dies*, that he may be a *quickenng Spirit* to mankind. Our *body of sin* is destroyed by this quickening Spirit, that henceforth we should live unto Him who died and rose again. Thus the metaphor, in all its leading senses, is complete; and applies most forcibly to the subject in question. We find that παλαιος ανθρωπος, the *old man*, used here and in Eph. iv. 22. and Col. iii. 9. is the same as the *flesh with its affections and lusts*, Gal. v. 24; and the *body of the sins of the flesh*, Col. ii. 11. And the very same which the Jewish writers term חקמי אדם Adam hakadamoni, the *old Adam*; and which they interpret by יצר הרע yetzar hard, "evil concupiscence," the same which we mean by *in-dwelling sin*, or the *infection of our nature*, in

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A. U. C. cir. 811.

crucified with *him*, that
the body of sin might be
destroyed, that henceforth
we should not serve sin.

7 For ^b he that is dead is ^c freed from
sin.

8 Now ^d if we be dead with Christ,
we believe that we shall also live with
him:

9 Knowing that ^e Christ being raised
from the dead dieth no more; death
hath no more dominion over him.

^a Col. 2. 11.—^b 1 Pat. 4. 1.—^c Gr. justified.—^d 2 Tim.
2. 11.—^e Rev. 1. 18.

consequence of the *fall*. From all which we
may learn, that the design of God is to counter-
work and destroy the very spirit and soul of sin,
that we shall *no longer serve it*, δουλωσιν, no
longer be its *slaves*. Nor shall it any more be
capable of performing its essential functions,
than a *dead body* can perform the functions of
natural life.

Verse 7. *He that is dead is freed from sin.*
Δεδικαιωται, literally, is justified from sin; or, is
freed or delivered from it. Does not this simply
mean, that the man who has received Christ
Jesus by faith, and has been, through believing,
made a partaker of the Holy Spirit, has had his
old man, all his *evil propensities*, destroyed; so
that he is not only justified freely from all sin,
but wholly sanctified unto God? The context
shows that this is the meaning. Every instance
of violence is done to the whole scope and de-
sign of the apostle, by the opinion, that "this
text is a proof that believers are *not* fully saved
from sin, *in this life*; because only he *that is*
dead, is freed from sin." Then *death* is his *justi-*
ficer and deliverer! Base and abominable in-
sinnation, highly derogatory to the glory of
Christ! Dr. Dodd, in his note on the preceding
verse, after some inefficient criticism on the
word καταρῆσθαι, *destroyed*, which, he thinks,
should be rendered *enervated*, has the following
most unevangelical sentiment—"The body of
sin in believers, is, indeed, an enfeebled, con-
quered, and deposed tyrant, and the stroke of
death finishes its destruction." So then, the
death of Christ, and the influences of the Holy
Spirit, were only sufficient to *depose* and *en-*
feeble the tyrant sin; but *our death* must come
in to effect his *total destruction!* Thus our death
is at least *partially* our *aviour*: and thus, that
which was an *effect of sin*, (for sin entered into
the world, and death by sin,) becomes the *means*
of finally *destroying* it! That is, the *effect* of a
cause can become so powerful, as to re-act upon
that cause, and produce its annihilation! The
divinity and *philosophy* of this sentiment are
equally absurd. It is the blood of Christ alone,
that cleanses from all unrighteousness; and the
sanctification of a believer, is no more dependent
on *death* than his *justification*. If it be said,
"that believers do not cease from sin till they
die;" I have only to say, they are such *believers*
as do not make a proper use of their *faith*. And

10 For, in that he died,
he died unto sin *once*:
but in that he liveth, ^e he
liveth unto God.

11 Likewise reckon ye also your-
selves to be ^b dead indeed unto sin, but
^c alive unto God through Jesus Christ
our Lord.

12 ^d Let not sin therefore reign in
your mortal body, that ye should obey
it in the lusts thereof.

13 Neither yield ye your ^e members

A. M. cir. 4062.
A. D. cir. 58.
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cir. CCLIX. 2.
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^f 11 Febr. 9. 27. 28.—^g Luke 20. 38.—^h ver. 2.—ⁱ Gal. 2. 19.
^k Psa. 19. 13. & 119. 133.—^l ch. 7. 5. Col. 3. 5. James 4. 1.

what can be said more of the whole herd of
transgressors and infidels? They *cease to sin*,
when they *cease to breathe*. If the Christian re-
ligion bring no other privileges than this to its
upright followers, well may we ask, wherein
doth the *wise man* differ from the *fool*, for they
have both one end? But the whole Gospel
teaches a contrary doctrine.

Verse 8. *Now if we be dead with Christ*] Ac-
cording to what is stated in the preceding
verses. See particularly on the fifth verse.

Verse 9. *Christ being raised from the dead,*
dieth no more] So we, believing in Christ Jesus,
and having a death unto sin, and a life unto
righteousness, should sin no more. If we be
risen indeed with Christ, we should seek the
things above; and set our affections on things
above; and not on the earth. The man who
walks in humble, loving obedience, to an in-
dwelling Christ, sin has no more dominion over
his soul, than death has over the immortal and
glorified body of his Redeemer.

Verse 10. *He died unto sin once*] On this
clause Rosenmüller speaks thus—"Τη ἀμαρτία
ἀρῶσαν ἑαυτῆς: propter peccatum mortuus est
semel, et quidem miserā morte. Τη ἀμαρτία, i. e.
ὡπρὸς τὴν ἀμαρτίαν, ad expianda peccata; Res ipsa
docet aliter homines, ἀποθνήσκον ἐν ἀμαρτίᾳ,
aliter Christum: amat Paulus parallelismum,
in quo interpretando multā cautione opus est."
"He died unto sin once: i. e. he died on account
of sin, and truly a miserable death. Τη ἀμαρτία
is the same as ὡπρὸς τὴν ἀμαρτίαν, for the expiation
of sin. Common sense teaches us that men die
to sin in one sense; Christ in another; St. Paul
loves parallelisms, in the interpretation of which
there is need of much caution." From the
whole scope of the apostle's discourse, it is plain
that he considers the death of Christ, as a death
or sacrifice for sin; a sin-offering: in this sense
no man has ever died for sin, or ever can die.

Verse 11. *Reckon ye also yourselves to be*
dead] Die as truly unto sin, as he died for sin.
Live as truly unto God, as he lives with God.
This seems to be the spirit of the apostle's
meaning.

Verse 12. *Let not sin therefore reign*] This
is a prosopopœia, or *personification*. Sin is re-
presented as a *king, ruler, or tyrant*, who has
the *desires of the mind*, and the *members of the*
body under his control; so that by influencing

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as ^a instruments of unrighteousness unto sin; but ^b yield yourselves unto God, as those that are alive

from the dead; and your members as instruments of righteousness unto God.

14 For ^c sin shall not have dominion over you: for ye are not under the law, but under grace.

^a Gr. arms or weapons. — ^b ch. 12. 1. 1 Pet. 2. 24. & 4. 2. ^c ch. 7. 4. 6. & 8. 2. Gal. 5. 18.

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15 What then? shall we sin, ^d because we are not under the law, but under grace? God forbid.

16 Know ye not, that ^e to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

^d 1 Cor. 9. 21. — ^e Matt. 6. 24. John 8. 34. 2 Pet. 2. 19.

the passions, he governs the body. Do not let sin reign; do not let him work; that is, let him have no place, no being, in your souls; because, wherever he is, he governs, less or more; and indeed sin is not sin without this. How is sin known? By evil influences in the mind, and evil acts in the life. But do not these influences and these acts prove his dominion? Certainly, the very existence of an evil thought to which passion or appetite attaches itself, is a proof that there sin has dominion; for without dominion such passions could not be excited. Wherever sin is felt, there sin has dominion; for sin is sin only as it works in action or passion against God. Sin cannot be a quiescent thing; if it do not work, it does not exist.

That ye should obey it in the lusts thereof.] *Απειρὸν τὸ κατὰ τὴν ἀνάγκην ἄπειρῶν.* This clause is wanting in the most ancient and reputable MSS. and in the principal Versions: Griesbach has left it out of his text; and professor White says, certissime delenda. "These words should certainly be expunged;" they are not necessary to the apostle's argument; it was enough to say, let not sin reign in your mortal bodies, that ye should obey it. If it be there, it will reign there; and its reign supposes, necessarily, the subjection of that in which it reigns. A king reigns when his laws are enforced; and the people obey them. When there is no executive government, there is no reign. There may be a royal shadow there, but there is no king.

Verse 13. Neither yield ye your members] Do not yield to temptation: It is no sin to be tempted; the sin lies in yielding. While the sin exists only in Satan's solicitation, it is the devil's sin, not ours: when we yield, we make the devil's sin our own; then we ENTER INTO temptation. Resist the devil, and he will flee from you. Satan himself cannot force you to sin: till he wins over your will, he cannot bring you into subjection. You may be tempted; but yield not to the temptation.

Yield yourselves unto God] Let God have your wills: keep them ever on his side; there, they are safe; and there, they will be active. Satan cannot force the will; and God will not. Indeed it would cease to be will, were it forced by either; it is essential to its being that it be free.

And your members as instruments, &c.] Let soul and body be employed in the service of your Maker: let him have your hearts; and with them, your heads, your hands, your feet. Think and devise what is pure: speak what is

true, and to the use of edifying: work that which is just and good; and walk steadily in the way that leads to everlasting felicity. Be holy within, and holy without.

Verse 14. Sin shall not have dominion over you] God delivers you from it: and if you again become subject to it, it will be the effect of your own choice or negligence.

Ye are not under the law] That law which exacts obedience without giving power to obey; that condemns every transgression and every unholy thought, without providing for the extirpation of evil, or the pardon of sin.

But under grace.] Ye are under the merciful and beneficent dispensation of the Gospel: that, although it requires the strictest conformity to the will of God, affords sufficient power to be thus conformed, and in the death of Christ, has provided pardon for all that is past, and grace to help in every time of need.

Verse 15. Shall we sin, because we are not under the law] Shall we abuse our high and holy calling, because we are not under that law that makes no provision for pardon; but are under that Gospel which has opened the fountain to wash away all sin and defilement? Shall we sin because grace abounds? Shall we do evil that good may come of it? This, be far from us!

Verse 16. To whom ye yield yourselves] Can ye suppose that you should continue to be the servants of Christ, if ye give way to sin? Is he not the master who exacts the service, and to whom the service is performed? Sin, is the service of Satan; righteousness, the service of Christ. If ye sin, ye are the servants of Satan, and not the servants of God.

The word δουλος, which we translate servant, properly signifies slave: and a slave among the Greeks and Romans was considered as his master's property; and he might dispose of him as he pleased. Under a bad master, the lot of the slave was most oppressive and dreadful; his ease and comfort were never consulted; he was treated worse than a beast; and in many cases, his life hung on the mere caprice of the master. This state is the state of every poor miserable sinner; he is the slave of Satan, and his own evil lusts and appetites are his most cruel task-masters. The same word is applied to the servants of Christ, the more forcibly to show that they are their Master's property; and that, as he is infinitely good and benevolent, therefore his service must be perfect freedom. Indeed, he exacts no obedience

A. M. cir. 4092.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the ^a heart that form of ^b doctrine which was delivered you.

18 Being then ^c made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness.

^a 2 Tim. 1. 15.—^b Gr. *whereto ye were delivered.*—^c John 8. 32. 1 Cor. 7. 22. Gal. 5. 1. 1 Pet. 2. 16.—^d John 8. 34.

from them, which he does not turn to their eternal advantage, for this master has no self-interest to secure.—See on chap. i. 1.

Verse 17. *But God be thanked, that ye were the servants of sin*] This verse should be read thus: *But thanks be to God, that, although ye were the servants of sin, nevertheless, ye have obeyed from the heart that form of doctrine that was delivered unto you ; or, that mould of teaching into which ye were cast.* The apostle does not thank God that they were sinners ; but that, although they were such, they had now received and obeyed the Gospel.

That form of doctrine] *τοῦτο δόγμα* ; here Christianity is represented under the notion of a mould, or die, into which they were cast ; and from which they took the impression of its excellence. The figure upon this die is the image of God, righteousness and true holiness, which was stamped on their souls, in believing the Gospel, and receiving the Holy Ghost. The words *ὡς ἢ κηροτύπων τύπος*, refer to the melting of metal : which, when it is liquified, is cast into the mould, that it may receive the impression that is sunk, or cut in the mould ; and therefore the words may be literally translated, *into which mould of doctrine ye have been cast.* They were melted down under the preaching of the word, and then were capable of being cast into its mould, and receiving the stamp of its purity.

Verse 18. *Being then made free from sin*] *ἐκκαθαρισθέντες*, is a term that refers to the manumission of a slave. They were redeemed from the slavery of sin, and became the servants of righteousness. Here is another *προσποπαεῖα* ; both sin and righteousness are personified : sin can enjoin no good and profitable work. Righteousness can require none that is unjust or injurious.

Verse 19. *I speak after the manner of men*] This phrase is often used by the Greek writers, to signify what was easy to be comprehended ; what was *ad captum vulgi*, level with common understandings ; delivered in a popular style ; what was different from the high flights of the poets, and the studied sublime obscurity of the philosophers.

20 For when ye were ^a the servants of sin ye were free ^b from righteousness.

21 ^c What fruit had ye then in those things whereof ye are now ashamed ? for ^d the end of those things is death.

22 But now ^e being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For ^f the wages of sin is death ; but ^g the gift of God is eternal life through Jesus Christ our Lord.

A. M. cir. 4092.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Gr. *to righteousness.*—^b ch. 7. 5.—^c ch. 1. 22.—^d John 8. 32.—^e Gen. 2. 17. ch. 5. 12. James 1. 15.—^f ch. 2. 7 & 5. 17, 21. 1 Pet. 1. 4.

Because of the infirmity of your flesh] As if he had said, I make use of metaphors and figures connected with well known natural things ; with your trades and situation in life ; because of your inexperience in heavenly things, of which ye are only just beginning to know the names and the names.

Servants to uncleanness, &c.] These different expressions show how deeply immersed in, and enslaved by, sin, these Gentiles were, before their conversion to Christianity. Several of the particulars are given in the first chapter of this epistle.

Verse 20. *Ye were free from righteousness*] These two servitudes are incompatible : if we cannot serve God and mammon ; surely we cannot serve Christ and Satan. We must be either sinners or saints : God's servants or the devil's slaves. It cannot be, as a good mistaken man has endeavoured to sing :

“ To good and evil equal bent,
I'm both a devil and a saint.”

I know not whether it be possible to paint the utter prevalence of sin in stronger colours than the apostle does here, by saying they were *free from righteousness*. It seems tantamount to that expression in Genesis, chap. vi. ver. 5. where speaking of the total degeneracy of the human race, the writer says, *every imagination of the thoughts of his heart was only evil continually.* They were all corrupt ; they were altogether abominable ; there was none that did good ; no, not one.

Verse 21. *What fruit had ye then in those things*] God designs that every man shall reap benefit by his service. What benefit have ye derived from the service of sin ?

Whereof ye are now ashamed] Ye blush to remember your former life. It was scandalous to yourselves, injurious to others, and highly provoking to God.

The end of those things is death] Whatever sin may promise of pleasure or advantage ; the end to which it necessarily tends, is the destruction of body and soul.

Verse 22. *But now being made free from sin*] As being free from righteousness is the finished

character of a sinner; so being made free from sin, is the finished character of a genuine Christian.

And become servants to God] They were transferred from the service of one master to that of another: they were freed from the slavery of sin, and engaged in the service of God.

Fruit unto holiness] Holiness of heart was the principle; and righteousness of life the fruit.

Verse 23. For the wages of sin is death] The second death, everlasting perdition. Every sinner earns this, by long, sore, and painful service. Oh! what pains do men take to get to hell! Early and late they toil at sin; and would not divine justice be in their debt, if it did not pay them their due wages?

But the gift of God is eternal life] A man may MERIT hell, but he cannot MERIT heaven. The apostle does not say that the wages of righteousness is eternal life: no, but that this eternal life, even to the righteous, is το χάρισμα τοῦ Θεοῦ, THE GRACIOUS GIFT of God: and even this gracious gift comes through Jesus Christ our Lord. He alone has procured it; and it is given to all those who find redemption in his blood. A sinner goes to hell, because he deserves it; a righteous man goes to heaven, because Christ has died for him: and communicated that grace by which his sin is pardoned, and his soul made holy. The word *χαρισμα*, which we here render wages, signified the daily pay of a Roman soldier. So every sinner has a daily pay, and this pay is death: he has misery because he sins. Sin constitutes hell; the sinner has a hell in his own bosom; all is confusion and disorder where God does not reign; every indulgence of sinful passions increases the disorder, and consequently the misery of a sinner. If men were as much in earnest to get their souls saved, as they are to prepare them for perdition, heaven would be highly peopled; and devils would be their own companions. And will not the living lay this to heart?

1. In the preceding chapter we see the connexion that subsists between the doctrines of the Gospel, and the practice of Christianity. A doctrine, is a teaching, instruction, or information concerning some truth that is to be believed, as essential to our salvation. But all teaching that comes from God, necessarily leads to him. That Christ died for our sins, and rose again for our justification, is a glorious doctrine of the Gospel. But this is of no use to him who does not die to sin, rise in the likeness of Christ's resurrection, and walk in newness of life: this is the use that should be made of the doctrine. Every doctrine has its use; and the use of it consists in the practice founded on it. We hear there is a free pardon; we go to God and receive it: we hear that we may be made holy; we apply for the sanctifying Spirit: we hear there is a heaven of glory, in which the righteous alone shall enter; we watch and pray, believe, love, and obey, in order that, when he doth appear, we may be found of Him in peace, without spot, and blameless.—Those are the doctrines; these are the uses or practice founded on those doctrines.

2. It is strange that there should be found a person believing the whole Gospel system, and yet living in sin! SALVATION FROM SIN is the long continued sound, as it is the spirit and design of the Gospel. Our Christian name, our baptismal covenant, our profession of faith in Christ, and avowed belief in his word, all call us to this. Can it be said that we have any louder calls than these? Our self-interest, as it respects the happiness of a godly life and the glories of eternal blessedness; the pains and wretchedness of a life of sin, leading to the worm that never dies, and the fire that is not quenched, seconds most powerfully the above calls. Reader, lay these things to heart; and answer this question to God: How shall I escape, if I neglect so great salvation? And then, as thy conscience shall answer, let thy mind and thy hand begin to act.

CHAPTER VII.

The law has power over a man as long as he lives, 1. And a wife is bound to her husband only as long as he lives, 2, 3. Christian believers are delivered from the Mosaic law by Christ Jesus, and united to God, 5—7. By the law, is the knowledge of sin, 8. But it gives no power over it, 9—11. Yet it is holy, just, and good, 12. How it convinces of sin, and brings into bondage, 13—24. No deliverance from its curse but by Jesus Christ, 25.

A. M. cir. 4082.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath

dominion over a man as long as he liveth?

A. M. cir. 4082.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

2 For the woman which hath a husband is bound by

a Ch. 6 14. Numb. 5. 11, 31.

b 1 Cor. 7. 39.

NOTES ON CHAP. VII.

The apostle having, in the preceding chapter, shown the converted Gentiles the obligations they were under to live a holy life; addresses himself here to the Jews, who might hesitate to

embrace the Gospel; lest, by this means, they should renounce the law, which might appear to them as a renunciation of their allegiance to God. As they rested in the law, as sufficient for justification and sanctification; it was necessary

A wife is bound to her husband ROMANS. *only as long as he lives.*

A. M. cir. 4062. the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then ^a if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so, that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become ^b dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should ^c bring forth fruit unto God.

5 For, when we were in the flesh, the ^d motions of sins, which were by the law, ^e did work in our members

A. M. cir. 4062.
A. D. cir. 66.
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cir. CCIX. 2.
A. U. C. cir. 811.

♠ Matt. 5. 32.—→ ch. 8. 2, Gal. 2. 19. & 5. 18. Eph. 2. 15.

Col. 2. 14.—→ Gal. 5. 22.—→ Gr. *passions.*—→ ch. 6. 13.

to convince them of their mistake. That the law was insufficient for their *justification*, the apostle had proved, in chapters iii. iv. and v.; that it is insufficient for their *sanctification*, he shows in this chapter; and introduces his discourse by showing that a believing Jew is discharged from his obligations to the law; and is at liberty to come under another, and much happier constitution; viz. that of the Gospel of Christ, 1—4. In the 5th verse he gives a general description of the state of a *Jew*, in servitude to sin, considered as under *mere law*. In the 6th verse he gives a summary account of the state of a *Christian* or believing Jew, and the advantages he enjoys under the Gospel. Upon the 5th verse he comments, from ver. 7. to the end of the chapter, and upon the 6th verse he comments, chap. viii. 1—11.

In explaining his position in the 5th verse, he shows—1. That the law reaches to all the branches and latent principles of sin, ver. 7. 2. That it subjected the sinner to death, ver. 8—12. without the expectation of pardon. 3. He shows the reason why the Jew was put under it, ver. 13. 4. He proves that the law, considered as a rule of action, though it was spiritual, just, holy, and good in itself, yet was insufficient for sanctification, or for freeing a man from the power of inbred sin. For, as the prevalence of sensual appetites cannot wholly extinguish the voice of *reason* and *conscience*; a man may acknowledge the law to be holy, just, and good, and yet his *passions* reign within him, keeping him in the most painful and degrading servitude, while the law supplied no power to deliver him from them, ver. 14—24. as that power can only be supplied by the grace of Jesus Christ, ver. 25. See Taylor.

Verse 1. *For I speak to them that know the law*] This is a proof that the apostle directs this part of his discourse to the *Jews*.

As long as he liveth] Or, *As long as he liveth*: law does not extend its influence to the dead; nor do *abrogated laws bind*. It is all the same whether we understand these words as speaking of a law *abrogated*, so that it cannot command; or of its objects, being dead, so that it has none to bind. In either case the law has no force.

Verse 2. *For the woman which hath a husband*] The apostle illustrates his meaning by a familiar instance. A married woman is bound

to her husband while he lives; but when her husband is dead, she is discharged from the law, by which she was bound to him *alone*.

Verse 3. *So then, if while her husband liveth*] The object of the apostle's similitude is to show, that each party is equally bound to the other; but that the death of either dissolves the engagement.

So—she is no adulteress, though she be married to another] And do not imagine that this change would argue any disloyalty in you to your Maker; for, as he has determined that this law of ordinances shall cease, you are no more bound to it than a woman is to a deceased husband; and are as free to receive the Gospel of Christ, as a woman, in such circumstances, would be to re-marry.

Verse 4. *Wherefore, my brethren*] This is a parallel case. You were once under the law of Moses, and were bound by its injunctions; but now ye are become dead to that law; a modest inoffensive mode of speech, for the law, which was *once your husband, is dead*; God has determined that it shall be no longer in force; so that now, as a woman whose husband is dead, is freed from the law of that husband, or from her conjugal vow, and may legally be married to another: so God, who gave the law under which ye have hitherto lived, designed that it should be in force only till the advent of the Messiah. That advent has taken place, the law has, consequently, ceased, and now ye are called to take on you the yoke of the *Gospel*, and lay down the yoke of the law; and this is the design of God, that you should do so.

That ye should be married to another—who is raised from the dead] As Christ is the end of the law for righteousness to every one that believeth, the object of God in giving the law, was to unite you to Christ; and as he has died, he has not only abolished that law which condemns every transgressor to death, without any hope of a revival; but he has also made that atonement for sin by his own death, which is represented in the sacrifices prescribed by the law. And as Jesus Christ is *risen again from the dead*, he has thereby given the fullest proof, that by his death he has procured the resurrection of mankind; and made that atonement required by the law.

That we should bring forth fruit unto God] We, Jews, who believe in Christ, have, in consequence of our union with him, received the

A. M. cir. 4062.
A. D. cir. 58.
An Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

* to bring forth fruit unto death.

6 But now we are delivered from the law, ^b that being dead wherein we were held;

^a Ch. 6. 21. Gal. 5. 19. James 1. 15.—^b Or, being dead

gifts and graces of the Holy Spirit; so that we bring forth that fruit of holiness unto God, which, without this union, it would be impossible for us to produce. Here is a delicate allusion to the case of a promising and numerous progeny, from a legitimate and happy marriage.

Verse 5. *For, when we were in the flesh*] When we were without the Gospel, in our carnal unregenerated state, though believing the law of Moses, and performing the rites and offices of our religion.

The motions of sins, which were by the law] Τα παθήματα των αμαρτιών, the passions of sins, the evil propensities to sins;—to every particular sin, there is a propensity; one propensity does not excite to all kinds of sinful acts; hence the apostle uses the plural number, the PASSIONS or PROPENSITIES of sins; sins being not more various than their propensities in the unregenerate heart, which excite to them. These *πάθηματα*, propensities, constitute the fallen nature; they are the disease of the heart; the pollution and corruption of the soul.

Did work in our members] The evil propensity acts, *ως τὸν μύσωνα*, in the whole nervous and muscular system; applying that stimulus to every part, which is necessary to excite it to action.

To bring forth fruit unto death] To produce those acts of transgression which subject the sinner to death, temporal and eternal. When the apostle says, *the motions of sin which were by the law*; he points out a most striking and invariable characteristic of sin; viz. its *rebellious nature*; it ever acts against law, and the most powerfully against known law. Because the law requires obedience; therefore, it will transgress. The law is equally against evil passions and evil actions; and both these exert themselves against it. So, these motions which were by the law, became roused into the most powerful activity, by the prohibitions of the law. They were comparatively dormant till the law said, *thou shalt not do this, thou shalt do that*; then, the rebellious principle in the evil propensity became roused, and acts of transgression and omissions of duty were the immediate consequences.

Verse 6. *But now we are delivered from the law*] We, who have believed in Christ Jesus, are delivered from that yoke by which we were bound, which sentenced every transgressor to perdition, but provided no pardon even for the penitent; and no sanctification for those who are weary of their inbred corruptions.

That being dead wherein we were held] To us believers in Christ, this commandment is abrogated; we are transferred to another constitution; that law which kills, ceases to bind us: it is dead to us who have believed in Christ

that we should serve ^a in newness of spirit, and not in the oldness of the letter.

A. M. cir. 4062.
A. D. cir. 58.
An Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

7 What shall we say then? Is the law sin? God forbid.

to that. ch. 6. 2. ver. 4.—^a ch. 2. 29. 2 Cor. 3. 6.

Jesus, who is the end of the law for justification and salvation to every one that believes.

That we should serve in newness of spirit] We are now brought under a more spiritual dispensation; now we know the *spiritual import* of all the Mosaic precepts. We see that the law refers to the Gospel, and can only be fulfilled by the Gospel.

The oldness of the letter.] The merely literal rites, ceremonies, and sacrifices, are now done away; and the *newness of the Spirit*, the true intent and meaning of all, are now fully disclosed; so that we are removed from an imperfect state into a state of perfection and excellence. We sought justification and sanctification, pardon and holiness, by the law; and have found that the law could not give them: we have sought these in the Gospel scheme, and we have found them. We serve God now, not according to the old literal sense, but in the true spiritual meaning.

Verse 7. *Is the law sin?*] The apostle had said, ver. 5. *The motions of sin, which were by the law, did bring forth fruit unto death*; and now he anticipates an objection, "is therefore the law sin?" to which he answers, as usual, *μη γινώσκω, by no means*. Law is only the means of disclosing this sinful propensity, not of producing it: as a bright beam of the sun introduced into a room, shows millions of moths which appear to be dancing in it in all directions; but these were not introduced by the light, they were there before; only there was not light enough to make them manifest; so the evil propensity was there before, but there was not light sufficient to discover it.

I had not known sin but by the law] Mr. Locke and Dr. Taylor have properly remarked the skill used by St. Paul in dexterously avoiding, as much as possible, the giving offence to the Jews: and this is particularly evident in his use of the word *I* in this place. In the beginning of the chapter, where he mentions their knowledge of the law, he says *we*. In the 4th verse he joins himself with them, and says *we*; but *here*, and so to the end of the chapter, where he represents the power of sin, and the inability of the law to subdue it, he appears to leave them out, and speaks altogether in the *first* person, though it is plain he means all those who were under the law. So chap. iii. 7, he uses the singular pronoun, *why am I judged a sinner?* when he evidently means the whole body of unbelieving Jews.

There is another circumstance in which his address is peculiarly evident; his demonstrating the insufficiency of the law, under colour of vindicating it. He knew that the Jew would take fire at the least reflection on the law, which he held in the highest veneration; and therefore he very naturally introduces him

A. M. cir. 4000. Nay, "I had not known
A. D. cir. 56. sin, but by the law: for, I
An. Olymp. cir. CCIX. 2. had not known^b just, ex-
A. U. C. cir. 811. cept the law had said,
"Thou shalt not covet.

a Ch. 2. 20. — Or, concupiscence. — Exod. 20. 17. Deut. 5. 21. Acts 20. 33. ch. 13. 9.

catching at that expression, ver. 5. the motions of sin which were by the law; or, notwithstanding the law. "What!" says this Jew, "do you vilify the law, by charging it with favouring sin?" By no means, says the apostle, I am far from charging the law with favouring sin. The law is holy, and the commandment is holy, just, and good, ver. 12. Thus he writes in vindication of the law; and yet at the same time shows, 1. That the law requires the most extensive obedience, discovering and condemning sin in all its most secret and remote branches, verse 7. 2. That it gives sin a deadly force, subjecting every transgression to the penalty of death, verses 13—14. And yet, 3. Supplies neither help nor hope to the sinner, but leaves him under the power of sin, and the sentence of death, verse 14, &c. This, says Dr. Taylor, is the most ingenious turn of writing I ever met with. We have another instance of the same sort, chap. xiii. 1—7.

It is not likely that a dark, corrupt human heart, can discern the will of God. His law is his will: it recommends what is just, and right, and good; and forbids what is improper, unjust, and injurious. If God had not revealed himself by this law, we should have done precisely what many nations of the earth have done, who have not had this revelation; put darkness for light, and sin for acts of holiness. While the human heart is its own measure, it will rate its workings according to its own propensities; for, itself is its highest rule. But when God gives a true insight of his own perfections, to be applied as a rule, both of passion and practice, then sin is discovered; and discovered too, to be exceedingly sinful. So, strong propensities, because they appear to be inherent in our nature, would have passed for natural and necessary operations; and their sinfulness would not have been discovered, if the law had not said, *Thou shalt not covet*. And thus determined, that the propensity itself, as well as its outward operations, is sinful. The law is the straight edge which determines the quantum of obliquity in the crooked line to which it is applied.

It is natural for man to do what is unlawful, and to desire especially to do that which is forbidden. The heathens have remarked this propensity in man.

Thus LUVY, Hist. xxxiv. 4.

Luxuria—*ipsis vinculis sicut fera bestia irritata.*
"Luxury, like a wild beast, is irritated by its very bonds."

*Audax omnia perpeti
Gens humana ruit, per vetitum nefas.*

"The presumptuous human race obstinately rush into prohibited acts of wickedness."

HOM. CARM. lib. 1. Od. iii. ver. 25.

8 But^d sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For^e without the law, sin was dead.

A. M. cir. 4000.
A. D. cir. 56.
An. Olymp. cir. CCIX. 2.
A. U. C. cir. 811.

d Ch. 4. 15. & 5. 20. — 1 Cor. 15. 56.

And OVID, *Amor. lib. ii. Eleg. xix. ver. 3.*
*Quod licet, ingratum est; quod non licet acris
urit.*

"What is lawful is insipid; the strongest propensity is excited towards that which is prohibited."

And again, *Ib. lib. iii. E. iv. ver. 17.*

Nititur in vetitum semper, cupimusque negata.

"Vice is provoked by every strong restraint; Sick men long most to drink, who know they mayn't."

The same poet delivers the same sentiment in another place:

*Acrior admonitu est, irritaturque retenta
Et crescit, rabies; remoraminaque ipsa nocent.*

METAM. lib. iii. ver. 566

"Being admonished, he becomes the more obstinate; and his fierceness is irritated by restraints. Prohibitions become incentives to greater acts of vice."

But it is needless to multiply examples; this most wicked principle of a sinful, fallen nature, has been felt and acknowledged by ALL mankind.

Verse 8. *Sin, taking occasion by the commandment*] I think the pointing, both in this and in the 11th verse, to be wrong; the comma should be after *occasion*, and not after *commandment*. But *sin taking occasion, wrought in me, by this commandment, all manner of concupiscence*. There are different opinions concerning the meaning of the word *Occasus*, which we here translate *occasion*. Dr. Waterland translates the clause, *sin, taking advantage*. Dr. Taylor contends that all commentators have mistaken the meaning of it, and that it should be rendered *having received force*. For this acceptance of the word, I can find no adequate authority, except in its etymology—*ex, from, and opus, impetus*. The word appears to signify, in general, whatsoever is necessary for the completion or accomplishment of any particular purpose. Xenophon uses *oppasus; τοις σινοις*, to signify *whatever is necessary for the support of life*. There is a personification in the text: sin is represented as a murderer watching for life, and snatching at every means, and embracing every opportunity, to carry his fell purpose into effect. The miserable sinner has a murderer, sin, within him; this murderer can only destroy life in certain circumstances: finding that the law condemns the object of his cruelty to death, he takes occasion from this, to work in the soul all manner of concupiscence, evil and irregular desires and appetites of every kind; and, by thus increasing the evil, exposes the soul to more condemnation, and thus it is represented

A. N. ch. 4022.
A. D. ch. 52.
An. Olymp.
ch. CCIX. 2.
A. U. C. ch. 811.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

a Lev. 16. 6. Ezek. 20. 11, 13, 21.

as being slain, ver. 11. That is, the law, on the evidence of those sinful dispositions, and their corresponding practices, condemns the sinner to death: so that he is dead in law. Thus the very prohibition, as we have already seen in the preceding verse, becomes the instrument of exciting the evil propensity; for, although a sinner has the general propensity to do what is evil; yet he seems to feel most delight in transgressing known law: *stat pro ratione voluntas*; "I will do it, because I will."

For, without the law, sin was dead] Where there is no law, there is no transgression; for sin is the transgression of the law; and no fault can be imputed unto death, where there is no statute, by which such a fault is made a capital offence.

Dr. Taylor thinks that *χρονος νωστος*, without the law, means the time before the giving the law from Mount Sinai, which took in the space of 430 years, during which time the people were under the Abrahamic covenant of grace: and without the law that was given on Mount Sinai, the sting of death, which is sin, had not power to slay the sinner: for, from the time that Adam sinned, the law was not re-enacted till it was given by Moses, chap. v. 13. The Jew was then alive, because he was not under the law subjecting him to death for his transgressions: but when the commandment came, with the penalty of death annexed, sin revived, and the Jew died. Then the sting of death acquired life: and the Jew, upon the first transgression, was dead in law. Thus, sin, the sting of death, received force or advantage, to destroy by the commandment, ver. 8, 11.

All manner of concupiscence] It showed what was evil, and forbid it; and then the principle of rebellion, which seems essential to the very nature of sin, rose up against the prohibition: and he was the more strongly incited to disobey, in proportion as obedience was enjoined. Thus the apostle shows that the law had authority to prohibit, condemn, and destroy; but no power to pardon sin, root out enmity, nor save the soul.

The word *αρεσνυια*, which we render concupiscence, signifies simply strong desire of any kind: but in the New Testament, it is generally taken to signify irregular and unwholy desires. Sin, in the mind, is the desire to do, or to be, what is contrary to the holiness and authority of GOD.

For, without the law, sin was dead—This means, according to Dr. Taylor's hypothesis, the time previous to the giving of the law.—See before. But it seems also consistent with the apostle's meaning, to interpret the place as implying the time in which Paul, in his unconverted Jewish state, had not the proper knowledge of the law; while he was unacquainted with its spirituality. He felt evil desire, but he did not know the evil of it; he did not consider that the law tried the heart and its

A. N. ch. 4022.
A. D. ch. 52.
An. Olymp.
ch. CCIX. 2.
A. U. C. ch. 811.

10 And the commandment which was ordained to life, I found to be unto death.

2 Cor. 8. 7.

workings: as well as outward actions. This is further explained in the next verse.

Verse 9. I was alive without the law once] Dr. Whitby paraphrases the text thus: "For the seed of Abraham was alive without the law once, before the law was given, I being not obnoxious to death for that to which the law had not threatened death: but when the commandment came, forbidding it under that penalty, sin revived, and I died; i. e. it got strength to draw me to sin, and to condemn me to death. Sin is, in Scripture, represented as an enemy that seeks our ruin and destruction; and takes all occasions to effect it. It is here said to war against the mind, ver. 23. elsewhere to war against the soul, 1 Pet. ii. 11. to surround and beset us, Hebr. xii. 1. to bring us into bondage and subjection, and get the dominion over us, Rom. vi. 12. to entice us, and so to work our death, James i. 15, 16. and to do all that Satan, the grand enemy of mankind, doth, by tempting us to the commission of it. Whence Chrysostom, upon those words, Heb. xii. 4, *Ye have not yet resisted unto blood, against sin*: represents sin as an armed and flagrant adversary. When, therefore, it finds a law which threatens death to the violator of it; it takes occasion thence, more earnestly, to tempt and allure to the violation of it: that so it may more effectually subject us to death and condemnation on that account; for the sting of death is sin, and the strength of sin is the law, condemning us to death for transgressing it. Thus, when God had forbidden, on pain of death, the eating the fruit of the tree of knowledge; Satan thence took occasion to tempt our first parents to transgress, and so slew them; or made them subject to death: *απατασεν*, he deceived them, Gen. iii. 13. 1 Tim ii. 14. which is the word used, ver. 11. The phrase, without the law, sin was dead, means that sin was then, (before the law was given,) comparatively dead, as to its power of condemning to death; and this sense the antithesis requires, without the law; *αμαρτια νεκρη ην εως του νομου*, sin was dead, but I was living; but when the commandment came, (i. e. the law,) sin revived, and I died. How were men living before the law, but because then, no law condemned them? Sin, therefore, must be then dead, as to its condemning power. How did they die when the law came, but by the law condemning them to death? Sin, therefore, revived then, as to its power of condemning, which it received first from the sin of Adam, which brought death into the world; and next, from the law of Moses, which entered that the offence might abound, and reign more unto death, chap. v. 20, 21. For though sin was in the world from Adam to Moses; or, until the law was given; yet it was not imputed unto death, when there was no law that did threaten death; so that death reigned from that interval,

A. M. cir. 4062.
A. D. cir. 58.
As. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

11 For sin, ^a taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore ^b the law is holy, and the commandment holy, and just, and good.

13 Was then that ^c which is good

a Matt. 5. 20. Hebr. 3. 13. James 1. 14. — b Psal. 19. 8. & 119. 39, 137. 1 Tim. 1. 8.

by virtue of *Adam's sin* alone; even over them who had not sinned after the similitude of *Adam's transgression*; i. e. against a positive law, forbidding it under the penalty of death; which law being delivered by *Moses*, *sin revised*; i. e. it had again its force to condemn men as before, to death, by virtue of a law which threatened death. And in this sense the apostle seems to say, Gal. iii. 19. *the law was added because of transgressions*, to convince us of the wrath and punishment due to them; and that *the law*, therefore, *worketh wrath*, because *where no law is, there is no transgression*, Rom. iv. 15. *subjecting us to wrath*; or, no such sense of the Divine wrath, as where a plain Divine law, threatening death and condemnation, is violated." See *Whitby*, in loco.

Verse 10. *And the commandment*] Meaning the law in general; which was ordained to life; the rule of righteousness teaching those statutes which, if a man do, he shall live in them, Lev. xviii. 5. *I found*, by transgressing it, *to be unto death*; for it only presented the duty, and laid down the penalty, without affording any strength to resist sin, or subdue evil propensities.

Verse 11. *Sin, taking occasion*] Sin deriving strength from the law, threatening death to the transgressor, (see the note on ver. 8.) *deceived me*, drew me aside to disobedience, promising me gratification, honour, independence, &c. as it promised to Eve; for to her history the apostle evidently alludes, and uses the very same expression, *deceived me*, ἐπαταράσασθε με. See the preceding note; and see the Septuagint, Gen. iii. 13.

And by it slew me.] Subjected me to that death which the law denounced against transgressors; and rendered me miserable during the course of life itself. It is well known to scholars, that the verb ἀπαρτύνω, signifies not only to slay or kill, but also to make wretched. Every sinner is not only exposed to death, because he has sinned, and must, sooner or later, die; but he is miserable in both body and mind, by the influence and the effects of sin. He lives a dying life, or a living death.

Verse 12. *Wherefore the law is holy*] As if he had said, to sooth his countrymen, to whom he had been showing the absolute insufficiency of the law, either to justify or save from sin: I do not intimate that there is any thing improper or imperfect in the law as a rule of life: it prescribes what is holy, just, and good; for it comes from a holy, just, and good God. The LAW which is to regulate the whole of the outward conduct is holy; and the COMMANDMENT, *Thou shalt not covet* which is to regulate the heart,

made death unto me? God forbid. But ^d sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For, we know that the law

c Ch. 1. 20. & 5. 20. — d Ch. 3. 20. 2 Cor. 13. 7. Gal. 1. 13.

is not less so. All is excellent and pure; but it neither pardons sin, nor purifies the heart; and it is because it is holy, just, and good, that it condemns transgressors to death.

Verse 13. *Was then that which is good made death unto me?*] This is the question of the Jew, with whom the apostle appears to be disputing. "Do you allow the law to be good, and yet say, it is the cause of our death?" The apostle answers, *God forbid!* μὴ γάρ, by no means: it is not the law that is the cause of your death, but sin; it was sin which subjected us to death by the law, justly threatening sin with death. Which law was given, that sin might appear, might be set forth in its own colours; when we saw it subjected us to death by a law perfectly holy, just, and good; that sin, by the law, might be represented what it really is: καὶ ὑπερέλαβεν ἀμαρτανός, AN EXCEEDING GREAT and deadly evil.

Thus it appears that man cannot have a true notion of sin, but by means of the law of God. For this I have already given sufficient reasons in the preceding notes. And it was one design of the law to show the abominable and destructive nature of sin; as well as to be a rule of life. It would be almost impossible for a man to have that just notion of the demerit of sin, so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit; it is then alone, that he sees himself to be carnal, and sold under sin; and that the law and the commandment are holy, just, and good. And let it be observed, that the law did not answer this end merely among the Jews, in the days of the apostle; it is just as necessary to the Gentiles, to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the Gospel to sinners, at best, only heat the hurt of the daughter of my people slightly. The law, therefore, is the grand instrument in the hands of a faithful minister, to alarm and awaken sinners: and he may safely show, that every sinner is under the law, and consequently under the curse, who has not fled for refuge to the hope held out by the Gospel: for, in this sense also *Jesus Christ is the END of the LAW for justification to them that believe.*

Verse 14. *For, we know that the law is spiritual*] This is a general proposition, and probably, in the apostle's autograph, concluded the above sentence. The law is not to be considered as a system of external rites and ceremonies; nor even as a rule of moral action; it

A. M. cir. 4002. is spiritual: but I
 A. D. cir. 58. am carnal, sold under
 Aa. Olymp. cir. CCLIX. 2. sin.
 A. U. C. cir. 811. 15 For, that which I

do, I allow not: for, A. M. cir. 4002.
 what I would, that do A. D. cir. 58.
 I not; but what I hate, Aa. Olymp. cir. CCLIX. 2.
 that do I. A. U. C. cir. 811.

a 1 Kings 21. 20. 25. 2 Kings 17. 17. 1 Mac. 1. 15.

b Gr. know, Psa. 1. 6.—c Gal. 5. 17.

is a *spiritual system*; it reaches to the most hidden purposes, thoughts, dispositions, and desires of the heart and soul; and reproveth and condemns every thing, without hope of reprove or pardon, that is contrary to eternal truth and rectitude.

But I am carnal, sold under sin] This was probably, in the apostle's letter, the beginning of a new paragraph. I believe it is agreed, on all hands, that the apostle is here demonstrating the insufficiency of the law, in opposition to the Gospel. That by the *former*, is the *knowledge*; by the *latter*, the *cure of sin*. Therefore, by I here he cannot mean *himself*, nor any *Christian believer*; if the contrary could be proved, the argument of the apostle would go to demonstrate the insufficiency of the *Gospel*, as well as the *law*.

It is difficult to conceive how the opinion could have crept into the church, or prevailed there; that "the apostle speaks here of his *regenerate state*; and that what was, in such a state, true of himself, must be true of all others in the same state." This opinion has, most pitifully and most shamefully, not only lowered the standard of Christianity, but destroyed its influence, and disgraced its character. It requires but little knowledge of the spirit of the Gospel, and of the scope of this epistle, to see that the apostle is here either personating a Jew, under the law and without the Gospel, or showing what his own state was, when he was deeply convinced that by the deeds of the law no man could be justified; and had not as yet heard those blessed words, *Brother Saul, the Lord Jesus that appeared unto thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost*, Acts ix. 17.

In this, and the following verses, he states the contrariety between *himself* or any Jew, while without Christ; and the *law of God*. Of the latter he says, *it is spiritual*; of the former, *I am carnal, sold under sin*. Of the *carnal man*, in opposition to the *spiritual*, never was a more complete or accurate description given. The expressions *in the flesh*, and *after the flesh*, in ver. 5. and in chap. viii. 5, 8, 9, &c. are of the same import with the word *carnal*, in this verse. To be *in the flesh*, or to be *carnally minded*, solely respects the *unregenerate*. While unregenerate, a man is in a state of death and enmity against God, chap. viii. 6—9. This is St. Paul's own account of a *carnal man*. The soul of such a man has no authority over the appetites of the body, and the lusts of the flesh: *reason* has not the government of *passion*. The work of such a person, is to make provision for the flesh, to fulfil the lusts thereof, chap. xiii. 14. He minds the things of the flesh, chap. viii. 5. He is at enmity with God. In all these things the *spiritual man* is the reverse; he lives in a state of friendship with God in Christ, and the Spirit of God dwells in him; his soul has dominion over

the appetites of the body and the lusts of the flesh; his passions submit to the government of reason; and he, by the Spirit, mortifies the deeds of the flesh; *he mindeth the things of the Spirit*, chap. viii. 5. The Scriptures, therefore, place these two characters in direct opposition to each other. Now, the apostle begins this passage by informing us that it is his *carnal state* that he is about to describe, in opposition to the spirituality of God's holy law, saying, *But I am carnal*.

Those who are of another opinion, maintain that by the word *carnal* here, the apostle meant that *corruption*, which dwelt in him *after his conversion*: but this opinion is founded on a very great mistake; for, although there may be, after justification, the remains of the carnal mind, which will be less or more felt, till the soul is completely sanctified; yet the man is never denominated from the *inferior* principle, which is under control, but from the superior principle, which habitually prevails. Whatever epithets are given to *corruption* or *sin* in Scripture, opposite epithets are given to *grace* or *holiness*. By these different epithets, are the *unregenerate* and *regenerate* denominated. From all this it follows, that the epithet *carnal*, which is the characteristic designation of an unregenerate man, cannot be applied to St. Paul, *after his conversion*; nor indeed, to any *Christian* in that state.

But the word *carnal*, though used by the apostle to signify a state of death and enmity against God, is not sufficient to denote all the evil of the state which he is describing; hence, he adds, *sold under sin*. This is one of the strongest expressions which the Spirit of God uses in Scripture, to describe the full depravity of fallen man. It implies a *willing slavery*: Ahab had *sold himself to work evil*, 1 Kings xxi. 20. And of the Jews it is said, in their utmost depravity, *Behold, for your iniquities, ye have sold yourselves*, Isa. l. 1. *They forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief*, 1 Maccab. i. 15. Now, if the word *carnal*, in its strongest sense, had been sufficiently significant of all he meant, why add to this charge another expression still stronger? We must therefore understand the phrase, *sold under sin*, as implying, that the soul was employed in the drudgery of sin; that it was sold over to this service, and had no power to disobey this tyrant, until it was redeemed by another. And if a man be actually sold to another, and he acquiesce in the deed; then he becomes the *legal property* of that other person. This state of bondage was well known to the Romans. The sale of slaves they saw daily, and could not misunderstand the emphatical sense of this expression. Sin is here represented as a person; and the apostle compares the dominion which sin has over the man in question, to that of a master over his legal slave. Uni-

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 211.

16 If then I do that which I would not, I consent unto the law that it is good.

Ch. 8. 9.

versally through the Scriptures, man is said to be in a state of bondage to sin, until the Son of God make him free: but in no part of the Sacred Writings is it ever said that the *children of God* are sold under sin.—Christ came to deliver the lawful captive, and take away the prey from the mighty. *Whom the Son maketh free, they are free indeed.* Then, they yield not up their members as instruments of unrighteousness unto sin: for sin shall not have the dominion over them; because the law of the Spirit of life in Christ Jesus, has made them free from the law of sin and death, chap. vi. 13, 14. and viii. 2. Anciently, when regular cartels were not known, the captives became the slaves of their victors, and by them were sold to any purchaser; their slavery was as complete and perpetual, as if the slave had resigned his own liberty, and sold himself: the laws of the land secured him to his master; he could not redeem himself, because he had nothing that was his own, and nothing could rescue him from that state, but a stipulated redemption. The apostle speaks here, not of the manner in which the person in question became a slave; he only asserts the fact, that sin had a full and permanent dominion over him. See *Smith*, on the carnal man's character.

I am carnal, sold under sin—I have been the more particular in ascertaining the genuine sense of this verse, because it determines the general scope of the whole passage.

Verse 15. *For, that which I do, I allow not, &c.*] The first clause of this verse is a general assertion concerning the employment of the person in question, in the state which the apostle calls carnal, and sold under sin. The Greek word *καρναλίζουαι*, which is here translated, *I do*, means a work which the agent continues to perform, till it is finished, and is used by the apostle, Phil. ii. 12. to denote the continued employment of God's saints in his service to the end of their lives. *Work out your own salvation*; the word here denotes an employment of a different kind; and therefore the man who now feels the galling dominion of sin, says, What I am continually labouring at, I allow not: *ου γινώσκω, I do not acknowledge* to be right, just, holy, or profitable.

But what I hate, that do I.] I am a slave, and under the absolute control of my tyrannical master; I hate his service, but am obliged to work his will. Who, without blasphemy, can assert that the apostle is speaking this of a man in whom the Spirit of the Lord dwells? From ver. 7. to this one, the apostle, says Dr. Taylor, denotes the Jew in the flesh, by a single I; here he divides that I into two I's, or figurative persons; representing two different and opposite principles which were in him. The one I, or principle, assents to the law that it is good: and wills and chooses what the other does not

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

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 211.

Acts 26. 18.

practise, ver. 16. This principle he expressly tells us, ver. 22. is the inward man, the law of the mind, ver. 23. the mind, or rational faculty, ver. 25. for he could find no other inward man, or law of the mind, but the rational faculty, in a person who was carnal, and sold under sin. The other I, or principle, transgresses the law, ver. 23. and does those things which the former principle allows not. This principle he expressly tells us, ver. 18. is the flesh, the law in the members, or sensual appetite, ver. 23. and he concludes in the last verse that these two principles were opposite to each other; therefore it is evident, that those two principles, residing and counteracting each other in the same person, are reason and lust; or sin that dwells in us. And it is very easy to distinguish these two I's, or principles, in every part of this elegant description of iniquity, domineering over the light and remonstrances of reason. For instance, ver. 17. *Now then, it is no more I that do it, but sin that dwelleth in me.* The I, he speaks of here, is opposed to indwelling or governing sin; and therefore plainly denotes the principle of reason, the inward man, or law of the mind: to which, I add, a measure of the light of the Spirit of God shines, in order to show the sinfulness of sin. These two different principles he calls, one flesh, and the other spirit; Gal. v. 17. where he speaks of their contrariety in the same manner that he does here.

And we may give a probable reason why the apostle dwells so long upon the struggle and opposition between these two principles; it appears intended to answer a tacit but very obvious objection. The Jew might allege, "But the law is holy and spiritual; and I assent to it as good, as a right rule of action which ought to be observed; yea, I esteem it highly; I glory and rest in it, convinced of its truth and excellency. And, is not this enough to constitute the law a sufficient principle of sanctification?" The apostle answers, "No; wickedness is consistent with a sense of truth. A man may assent to the best rule of action, and yet still be under the dominion of lust and sin; from which nothing can deliver him but a principle and power proceeding from the Fountain of life."

The sentiment in this verse may be illustrated by quotations from the ancient heathens; many of whom felt themselves in precisely the same state, (and expressed it in nearly the same language,) which some most monstrously tell us, was the state of this heavenly apostle, when vindicating the claims of the Gospel against those of the Jewish ritual! Thus OVID describes the conduct of a depraved man:—

*Sed trahit invitam nova vis, aliudque cupido;
Mens aliud suadet. Video meliora, proboque;
Deteriora sequor.*

OVID, *Mét.* lib. vii. ver. 19

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is

present with me; but how to perform that which is good, I find not.

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.

a Gen. 6. 5.

& 9. 21.

My reason this, my passion that persuades; I see the right, and I approve it too; Condemn the wrong, and yet the wrong pursue.

—indignum facinus! nunc ego et Illem scelestam esse, et me miserum sentio: Et tædet, et amore ardeo: et prudens et sciens, Vivus, vidensque pereo: nec quid agam scio. TERENT. Eun. ver. 70.

An unworthy act! Now I perceive that she is wicked, and I am wretched. I burn with love, and am vexed at it. Although prudent, and intelligent, and active, and seeing, I perish: neither do I know what to do.

Sed quia mente minus validus, quam corpore toto Quæ nocere sequar; fugiam, quæ profore credam.

HOR. Ep. lib. i. E. 8. ver. 7.

More in my mind than body lie my pains: Whate'er may hurt me, I with joy pursue; Whate'er may do me good, with horror view.

FRANCIS.

Ἐπι γὰρ ὁ ἀμαρτανὸν οὐ βλάμ ἀμαρτανῶν, ἀλλὰ κατὰ τὴν ψυχήν.

Ἄλλοι οἷσι, ὁ μὲν βλάμ, οὐ ποιοῖ, καὶ ὁ μὲν βλάμ, ποιοῖ.

ARRIAN. Epist. ii. 26.

For truly he who sins, does not will sin, but wishes to walk uprightly: yet it is manifest that what he wills he doth not: and what he doth he wills not.

—ἀλλὰ τιμῶμαι κἀκεῖ, Καὶ μάθαιμι μὴ οἷα τοῖμασθε κἀκα· Θύμῳ δὲ κρισσῶν τῶν ἡμῶν βούλημάτων Ὅστις μάλιστα αὐτοῖς κἀκαὶ βροτοῖς.

EURIP. Med. v. 1077.

—But I am overcome by sin, And I well understand the evil which I presume to commit.

Passion, however, is more powerful than my reason; Which is the cause of the greatest evils to mortal men.

Thus we find that enlightened heathens, both among the Greeks and Romans, had that same kind of religious experience; which some suppose to be, not only the experience of St. Paul in his best state; but to be even the standard of Christian attainments! See more examples in Wetstein.

The whole spirit of the sentiment is well summed up and expressed by St. Chrysostom: οἷα τινοὶ ἐπιθυμοῦμεν, οἷα κολυμβοῦμεν, αἰστανται μάλιστα τῆς ἐπιθυμίας ἢ φιλίας. If we lust after any thing, which is afterwards prohibited, the flame of this desire burns the more fiercely.

Verse 16. [If then I do that which I would not, &c.] Knowing that the law condemns it, and that, therefore, it must be evil. I consent unto the law; I show by this circumstance, that I acknowledge the law to be good.

Verse 17. Now then, it is no more [I] It is not that I, which constitutes reason and conscience; but sin, corrupt and sensual inclinations, that dwelleth in me: that have the entire domination over my reason, darkening my understanding, and perverting my judgment; for which there is condemnation in the law, but no cure. So we find here that there is a principle, in the unregenerate man, stronger than reason itself: a principle which is, properly speaking, not of the essence of the soul, but acts in it, as its lord; or as a tyrant. This is inbred, and indwelling sin, the seed of the serpent; by which the whole soul is darkened, confused, perverted, and excited to rebellion against God.

Verse 18. For I know that in me, &c.] I have learned, by experience, that in an unregenerate man, there is no good. There is no principle by which the soul can be brought into the light; no principle by which it can be restored to purity: fleshly appetites alone prevail; and the brute runs away with the man.

For to will is present with me] Though the whole soul has suffered indescribably by the fall, yet there are some faculties that appear to have suffered less than others; or rather have received larger measures of the supernatural light, because their concurrence with the Divine principle is so necessary to the salvation of the soul. Even the most unconcerned about spiritual things, have understanding, judgment, reason, and will. And by means of these, we have seen even scoffers at Divine revelation, become very eminent in arts and sciences: some of our best metaphysicians, physicians, mathematicians, astronomers, chymists, &c. have been known, to their reproach be it spoken and published, to be without religion; nay, some of them have blasphemed it, by leaving God out of his own work, and ascribing to an idol of their own, whom they call nature, the operations of the wisdom, power, and goodness, of the Most High. It is true that many of the most eminent in all the above branches of knowledge, have been conscientious believers in Divine revelation: but the case of the others proves, that fallen as man is, he yet possesses extraordinary powers; which are capable of very high cultivation and improvement. In short, the soul seems capable of any thing, but knowing, fearing, loving, and serving God. And it is not only incapable of itself, for any truly religious acts; but what shows its fall in the most indisputable manner, is, its enmity to sacred things. Let an unregenerate man pretend what he pleases, his conscience knows that he hates religion; his soul revolts against it; his carnal mind is not subject to the law of God, neither indeed can it be. There is no reducing this fell principle to subjection: it is sin, and sin is rebellion against God: therefore sin must be destroyed, not subjected; if subjected, it would cease to be sin;

A. M. cir. 4062. 19 For, the good that I
A. D. cir. 56. would, I do not: but the
An. Olymp. evil which I would not,
cir. CCIX. 2. that I do.
A. U. C. cir. 811.

20 Now, if I do that I
would not, it is no more
I that do it, but sin that
dwelleth in me.

A. M. cir. 4062
A. D. cir. 56.
An. Olymp.
cir. CCIX. 2
A. U. C. cir. 811

a Ver. 15.—b ver. 16.

c Ver. 23.

because *sin* is in *opposition* to God; hence the apostle says, most conclusively, *it cannot be subjected*; i. e. it must be *destroyed*, or it will destroy the soul for ever.

When the apostle says, *to will is present with me*, he shows that the *will* is on the side of God and truth; so far, that it consents to the *propriety* and *necessity* of obedience. There has been a strange clamour raised up against this faculty of the soul, as if the very essence of evil dwelt in it; whereas the apostle shows, throughout this chapter, that the *will* was regularly on God's side, while every other faculty appears to have been in *hostility* to him. The truth is, men have confounded the *will* with the *passions*; and laid to the charge of the *former* what properly belongs to the *latter*. The *will* is *right*, but the *passions* are *wrong*. It *discerns* and *approves*, but is without *ability* to *perform*: it has no power over sensual appetites; in these the principle of *rebellion* dwells: it *wills* evil, it *wills* good, but can only *command* through the power of Divine grace: but this, the person in question, the unregenerate man, has not received.

Verse 19. *For the good that I would I do not*] Here again is the most decisive proof that the *will* is on the side of God and truth.

But the evil which I would not] And here is equally decisive proof that the *will* is against, or opposed to evil. There is not a man in ten millions who will carefully watch the operations of this faculty, that will find it opposed to good and obstinately attached to evil, as is generally supposed. Nay, it is found almost uniformly on God's side, while the whole sensual system is against him. It is not the *WILL* that leads men astray; but the corrupt *PASSIONS* which oppose and oppress the *will*. It is truly astonishing into what endless mistakes men have fallen on this point, and what *systems of divinity* have been builded on these mistakes. The *will*, this almost only *friend* to God in the human soul, has been slandered as God's *worst enemy*: and even by those who had the *seventh* chapter to the Romans before their eyes! Nay, it has been considered so fell a foe to God and goodness, that it is bound in the adamant chains of a dire necessity, to *do evil only*; and the doctrine of *will*, (absurdly called *free will*, as if *will* did not essentially imply what is *free*;) has been considered one of the most destructive heresies. Let such persons put themselves to school to their *Bibles*, and to *common sense*.

The plain state of the case is this: the soul is so completely fallen, that it has no *power* to *do good*, till it receive that power from on high. But it has power to *see good*, to *distinguish* between *that and evil*; to *acknowledge* the excellence of this good, and to *will* it, from a conviction of that excellence; but *further* it cannot go. Yet, in various cases, it is solicited, and

consents to sin; and because it is *will*, that is, because it is a *free principle*, it must necessarily possess this power; and although it can do no good, unless it receive grace from God; yet it is impossible to *force* it to sin. Even Satan himself cannot do this; and before he can get it to *sin*, he must gain its *consent*. Thus God, in his endless mercy, has endued this faculty with a power in which, humanly speaking, resides the *salvability* of the soul; and without this, the soul must have eternally continued *under the power of sin*, or been saved as an inert, absolutely passive machine; which supposition would go as nearly to prove that it was as incapable of vice, as it were of virtue.

“But does not this arguing destroy the doctrine of free grace? No! it establishes that doctrine. 1. It is through the grace, the unmerited kindness of God, that the soul has such a faculty, and that it has not been extinguished by sin. 2. This *will*, though a *free principle*, as it respects its *willing of evil*, and *choosing good*; yet, properly speaking, has *no power* by which it can *subjugate the evil*, or *perform the good*. We know that the *eye* has a power to discern objects: but without *light*, this power is perfectly *useless*; and no object can be discerned by it. So, of the person represented here by the apostle, it is said, *to will is present with me, το γαρ θελον παρασκευται μεν*. *To will is ever in readiness*, it is *ever at hand*, it *lies constantly before me*: but *how to perform that which is good, I find not*: that is, the man is unregenerate, and he is seeking justification and holiness from the *law*. The law was never designed to give these; it gives the *knowledge*, not the *cure of sin*: therefore, though he *kills evil*, and *wills good*: yet he can neither *conquer the one*, nor *perform the other*, till he receives the grace of Christ; till he seeks and finds redemption in his blood. Here then, the *free agency* of man is *preserved*, without which he could not be in a *salvable state*: and the *honour of the grace of Christ* is maintained, without which, there can be no actual salvation. There is a good sentiment on this subject in the following words of an eminent poet:

Thou great first CAUSE, least understood;
Who all my sense confined
To know but this, that *thou art good*
And that *myself am blind*.

Yet gave me in this *dark estate*
To see the good from *ill*;
And *binding nature* fast in *state*,
Left *free* the human *will*.

POPE'S Universal Prayer.

Verse 20. *It is no more I*] *Will* is against it; my reason and conscience condemn it. *But sin that dwelleth in me*—The principle of sin,

A. M. cir. 4092. 21 I find then a law,
 A. D. cir. 58. that, when I would do
 An. Olymp. good, evil is present with
 cir. CCIX. 2. me.
 A. U. C. cir. 811.

A. M. cir. 4092. 22 For I delight in the
 A. D. cir. 58. law of God, after the
 An. Olymp. inward man:
 cir. CCIX. 2. 23 But I see another
 A. U. C. cir. 811.

a Ch. 2. Gal. 5. 17.—b Psa. 1. 2.

c 2 Cor. 4. 16. Eph. 3. 16. Col. 3. 9, 10.—d Gal. 5. 18.

which has possessed itself of all my carnal appetites and passions, and thus subjects my reason, and domineers over my soul. Thus, I am in perpetual contradiction to myself. Two principles are continually contending in me for the mastery; my reason, on which the light of God shines, to show what is evil; and my passions, in which the principle of sin works, to bring forth fruit unto death.

This strange self-contradictory propensity led some of the ancient philosophers to imagine, that man has two souls, a good and a bad one; and it is on this principle that Xenophon, in his life of Cyrus, causes Araspes, a Persian nobleman, to account for some misconduct of his, relative to Panthea, a beautiful female captive, whom Cyrus had entrusted to his care. "O Cyrus, I am convinced that I have two souls: if I had but one soul, it could not, at the same time, pant after vice and virtue: wish and abhor the same thing. It is certain, therefore, that we have two souls: when the good soul rules, I undertake noble and virtuous actions: but when the bad soul predominates, I am constrained to do evil. All I can say at present, is, that I find my good soul, encouraged by thy presence, has got the better of my bad soul." See Spectator, Vol. VIII. No. 564. Thus, not only the ancients, but also many moderns have trifled, and all will continue to do so, who do not acknowledge the scriptural account of the fall of man, and the lively comment upon that doctrine, contained in the seventh chapter of the Epistle to the Romans.

Verse 21. I find then a law] I am in such a condition and state of soul; under the power of such habits and sinful propensities, that when I would do good: when my will and reason are strongly bent on obedience to the law of God, and opposition to the principles of sin: evil is present with me, κακὸν παρασῆται, evil is at hand, it lies constantly before me. That, as the will to do good is constantly at hand, ver. 18. so the principle of rebellion exciting me to sin, is equally present: but as the one is only will, wish, and desire, without power to do what is willed, and to obtain what is wished, or to perform what is desired, sin continually prevails.

The word ἰσχυρὸς, law, in this verse, must be taken as implying any strong or confirmed habit, ἐπιθυμία, as Hesychius renders it, under the influence of which the man generally acts; and in this sense, the apostle most evidently uses it in ver. 23.

Verse 22. I delight in the law of God after the inward man] Every Jew, and every unregenerate man, who receives the Old Testament as a revelation from God, must acknowledge the great purity, excellence, and utility of its maxims, &c. though he will ever find, that without the grace of our Lord Jesus, he can never act according to those heavenly maxims; and without the mercy of God, can never be redeemed

from the curse entailed upon him for his past transgressions. To say that the inward man means the regenerate part of the soul, is supportable by no argument. Ὁ ἴσως ἀρσένος, and ὁ ἴσως ἀρσένος, especially the latter, are expressions frequently in use among the purest Greek ethic writers, to signify the soul or rational part of man in opposition to the body of flesh; see the quotations in Wetstein from Plato and Plotinus. The Jews have the same form of expression; so in Yalcut Rubeni, fol. 10. 3. it is said, The flesh is the inward garment of the man; but the spirit is the inward man, the garment of which is the body: and St. Paul uses the phrase in precisely the same sense, in 2 Cor. iv. 16. and in Eph. iii. 16. If it be said, that it is impossible for an unregenerate man to delight in the law of God, the experience of millions contradicts the assertion. Every true penitent admires the moral law: longs most earnestly for a conformity to it: and feels that he can never be satisfied till he awakes up after this divine likeness; and he hates himself, because he feels that he has broken it, and that his evil passions are still in a state of hostility to it.

The following observations of a pious and sensible writer on this subject cannot be unacceptable. "The inward man always signifies the mind; which either may, or may not, be the subject of grace. That which is asserted of either the inward or outward man, is often performed by one member or power, and not with the whole. If any member of the body perform an action, we are said to do it with the body, although the other members be not employed. In like manner if any power or faculty of the mind be employed about any action, the soul is said to act. This expression, therefore, I delight in the law of God after the inward man, can mean no more than this, that there are some inward faculties in the soul, which delight in the law of God. This expression is particularly adapted to the principles of the Pharisees, of whom St. Paul was one before his conversion. They received the law as the oracles of God, and confessed that it deserved the most serious regard. Their veneration was inspired by a sense of its original, and a full conviction that it was true. To some parts of it they paid the most superstitious regard. They had it written upon their phylacteries, which they carried about with them at all times. It was often read and expounded in their synagogues: and they took delight in studying its precepts. On that account, both the prophets and our Lord agree in saying, that they delighted in the law of God, though they regarded not its chief and most essential precepts." See further observations on this point at the end of the chapter.

So far, then, is it from being true, that none but a REGENERATE man can delight in the law of God, we find that even a proud, unhumiliated

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

law in * my members, warring against the law of my mind, and bringing me into captivity to the law of

sin which is in my members.
24 O wretched man that I am ! who shall deliver

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

a Ch. 6. 13, 19.

b Ch. 6. 7. & 12. 2. Eph. 4. 23. James 4. 1.

PHARISEE can do it, and much more a *poor sinner*, who is humbled under a sense of his sin, and sees, in the light of God, not only the *spirituality*, but the *excellence* of the divine law.

Verse 23. *But I see another law in my members*] Though the person in question is less or more under the continual influence of *reason* and *conscience*, which offer constant testimony against sin; yet, as long as help is sought only from the *law*, and the grace of Christ in the Gospel is not received, the remonstrances of reason and conscience are rendered of no effect by the prevalence of sinful passions; which, from repeated gratifications, have acquired all the force of *habit*; and now *give law* to the whole carnal man.

Warring against the law of my mind] There is an allusion here to the case of a *city besieged*, at last *taken by storm*, and the inhabitants carried away into captivity; *αριστριωμοισι*, carrying on a *system of warfare*, laying continual siege to the soul; *repeating incessantly its attacks*; *harassing, battering, and storming* the spirit; and, by all these *assaults*, reducing the man to *extreme misery*. Never was a picture more impressively drawn, and more effectually finished; for the next sentence shows, that this spiritual city was at last taken by storm, and the inhabitants who survived the sackage, led into the most shameful, painful, and oppressive captivity.

Bringing me into captivity to the law of sin] He does here speak of an *occasional advantage* gained by sin; it was a *complete* and final victory gained by corruption; which, having stormed and reduced the city, carried away the inhabitants, with irresistible force, into captivity. This is the consequence of being overcome; he was now in the hands of the foe, as the victor's lawful captive; and this is the import of the original word, *αχμαλωτισθησα*; and is the very term used by our Lord, when speaking of the final ruin, dispersion, and captivity of the Jews. he says, *αχμαλωτισθησονται, they shall be led away captives, into all the nations*. Luke xxi. 24. When all this is considered, who in his right mind can apply it to the holy soul of the apostle of the Gentiles? Is there any thing in it that can belong to his *gracious* state? Surely, nothing. The *basest slave of sin*, who has any remaining checks of conscience, cannot be brought into a *worse* state than that described here by the apostle. Sin and corruption have a *final triumph*; and *conscience* and *reason* are taken *prisoners, laid in fetters, and sold for slaves*. Can this ever be said of a man in whom the Spirit of God dwells; and whom the *law of the Spirit of life in Christ Jesus, has made free from the law of sin and death*? See chap. viii. 2.

Verse 24. *O wretched man that I am, &c.*] This affecting account is finished more impressively by the *groans* of the wounded captive. Having long maintained a useless conflict

against innumerable hosts and irresistible might, he is at last *wounded* and taken prisoner; and, to render his state more miserable, is not only encompassed by the slaughterer, but *chained to a dead body*; for there seems to be here an allusion to an ancient custom of certain tyrants, who bound a *dead body to a living man*, and obliged him to carry it about, till the contagion from the putrid mass took away his life! *Virgil* paints this in all its horrors, in the account he gives of the tyrant Mezentius. *Æneid*. lib. viiii. ver. 485.

Quid memorem infandas cædes, quid facta tyranni—

MORTUA quin etiam jungebat corpora vivis, Componens manibusque manus, atque oribus ora; Tormenti genus! et sanie taboque fluentis Complexu in misero, longâ, sic morte necabat.

What tongue can such barbarities record,
Or count the slaughters of his ruthless sword?
'Twas not enough the good, the guiltless bled,
Still worse, he bound the living to the dead:
These, limb to limb, and face to face he joined,
Oh! monstrous crime, of unexampled kind!
Till chok'd with stench, the lingering wretches lay,

And, in the loath'd embraces, died away!

PITT.

Servius remarks, in his comment on this passage, that *Sanies, mortui est; tabo viventis scilicet sanguis*: "the *sanies*, or putrid *ichor*, from the dead body, produced the *tabes* in the blood of the living." Roasting, burning, racking, crucifying, &c. were nothing, when compared to this diabolically invented punishment.

We may naturally suppose that the cry of such a person would be, *Wretched man that I am, who shall deliver me from this dead body?* And how well does this apply to the case of the person to whom the apostle refers? A *body*, a whole mass of sin and corruption was bound to his soul, with chains which he could not break; and the mortal contagion transfused through his whole nature, was pressing him down to the bitter pains of an eternal death. He now finds that the *law* can afford him no deliverance; and he despairs of help from any *human being*: but while he is emitting his *last*, or *almost expiring groan*, the *redemption* by Christ Jesus is proclaimed to him; and, if the apostle refers to his own case, Ananias unexpectedly accosts him with, *Brother Saul! the Lord Jesus, who hath appeared unto thee in the way, hath sent me unto thee, that thou mightest receive thy sight, and be filled with the Holy Ghost*. He sees then an open door of hope; and he immediately, though but in the *prospect* of this deliverance, returns God thanks for the well grounded *hope* which he has of salvation through Jesus Christ our Lord.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

me from ^athe body of this death? 25 ^bI thank God through Jesus Christ our Lord.

^a Or, this body of death.

Verse 25. *I thank God through Jesus Christ* Instead of *εὐχαριστῶ τῷ Θεῷ*, I thank God; several excellent MSS. with the *Vulgate*, some copies of the *Itala*, and several of the *Fathers*, read *χαρις τοῦ Θεοῦ*, or *τῶν Κυρίων*, the *grace of God*, or the *grace of our Lord Jesus Christ*; this is an answer to the almost despairing question in the preceding verse. The whole, therefore, may be read thus: *O wretched man that I am, who shall deliver me from the body of this death?* ANSWER—*The grace of God, through our Lord Jesus Christ.* Thus we find, that a case of the kind described by the apostle in the preceding verses, whether it were *his own*, before he was brought to the knowledge of Christ, particularly during the three days that he was at Damascus, without being able to eat or drink, in deep penitential sorrow; or whether he personates a *Pharisee*, yet *conscientious Jew*, deeply concerned for his salvation; I say, we find that such a case can be relieved by the Gospel of Christ only: or, in other words, that no scheme of redemption can be effectual to the salvation of any soul, whether *Jew or Gentile*, but that laid down in the Gospel of Christ.

Let any, or all means be used, which human wisdom can devise, *guilt* will still continue *uncancelled*; and *inbred sin* will laugh them all to scorn, prevail over them, and finally triumph. And this is the very conclusion to which the apostle brings his argument in the following clause; which, like the rest of the chapter, has been most awfully abused, to favour *anti-evangelical* purposes.

So then, *with the mind I myself serve the law of God*] That this clause contains the *inference* from the preceding train of argumentation, appears evident from the *αὐτῷ ὡς*, therefore, with which the apostle introduces it. As if he had said—“To conclude: the sum of what I have advanced, concerning the *power of sin* in the *carnal man*, and the utter *insufficiency* of all *human means*, and *legal observances*, to pardon sin, and expel the corruption of the heart, is this, that the very same person, the *αὐτός ἐγώ*, the same I, while without the Gospel, under the killing power of the law, will find in himself *two opposite principles*, the one subscribing to, and approving the law of God; and the other, notwithstanding, bringing him *into captivity* to sin: his *inward man*, his *rational powers* and *conscience*, will assent to the *justice and propriety* of the requisitions of the law; and yet, notwithstanding this, his *fleshly appetites*, the *law in his members*, will *war against the law of his mind*, and continue, till he receives the Gospel of Christ, to keep him in the galling captivity of sin and death.”

1. The strong expressions in this clause have led many to conclude, that the apostle himself, in his regenerated state, is indisputably the per-

son intended. That all that is said in this chapter, of the *carnal man, sold under sin*, did apply to *Saul of Tarsus*, no man can doubt: that what is here said can ever be, with propriety, applied to *Paul the apostle*, who can believe? Of the former all is natural; of the latter, all here said would be monstrous, and absurd, if not blasphemous.

2. But it is supposed that the words must be understood as implying a *regenerate man*, because the apostle says, ver. 22. *I delight in the law of God*; and in this verse, *I myself, with the mind, serve the law of God.* These things, say the objectors, cannot be spoken of a wicked Jew, but of a *regenerate man*, such as the apostle then was. But when we find that the former verse speaks of a man who is *brought into captivity to the law of sin and death*; surely there is no part of the regenerate state of the apostle to which the words can possibly apply. Had he been in captivity to the law of sin and death, after his conversion to Christianity, what did he gain by that conversion? *Nothing* for his personal holiness. He had found no salvation under an inefficient law; and he was left in thralldom under an equally inefficient Gospel. The very genius of Christianity demonstrates that nothing like this can, with any propriety, be spoken of a *genuine Christian*.

3. But, it is further supposed, that these things cannot be spoken of a proud or wicked Jew: yet we learn the contrary from the infallible testimony of the word of God. Of this people, in their *fallen* and iniquitous state, God says by his prophet, *They seek me daily, and delight to know my way as a nation that did righteousness, and forsook not the ordinances of their God: they ask me of the ordinances of justice, and take delight in approaching to God.* Isa. lviii. 2. Can any thing be stronger than this? And yet, at that time, they were *most dreadfully carnal, and sold under sin*, as the rest of that chapter proves. It is a most notorious fact, that how little soever the life of a Jew was conformed to the law of his God, he notwithstanding professed the highest esteem for it, and gloried in it; and the apostle says nothing stronger of them in this chapter, than their *conduct and profession* verify to the present day. They are still *delighting in the law of God*, after the *inward man*; with their *mind, serving the law of God*; asking for the *ordinances of justice, seeking God daily, and taking delight in approaching to God*; they even *glory*, and greatly *exult and glory* in the *Divine original and excellency* of their law; and all this while they are most abominably *carnal, sold under sin, and brought into the most degrading captivity to the law of sin and death.*

If then all that the apostle states of the person in question, be true of the *Jews*, through the whole period of their history, even to the *present time*;—if they do, in all their *professions* and

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^b 1 Cor. 15. 57.

their religious services, which they zealously maintain, confess, and conscientiously too, that the law is holy, and the commandment holy, just, and good; and yet, with their flesh serve the law of sin; the same certainly may be said with equal propriety of a Jewish penitent, deeply convinced of his lost estate, and the total insufficiency of his legal observances to deliver him from his body of sin and death. And, consequently, all this may be said of Paul the Jew, while going about to establish his own righteousness, his own plan of justification; he had not as yet submitted to the righteousness of God, the divine plan of redemption by Jesus Christ.

4. It must be allowed that, whatever was the experience of so eminent a man, Christian, and apostle, as St. Paul, it must be a very proper standard of Christianity. And if we are to take what is here said, as his experience as a Christian, it would be presumption in us to expect to go higher; for, he certainly had pushed the principles of his religion to their utmost consequences. But his whole life, and the account which he immediately gives of himself in the succeeding chapter, prove, that he, as a Christian, and an apostle, had a widely different experience; an experience which amply justifies that superiority, which he attributes to the Christian religion over the Jewish; and demonstrates that it not only is well calculated to perfect all preceding dispensations; but that it affords salvation to the uttermost, to all those who flee for refuge to the hope that it sets before them. Besides, there is nothing spoken here of the state of a conscientious Jew, or of St. Paul in his Jewish state; that is not true of every genuine penitent; even before, and, it may be,

long before he has believed in Christ, to the saving of his soul. The assertion, that "every Christian, howsoever advanced in the divine life, will, and must feel all this inward conflict," &c. is as untrue as it is dangerous. That many, called Christians, and probably sincere, do feel all this, may be readily granted; and such we must consider to be in the same state with Saul of Tarsus, previously to his conversion: but that they must continue thus, is no where intimated in the Gospel of Christ. We must take heed how we make our experience, which is the result of our unbelief and unfaithfulness, the standard for the people of God: and lower down Christianity to our most reprehensible and dwarfish state: at the same time, we should not be discouraged at what we thus feel, but apply to God, through Christ, as Paul did; and then we shall soon be able, with him, to declare, to the eternal glory of God's grace, that the law of the Spirit of life in Christ Jesus, has made us free from the law of sin and death. This is the inheritance of God's children; and their salvation is of me, saith the Lord.

I cannot conclude these observations, without recommending unto the notice of my readers a learned and excellent discourse on the latter part of this chapter, preached by the Rev. James Smith, minister of the Gospel in Dumfermline, Scotland, a work to which I am indebted for some useful observations, and from which I should have been glad to have copied much, had my limits permitted. Reader, do not plead for Baal; try, fully try, the efficiency of the blood of the covenant; and be not content with less salvation than God has provided for thee. Thou art not straitened in God, be not straitened in thy own bowels.

CHAPTER VIII.

The happy state of those who believe in Christ, and walk under the influence of His Spirit, 1, 2. The design of God in sending his Son into the world, was to redeem men from sin, 3, 4. The miserable state of the carnally minded, 5—8. How Christ lives and works in his followers; their blessedness here, and their happiness hereafter, 9—17. Sufferings are the common lot of all men, and from which Gentiles and Jews have the hope of being finally delivered, 18—23. The use and importance of hope, 24, 25. The Spirit makes intercession in the followers of Christ, 26, 27. All things work together for good to them that love God, and who act according to his gracious purpose in calling them, 28. The means used to bring men to eternal glory, 29, 30. The great blessedness, confidence, and security of all genuine Christians, whom, while they hold fast faith and a good conscience, nothing can separate from the love of God, 31—39.

.. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

THERE is, therefore, now no condemnation to them which are in Christ Jesus, who walk

not after the flesh, but after the Spirit.
2 For ^b the law of ^c the Spirit of life in Christ Jesus,

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Ver. 4. Gal. 5. 16, 25.—^b John 8. 36. ch. 6. 18, 22. Gal. 2. 19. & 5. 1.—^c 1 Cor. 15. 45. 2 Cor. 3. 6.

NOTES ON CHAP. VIII.
Verse 1. There is, therefore, now no condemnation] To do justice to St. Paul's reasoning, this chapter must be read in the closest connexion with the preceding. There, we have

seen the unavailing struggles of an awakened Jew, who sought pardon and holiness from that law which he was conscious he had broken, and in which he could find no provision for pardon; and no power to sanctify. This conviction hav-

A. M. cir. 4062
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

bath made me free from
the law of sin and death.
3 For what the law
could not do, in that it was
weak through the flesh, God sending

Ch. 7. 24, 25. — Acts 13. 39. ch. 3. 20. Hebr. 7. 18, 19.
& 10. 1, 2, 10, 14.

ing brought him to the very brink of despair; and being on the point of giving up all hope, he hears of redemption by Jesus Christ, thanks God for the prospect he has of salvation, applies for, and receives it; and now magnifies God for the unspeakable gift of which he has been made a partaker.

Those who restrain the word *now*, so as to indicate by it the *Gospel dispensation* only, do not take in the whole of the apostle's meaning. The apostle has not been dealing in general matters only, but also in those which are particular. He has not been pointing out merely the difference between the two dispensations, the Mosaic and the Christian; but he marks out the state of a penitent under the former, and that of a believer under the latter. The last chapter closed with an account of the deep distress of the penitent: this one opens with an account of his *salvation*. The *now*, therefore, in the text, must refer more to the happy transition from darkness to light, from condemnation to pardon, which this believer now enjoys; than to the Christian dispensation taking the place of the Jewish economy.

Who walk not after the flesh, &c.] In this one verse we find the power and virtue of the Gospel scheme: it *pardons* and *sanctifies*; the Jewish law could do neither. By faith in our Lord Jesus Christ, the penitent, condemned by the law, is pardoned; the *carnal man*, labouring under the overpowering influence of the sin of his nature, is sanctified. He is first freely justified; he feels no condemnation; he is fully sanctified, *he walks not after the FLESH, but after the SPIRIT*.

This last clause is wanting in the principal MSS. *Versions* and *Fathers*. Griesbach has excluded it from the text, and Dr. *White* says, *certissime delenda*, it should most undoubtedly be expunged. Without it, the passage reads thus: *There is, therefore, no condemnation to them that are in Christ Jesus; for the law of the Spirit of life, &c.* It is a fairly assumed point, that those which are *in Christ Jesus*, who believe in his name, have redemption in his blood; are made partakers of his Spirit, and have the mind in them that was in him; will not walk after the flesh, but after the Spirit: therefore, the thing itself is included in the *being in Christ*, whether it be expressed or not; and it was probably to make the thing more obvious, that this explanatory clause was added by some copyist: for it does not appear to have made an original part of the text: and it is most likely that it was inserted here from the fourth verse.

Verse 2. *For the law of the Spirit of life*] The Gospel of the grace of Christ, which is not only a law or rule of life, but affords that sovereign energy by which guilt is removed from the con-

his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

4 That the righteousness of the law

Gal. 3. 13. 2 Cor. 5. 21. — On, by a sacrifice for sin.

science, the power of sin broken, and its polluting influence removed from the heart. The law was a *spirit of death*, by which those who were under it were bound down, because of their sin, to condemnation and death. The Gospel proclaims Jesus the Saviour; and what the law bound unto death, it looses unto life eternal. And thus the apostle says, whether of himself or the man whom he is still persuading, *the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death*. Most people allow that St. Paul is here speaking of his own state; and this state is so totally different from that described in the preceding chapter, that it is absolutely impossible that they should have been the state of the same being, at one and the same time. No creature could possibly be *carnal, sold under sin, brought into captivity to the law of sin and death*; and at the same time be made free from that law of sin and death, by the law of the Spirit of life in Christ Jesus! Until the most palpable absurdities and contradictions can be reconciled, these two opposite states can never exist in the same person at the same time.

Verse 3. *For what the law could not do*] The law could not pardon; the law could not sanctify, the law could not dispense with its own requisitions; it is the rule of righteousness, and therefore must condemn unrighteousness. This is its unalterable nature. Had there been perfect obedience to its dictates, instead of *condemning*, it would have *applauded* and *rewarded*; but, as the *flesh*, the *carnal* and *rebellious principle*, had prevailed, and transgression had taken place; it was rendered *weak*, inefficient to undo this work of the *flesh*, and bring the sinner into a state of pardon and acceptance with God.

God sending his own Son in the likeness of sinful flesh] Did that which the law could not do; i. e. purchased pardon for the sinner, and brought every believer unto the favour of God. And this is effected by the incarnation of Christ; He in whom dwelt the fullness of the Godhead bodily, took upon him the *likeness of sinful flesh*, that is, a *human body* like ours; but not *sinful* as ours; and for sin, *καὶ τῆς ἀναγνῶντος*, and as a SACRIFICE FOR SIN, (this is the sense of the word in a multitude of places) *condemned sin in the flesh*; condemned that to death and destruction, which had condemned us to both: and this he did—

Verse 4. *That the righteousness of the law might be fulfilled in us*] That the guilt might be pardoned through the merit of that sacrifice; and that we might be enabled, by the power of his own grace and Spirit, to walk in newness of life; loving God with all our heart, soul, mind, and strength; and our neighbour as ourselves:

A. M. cir. 4092.
A. D. cir. 58.
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A. U. C. cir. 811.

might be fulfilled in us,
who walk not after the
flesh, but after the Spirit.

5 For, they that are
after the flesh do mind the things of the
flesh; but they that are after the
Spirit, the things of the Spirit.

6 For to be carnally minded is
death; but to be spiritually minded
is life and peace.

a Ver. 1.—b John 3. 6. 1 Cor. 2. 14.—c Gal. 5. 22, 25.
d ch. 6. 21. Ver. 13. Gal. 6. 8.—e Gr. the minding of the
flesh; So ver. 7.

and thus the righteousness, the spirit, design,
and purpose of the law, is fulfilled in us, through
the strength of the Spirit of Christ, which is
here put in opposition to the weakness of the law
through the flesh.

It is very likely that the concluding clause
of this verse, which is the very same as that
found in the common text of the first verse,
has been transferred to that verse from this
place.

Condemned sin in the flesh] The design and
object of the incarnation and sacrifice of Christ
were to condemn sin, to have it executed and
destroyed; not to tolerate it, as some think; or
to render it subservient to the purposes of his
grace, as others; but to annihilate its power,
guilt, and being, in the soul of a believer.

Verse 5. For they that are after the flesh] And here is the great distinction between Jews
and genuine Christians; the former are after
the flesh; are under the power of the carnal,
rebellious principle; and consequently mind,
savour, relish the things of the flesh; the things
which appertain merely to the present life;
having no relish for spiritual and eternal things.

But they that are after the Spirit] They who
are regenerated, who are born of the Spirit,
being redeemed from the influence and law of
the carnal mind; these relish the things of
the Spirit; they are spiritually minded, and pass
through things temporal, so as not to lose the
things which are eternal. And this, which
in these apostolic times distinguished between
the carnal Jew, and the spiritual believer in
Christ, is the grand mark of distinction be-
tween the nominal and the real Christian now.
The former are earthly minded, and live for
this world; the latter are spiritually minded,
and live for the world to come.

Verse 6. For to be carnally minded is death] To live under the influence of the carnal mind,
is to live in the state of condemnation; and,
consequently, liable to death eternal: whereas,
on the contrary, he who is spiritually minded,
has the life and peace of God in his soul; and
is in full prospect of life eternal.

*Verse 7. Because the carnal mind is enmity
against God*] Because it is a carnal mind, and
relishes earthly and sinful things; and lives in
opposition to the pure and holy law of God;
therefore it is enmity against God, it is irrecon-
cilable and implacable hatred.

It is not subject to the law of God] It will

7 Because the carnal
mind is enmity against
God: for it is not subject
to the law of God, neither
indeed can be.

8 So then, they that are in the flesh
cannot please God.

9 But ye are not in the flesh, but in
the Spirit, if so be that the Spirit of
God dwell in you. Now, if any man

A. M. cir. 4092.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

f Gr. the minding of the Spirit.—g Gr. the minding of the
flesh.—h James 4. 4.—i 1 Cor. 2. 14.—j 1 Cor. 3. 16.
& 6. 19.

come under no obedience; for it is sin, and the
very principle of rebellion; and therefore it
cannot be subject, nor subjected; for it is essen-
tial to sin to show itself in rebellion; and when
it ceases to rebel, it ceases to be sin.

From this we learn, that the design of God,
in the economy of the Gospel, is not to weaken,
curtail, or lay the carnal principle in bonds,
but to destroy it. As it is not subject, and
cannot be subject to the law of God, it must be
destroyed; else it will continue to rebel against
God. It cannot be mended, or rendered less
offensive in its nature, even by the operations
of God; it is ever sin, and sin is ever enmity;
and enmity, wherever it has power, will invari-
ably show itself in acts of hostility and re-
bellion.

Verse 8. So then] Because this carnal mind
is enmity against God; they that are in the
flesh, who are under the power of the workings
of this carnal mind, (which every soul is, that
has not received redemption in the blood of the
Lamb.)

Cannot please God] Because of the rebel-
lious workings of this principle of rebellion and
hatred. And, if they cannot please God, they
must be displeasing to him; and, consequently,
in the broad road to final perdition.

Verse 9. But ye are not in the flesh] Ye
Christians who have believed in Christ Jesus
as the sin-offering which has condemned sin in
the flesh; and having been justified by faith,
and made partakers of the Holy Spirit, are
enabled to walk in newness of life.

If so be that the Spirit of God dwell in you] Or seeing that, were, the Spirit of God dwelleth
in you. The flesh, the sinful principle, dwelt
in them before; and its motions were the
proofs of its indwelling: but now the Spirit
dwells in them; and its testimony in their con-
science, and its powerful operations in their
hearts, are (the proofs of its indwelling. God
made man in union with himself, and his heart
was his temple. Sin being committed, the
temple was defiled, and God abandoned it.
Jesus Christ is come by his sacrifice and Spirit
to cleanse the temple, and make man again a
habitation of God through the Spirit. And
when this Almighty Spirit again makes the
heart his residence; then the soul is delivered
from the moral effects of the fall. And, that
this is absolutely necessary to our present
peace, and final salvation, is proved from this;

A. M. cir. 402a. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.

have not ^a the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But, if the Spirit of ^b him that raised up Jesus from the dead dwell in you, ^c he that raised up Christ from the dead shall also quicken your mortal

^a John 3. 24. Gal. 4. 6. Phil. 1. 19. 1 Pet. 1. 11. — ^b Acts 2. 24. — ^c ch. 6. 4, 5. 1 Cor. 6. 14. 2 Cor. 4. 14.

that if any man have not the Spirit of Christ; the mind that was in *him*, produced there, by the power of the Holy Ghost; *he is none of his*, he does not belong to the kingdom, flock, or family of God. This is an awful conclusion!—Reader, lay it to heart.

Verse 10. *And if Christ be in you, &c.*] This is the criterion by which you may judge of the state of grace in which you stand. If Christ dwell in your hearts by faith, the body is dead because of sin; *δὲ σαρξικῆς*, in reference to sin; the members of your body no more perform the work of sin, than the body of a dead man does the functions of natural life. Or the apostle may mean, that although because of sin, the life of man is forfeited; and the sentence, *dust thou art, and unto dust thou shalt return*, must be fulfilled on every human being, till the judgment of the great day; yet, their souls being quickened by the indwelling Spirit of Christ, enables them to live a life of righteousness, and gives them a full assurance that their bodies, which are now condemned to death because of sin, shall be raised again to a life of immortal glory.

Verse 11. *But if the Spirit, &c.*] This verse confirms the sense given to the preceding. He, who here receives the grace and Spirit of Christ, and continues to live, under its influence, a life of obedience to the Divine will, shall have a resurrection to eternal life; and the resurrection of Christ shall be the pattern after which they shall be raised.

By his Spirit that dwelleth in you] Instead of *διὰ τοῦ πνεύματος αὐτοῦ ἑνωμένου*, because of the Spirit of him who dwelleth in you, DEF. G. a great many others, with the *Vulgate, Itala*, and several of the Fathers, have *διὰ τοῦ πνεύματος αὐτοῦ ἑνωμένου*, which gives almost no variety of meaning. The latter may be neater Greek, but it is not better sense than the preceding.

Verse 12. *Therefore, brethren, &c.*] Dr. Taylor is of opinion that the apostle, having spoken *separately* both to Jews and Gentiles concerning holiness, and the obligations to it, now addresses himself to both conjointly, and—

I. Draws the general conclusion from all his arguments upon this subject, ver. 12.

II. Proves the validity of their claims to eternal life, ver. 14—17.

III. And as the affair of suffering persecution was a great stumbling block to the Jews, and might very much discourage the Gentiles, he introduces it to the best advantage, ver. 17.

bodies ^d by his Spirit that dwelleth in you.

A. M. cir. 402b. A. D. cir. 58. An. Olymp. cir. CCIX. 3. A. U. C. cir. 811.

12 ^e Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For ^f if ye live after the flesh, ye shall die, but if ye through the Spirit do ^g mortify the deeds of the body, ye shall live.

14 For ^h as many as are led by the

Eph. 2. 6. — ^d Or, because of his Spirit. — ch. 6. 7, 14. 1 ver. 6. Gal. 6. 8. — ^e Eph. 4. 22. Col. 3. 5. — ^f Gal. 5. 18.

and advances several arguments to fortify their minds under all trials:—as (1.) that they suffered with Christ—(2.) In order to be glorified with him in a manner which will infinitely compensate all sufferings, ver. 17, 18.—(3.) All mankind are under various pressures, longing for a better state, ver. 19—22.—(4.) Many of the most eminent Christians are in the same distressed condition, ver. 23.—(5.) According to the plan of the Gospel, we are to be brought to glory after a course of patience, exercised in a variety of trials, ver. 24, 25.—(6.) The Spirit of God will supply patience to every upright soul under persecution and suffering, ver. 26, 27.—(7.) All things, even the severest trials, shall work together for their good, ver. 28. And this he proves, by giving us a view of the several steps which the wisdom and goodness of God have settled in order to our complete salvation, ver. 29, 30. Thence he passes to the affair of our perseverance; concerning which he concludes, from the whole of his preceding arguments, that as we are brought into a state of pardon, by the free grace of God, through the death of Christ, who is now our Mediator in heaven; no possible cause, providing we continue to love and serve God, shall be able to pervert our minds, or separate us from his love in Christ Jesus, ver. 31—39. *Therefore, ἀπαύστη*, is the grand inference, from all that he has been arguing in relation to sanctity of life, both to the Gentiles, chap. vi. and to the Jews, chap. vii. and viii. to this verse, where I suppose he begins to address himself to both in a body, to the end of the chapter.—Taylor, p. 317.

Verse 13. *For if ye live after the flesh, ye shall die*] Though *μολοῦσι ἀποθνήσκουσι* may mean, *ye shall afterwards die*, and this seems to intimate a temporal death; yet not exclusively of an eternal death; for both, and especially the latter, are necessarily implied.

But if ye, through the Spirit] If ye seek that grace and spiritual help which the Gospel of Christ furnishes; resist, and by resisting, mortify the deeds of the flesh, against which the law gave you no assistance; *ye shall live* a life of faith, love, and holy obedience here; and a life of glory hereafter.

Verse 14. *For as many as are led by the Spirit, &c.*] No man who has not divine assistance can either find the way to heaven, or walk in it when found. As Christ, by his sacrificial offering, has opened the kingdom of

A. M. cir. 4062.
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Spirit of God, they are the sons of God.

15 For ^a ye have not received the spirit of bon-

dage again ^b to fear; but ye have received the ^c Spirit of adoption, whereby we cry, ^d Abba, Father.

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^a 1 Cor. 2. 12. Hebr. 2. 15. — ^b 2 Tim. 1. 7. 1 John 4. 18.

^c Isai. 56. 5. Gal. 4. 5, 6. — ^d Mark 14. 36.

God to all believers; and as a mediator, transacts the concerns of their kingdom before the throne: so the Spirit of God is the great agent here below, to enlighten, quicken, strengthen, and guide the true disciples of Christ; and all that are born of this Spirit are led and guided by it; and none can pretend to be the children of God who are not thus guided.

Verse 15. *Ye have not received the spirit of bondage*] All that were under the law were under bondage to its rites and ceremonies; and as, through the prevalence of that corrupt nature with which every human being is polluted, and to remove which the law gave no assistance, they were often *transgressing*; consequently, they had forfeited their lives, and were continually, through *fear of death, subject to bondage*, Heb. ii. 15: The believers in Christ Jesus were brought from under *that* law, and from under its condemnation; and, consequently, were freed from its bondage. The Gentiles were also in a state of bondage, as well as the Jews: they had also a multitude of burdensome rites and ceremonies, and a multitude of deities to worship; nor could they believe themselves secure of protection while one of their almost endless host of gods, celestial, terrestrial, or infernal, was left unpropitiated.

But ye have received the Spirit of adoption] Ye are brought into the family of God by adoption; and the agent that brought you into this family is the Holy Spirit; and this very Spirit continues to witness to you the grace in which ye stand, by enabling you to call God your Father, with the utmost filial confidence and affection.

The Spirit of adoption] Adoption was an act frequent among the ancient Hebrews, Greeks, and Romans; by which a person was taken out of one family, and incorporated with another. Persons of property, who had no children of their own, adopted those of another family. The child thus adopted, ceased to belong to his own family, and was, in every respect, bound to the person who had adopted him, as if he were his own child; and in consequence of the death of his adopting father, he possessed his estates. If a person, after he had adopted a child, happened to have children of his own; then the estate was equally divided between the adopted and real children. The Romans had regular forms of law by which all these matters were settled.

Whereby we cry, Abba, Father.] The reason why the Syriac and Greek words are here conjoined, may be seen in the note on Mark xiv. 36. to which the reader is referred. The introduction of the words here shows that the persons in question had the strongest evidence of the excellence of the state in which they stood; they knew that they were thus adopted; and they knew this by the Spirit of God which was given them on their adoption; and let me say,

they could know it by no other means. The Father who had adopted them, could be seen by no mortal eye; and the transaction being purely of a spiritual nature, and transacted in heaven, can be known only by God's supernatural testimony of it upon earth. It is a matter of such solemn importance to every Christian soul, that God in his mercy has been pleased not to leave it to *conjecture, assumption, or inductive reasoning*; but attests it by his own Spirit in the soul of the person whom he adopts through Christ Jesus. It is the grand and most observable case, in which the intercourse is kept up between heaven and earth; and the genuine believer in Christ Jesus is not left to the *quibbles* or casuistry of polemic divines or critics, but receives the *thing*, and the *testimony* of it, immediately from God himself. And were not the testimony of the state thus given, no man could possibly have any assurance of his salvation which would beget confidence and love. If, to any man, his *acceptance with God be hypothetical*, then his *confidence* must be so too. His love to God must be hypothetical, his gratitude hypothetical, and his obedience also. IF God have forgiven me my sins, then I *should* love him, and I *should* be grateful, and I *should* testify this gratitude by *obedience*. But who does not see that these must necessarily depend on the IF in the first case. All this *uncertainty*, and the perplexities necessarily resulting from it, God has precluded by sending the Spirit of his Son into our hearts, by which we cry, Abba, Father! and thus our adoption into the heavenly family is testified and ascertained to us in the only way in which it can possibly be done, by the direct influence of the Spirit of God. Remove this from Christianity, and it is a *dead letter*.

It has been remarked that *slaves* were not permitted to use the term *Abba, father*, or *Imma, mother*, in accosting their *masters* and *mistresses*. The Hebrew canon, relative to this is extant in the tract *Berachoth*, fol. 16. 2. הַבְּרִיּוֹת שֶׁחֲשָׁפוּ אֶת פְּרִיזוֹת אֲבוֹתָם לֹא אָבָא פִּלְתִּי וְלֹא הַבְּרִיּוֹת שֶׁחֲשָׁפוּ אֶת פְּרִיזוֹת אִמָּתָם לֹא אִמָּא פִּלְתִּי korin otham. lo Abba N. velo Imma N. *Menservants and maid-servants do not call to their master, Abba, (father.) N. nor to their mistress, Imma, (mother.) N.* And from this, some suppose that the apostle intimates, that being now brought from under the spirit of bondage in which they durst not call God their *Father*; they are now not only brought into a new state, but have got that language which is peculiar to that state. It is certain that no man who has not redemption in the blood of the cross, has any right to call God *Father*; but merely as he may be considered the *Father of the spirits of all flesh*.

Some have supposed that the apostle, by using the *Syriac* and *Greek* words which express

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

16 The Spirit itself beareth witness with our spirit, that we are the children of God.

17 And if children, then heirs, heirs of God, and joint heirs with Christ: if so be that we suffer with him, that

a 2 Cor. 1. 22. & 5. 5. Eph. 1. 13. & 4. 30. — b Acts 26. 18. Gal. 4. 7.

Father, shows the union of Jewish and Gentile believers in those devotions which were dictated by a filial spirit. Others have thought that these were the first words which those generally uttered, who were made partakers of the Holy Spirit. It is enough to know that it was the language of their sonship; and that it expressed the clear assurance they had of being received into the Divine favour, the affection and gratitude they felt for this extraordinary blessing, and their complete readiness to come under the laws and regulations of the family, and to live in the spirit of obedience.

Verse 16. The Spirit itself beareth witness with our spirit] Αυτο το πνευμα that same Spirit, the Spirit of adoption; that is, the Spirit who witnesses this adoption, which can be no other than the Holy Ghost himself, and certainly cannot mean any disposition or affection of mind which the adopted person may feel; for such a disposition must arise from a knowledge of this adoption; and the knowledge of this adoption cannot be given by any human or earthly means; it must come from God himself: therefore, the αυτο το πνευμα must have reference to that Spirit, by whom alone the knowledge of the adoption is witnessed to the soul of the believer.

With our spirit—In our understanding, the place or recipient of light and information; and the place or faculty to which such information can properly be brought. This is done that we may have the highest possible evidence of the work which God has wrought. As the window is the proper medium to let the light of the sun into our apartments; so the understanding is the proper medium of conveying the Spirit's influence to the soul. We, therefore, have the utmost evidence of the fact of our adoption, which we can possibly have: we have the word and Spirit of God; and the word sealed on our spirit by the Spirit of God. And this is not a momentary influx: if we take care to walk with God, and not grieve the Holy Spirit, we shall have an abiding testimony; and while we continue faithful to our adopting Father, the Spirit that witnesses that adoption will continue to witness it; and hereby we shall know that we are of God by the Spirit which he giveth us.

Verse 17. And if children, then heirs] For the legitimate children can alone inherit the estate. This is not an estate to which they succeed in consequence of the death of a former possessor: it is like the Promised Land, given by God himself, and divided among the children of the family.

Heirs of God] It is neither an earthly portion, nor a heavenly portion; but God himself, who is to be their portion. It is not heaven

we may be also glorified together.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

18 For I reckon that the sufferings of this present

time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of

a Acts 14. 22. Phil. 1. 29. 2 Tim. 2. 11, 12. — b 2 Cor. 4. 17. 1 Pet. 1. 6, 7. & 4. 13. — c 2 Pet. 3. 13.

they are to inherit; it is God, who is infinitely greater and more glorious than heaven itself. With such powers has God created the soul of man, that nothing less than himself can be a sufficient and satisfactory portion for the mind of this most astonishing creature.

Joint heirs with Christ] Partaking of the same eternal glory with the glorified human nature of Christ.

If so be that we suffer with him] Observe, says Dr. Taylor, how prudently the apostle advances to the harsh affair of suffering. He does not mention it till he had raised up their thoughts to the highest object of joy and pleasure, the happiness and glory of a joint inheritance with the ever blessed Son of God.

We are heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him— This, with the additional consideration, that we suffer with Christ; or, as he himself suffered, would greatly qualify the transitory afflictions of this world, and dispose them to attend to the other arguments he had to offer.

Verse 18. For I reckon that the sufferings, &c.] If the glory that is to be revealed be the enjoyment of God himself, (see above,) then the sufferings of this life, which, when compared with eternity, are but as for a moment, are not worthy to be put in competition with this glory which shall be revealed in us. This case is perfectly clear.

Verse 19. For the earnest expectation of the creature] There is considerable difficulty in this and the four following verses: and the difficulty lies chiefly in the meaning of the κτισις, which we translate the creature, and creation. Some think that by it the brute creation is meant, others apply it to the Jewish people, others to the godly, others to the Gentiles, others to the good angels, and others to the fallen spirits, both angelic and human. Dissertations without end have been written on it; and it does not appear that the Christian world are come to any general agreement on the subject. Dr. Lightfoot's mode of explanation appears to me to be the best, on the whole. "There is," says he, "a twofold key hanging at this place, which may unlock the whole, and make the sense plain and easy.

"1. The first is the phrase πασα κτισις, which we render the whole creation, ver. 22. and with which we meet twice elsewhere in the New Testament. Mark xvi. 15, Preach the Gospel, πασα τη κτισου, to every creature; and Col. 1. 23, the Gospel was preached, ο πασα τη κτισου, to every creature. Now it is sufficiently apparent what is meant by πασα κτισις in both these places, viz. all nations, or the heathen world.

A. M. cir. 4002.
A. D. cir. 58.
An. Olym.
cir. CCLX. 2.
A. U. C. cir. 811.

the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also

a 1 John 3. 2.—b ver. 22. Gal. 3. 19.

For that which, in St. Mark, is, *preach the Gospel to every creature*; is, in St. Matthew, *go and teach πάντα τα ἔθνη, all nations*. And this very phrase in this place, lays claim to that very interpretation. And the Hebrew מְרִיבָה לָא *col haberiobh*, which answers to the Greek *ματαιότης, every creature*, is applied by the Jews to the *Gentiles*, and that, by way of opposition to *Israel*.

"2. The second key is the word *ματαιότης*, ver. 20. which is not unfitly rendered *vanity*; but then this vanity is improperly applied to the *vanishing*, dying, changing state of the creation. For *ματαιότης, vanity*, does not so much denote the *vanishing condition of the outward state*, as it does the *inward vanity or emptiness of the mind*. So the apostle, speaking of the *Gentiles*, concerning whom he speaks here, tells us, *ματαιώθησαν, They became vain in their imaginations*, Rom. i. 21. and again, *The Gentiles walk, in ματαιότητι, in the vanity of their mind*, Eph. iv. 17. So also, *The Lord knoweth the thoughts of the wise, οτι ματαιον ἔστιν, that they are vain*, 1 Cor. iii. 20. To all which let me add this further observation, that throughout this whole place, the apostle seems to allude to the bondage of the Israelites in Egypt, and their deliverance from it; with a comparison made betwixt the *Jewish and the Gentile church*. When God would deliver Israel from his bondage, he challenges him for *his son*, and his *first-born*, Exod. iv. 22. And in like manner the *Gentiles* earnestly expect and wait for such a *kind of manifestation of the sons of God*, within and among themselves. The *Romans*, to whom the apostle writes, knew well how many predictions and promises it had pleased God to publish by his prophets, concerning gathering together and adopting *sons* to himself among the *Gentiles*, the *manifestation of which sons* the whole *Gentile world*, with a *neck* as it were *stretched out*, as the word *εξενεσθῆναι* implies, (from *εξο*, and *σπε*, the *head*, and *σπασ*, to *expect*), doth now wait for." See the observations at the end of this chapter.

Verse 20. *For the creature was made subject to vanity*] The *Gentile world* were subject to vanity of mind;—but how? *not willingly*, but by reason of him who hath subjected the same. *May we not say, it became vain willingly?* but was made subject to vanity *unwillingly*. For, let us recur to the origin of *Gentilism*, the confusion of languages, by reason of the attempt to build the tower of Babel; and though there are some passages in the glosses of the *Targumists* upon this matter, that are sufficiently ridiculous; yet as to their *scope and design* they are worthy

shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

A. M. cir. 4002.
A. D. cir. 58.
An. Olym.
cir. CCLX. 2.
A. U. C. cir. 811.

22 For, we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves

* Or, every creature, Mark 16. 16. Col. 1. 23.—4 Jer. 12. 11.

of notice. "They said, Go to, let us build us a city and a tower, and let its head reach unto the top of heaven; and let us make a house of worship in the top of it; and let us put a sword in his hand, that he may wage war for us against our enemies, before we be scattered abroad upon the face of the whole earth." It is an ancient tradition among the Jews, that this tower was built on an idolatrous account. The confusion of tongues, by which true religion was lost in the world, is a proof that the builders of this tower sinned against God in the highest degree. They were inclined to *vanity*, i. e. idolatry, *WILLINGLY*; but they were *subjected to vanity UNWILLINGLY*; for this proceeded from the just indignation and vengeance of God. From this time the world lay under heathenism, till the bringing in of the Gospel, upwards of 2000 years after.—See *Lightfoot*.

Verse 21. *Because the creature*] This and the preceding verse should be thus connected; *in hope THAT (οτι) the creature itself also shall be delivered*. The word *σῶμα*, denotes, *very frequently, sinful corruption*. So 2 Pet. i. 4, *Corruption through lust, σῶμα καὶ ἐπιθυμία*. 2 Cor. xi. 3, *lest your minds should be corrupted*. 1 Cor. xv. 33, *Evil communication corrupts good manners*. The sense, therefore, of the apostle in this place, seems to be; the *Gentile world* shall, in time, be delivered from the bondage of their *sinful corruption*; i. e. the bondage of their *lusts and vile affections*; and be brought into such a noble liberty as the sons of God enjoy.

Verse 22. *The whole creation groaneth and travaileth*] If it be inquired how the *Gentile world* groaned and travailed in pain; let them who explain this of the fabric of the material world, tell us how that groans and travails? They must needs own it to be a borrowed and allusive phrase: but, in the sense above given, the very literal construction may be admitted.

Verse 23. *And not only they, but ourselves also*] Neither the *Gentiles* only, but we *Jews* also, (however we belong to a nation envious of the heathen,) to whom God hath granted the first-fruits of the Spirit; we sigh among ourselves for their sakes, waiting for the adoption; that is, the redemption of our mystical body, whereof the *Gentiles* make a very great part. *Lightfoot's Works*, Vol. II. pages 359 and 707.

The scope and design of St. Paul in these verses may be thus summed up:—The apostle shows that the whole creation is in a suffering state, into which it has been brought by the disobedience of one man, Adam; therefore, it was *made subject to vanity*; pain, sickness, and death;

A. M. cir. 4002.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but

• 2 Cor. 1. 5. Eph. 1. 14. —• 2 Cor. 5. 2, 4. —• Luke 20. 36.

not willingly, for mankind had no part in that transgression, which "brought death into the world, and all our wo;" but God subjected the whole, purposing to afford them a deliverance, and infusing into every heart a hope that a more auspicious era should take place; and it is through the influence of this hope, which every man possesses, that the present ills are so patiently borne, because all are expecting better days. The great Deliverer is the Messiah, and the Gospel days the auspicious era which God intended to bring forward. They who believe in Christ, with a heart unto righteousness, are freed from the bondage of their *sinful corruption*, and brought into the glorious liberty of the sons of God; and they look forward with joyous expectation, waiting for the general resurrection, when their *bodies* also shall be redeemed from corruption, and the *whole man, body and soul*, be adopted into the *family of heaven* ABOVE; as their *souls* had been previously adopted into the *family of faith* BELOW. And although it may be said that the redemption provided by the Gospel, cannot be an object of hope to those who have never heard of it; yet, as every man has hope, and this hope is inspired by God for this very purpose, that it may be the means of supporting them in the ills of life; and God, in inspiring it, had respect to the glorious state of Christianity; therefore, it is this state, in effect, that the whole creation are longing for. So Jesus Christ is said, by the prophet Haggai, ii. 7, to be the *Desire of all nations*; and yet not one of the nations of the earth had at that time heard of him. And thus, as Dr. Whitby has very properly remarked, "desire and expectation are ascribed to creatures, in reference to things they want, and which tend to their advantage; notwithstanding they explicitly know nothing of them."

Verse 24. *For we are saved by hope*] We are supported, and are comfortable in the expectation we have of receiving, from the hand of our God, all the good we need, in the troubles and adversities of this life; and in having our bodies raised from corruption and death, at the general resurrection.

Hope that is seen is not hope] As hope signifies the expectation of future good; so, it necessarily supposes that the object of it is not seen; i. e. not enjoyed; for to see, in scripture language, sometimes signifies to enjoy, as in Job vii. 7, *Mine eyes shall no more see* (margin, ενjoy) good. Job ix. 25, *My days see away, and see no good*; i. e. enjoy no prosperity. Psal. i. 23, *I will show the salvation of God: I will give that man to enjoy* my salvation who walks uprightly. Matt. v. 8, *Blessed are the pure in heart, for they shall see God*: that is, they shall

hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth

A. M. cir. 4002.
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A. U. C. cir. 811.

• Luke 21. 26. Eph. 4. 30. —• 2 Cor. 5. 7. Heba 11. 1.

enjoy his favour and blessing. See also, John iii. 36. Heb. xii. 14. and 1 John iii. 2. *The hope that is seen*, that is enjoyed, is no longer hope; it is fruition: and a man cannot hope for that which he has in his possession.

Verse 25. *But if we hope for that we see not*] If we have a well-grounded expectation of our resurrection, and final glorification, knowing that such things are necessarily future, and must, for a certain time, be delayed; then do we patiently wait for them, continue patiently to endure the common ills of life, and whatever tribulations we may be exposed to in consequence of our Christian profession; for we know, FAITHFUL is he who has promised. Hope is a sort of universal blessing; and one of the greatest which God has granted to man. To mankind in general, life would be intolerable without it; and it is as necessary as faith is, even to the followers of God.

The ancients have a very instructive and elegant fable concerning it. "Prometheus, having made a human body, went up to heaven, and stole some celestial fire to animate it. Jupiter, incensed at the theft, sent down Pandora, with a box full of diseases and plagues of every kind, as an ensnaring present to Prometheus; but he refused to accept it. Epimetheus took and opened it; and instantly all those diseases, &c. by which mankind have been made miserable, flew out and spread themselves over the whole earth; and only HOPE remained at the bottom of the box." This fable explains itself, as to its main design. Men find life, with its various and unavoidable ills, only supportable by the hope they have of not only getting safely through them, but of enjoying a state of blessedness in the end. Hope is still at the bottom; and therefore man is encouraged to bear up in all the pressures of life. Take away hope, and then black despair, and indescribable wretchedness, would be the instant result. Hope stands justly among the highest mercies of God.

Verse 26. *The Spirit also helpeth our infirmities*] The same Spirit, το πνευμα, mentioned before, as bearing witness with ours that we are the children of God; and consequently it is not a disposition or frame of mind, for the disposition of our mind surely cannot help the infirmities of our minds.

The word συνεπιβοηθουσα is very inadequately expressed by helpeth. It is compounded of εν, together, αντι, against, and λαβομεθα, to support, or help; and signifies such assistance as is afforded by any two persons to each other, who mutually bear the same load; or carry it between them. He who prays, receives help from the Spirit of God; but he who prays not, receives no such help. Whatever our strength

All things work together for ROMANS. *good to them that love God.*

A. M. cir. 4062. our infirmities: for ^a we
 A. D. cir. 58. know not what we should
 An. Olymp. pray for as we ought: but
 cir. CCLX. 2. the Spirit itself maketh
 A. U. C. cir. 811. intercession for us with groanings
 which cannot be uttered.

27 And ^c he that searcheth the hearts

^a Matt. 20. 22. James 4. 3.—^b Zech. 12. 10. Eph. 6. 18.
^c 1 Chron. 28. 9. Psa. 7. 9. Prov. 17. 8.

may be, we must put it forth, even while most implicitly depending on the strength of God himself.

For we know not what we should pray for as we ought] And should therefore be liable to endless mistakes in our prayers, if suitable desires were not excited by the Holy Spirit; and power received to bring these desires, by prayer, before the throne of grace.

But the Spirit itself] *Αὐτὸς τοῦ πνεύματος, the same Spirit*, viz. the Spirit that witnesses of our adoption and sonship, ver. 15, 16. *makes intercession for us*. Surely if the apostle had designed to teach us, that he meant our *own sense* and *understanding* by the Spirit, he never could have spoken in a manner in which plain common sense was never likely to comprehend his meaning. Besides, how can it be said that our *own spirit*, our *filial disposition*, bears witness with our *own spirit*; that our own spirit helps the infirmities of our own spirit; that our own spirit teaches our own spirit that of which it is ignorant; and that our own spirit maketh intercession for our own spirit, with groanings unutterable? This would have been both incongruous and absurd. We must therefore understand these places of that help and influence which the followers of God receive from the Holy Ghost; and, consequently, of the fulfilment of the various promises relative to this point which our Lord made to his disciples, particularly in John xiv. 16, 17, and 26. xv. 26, 27. xvi. 7. and particularly ver. 13, and 14. *Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you.*

Verse 27. *He maketh intercession for the saints*] The word *παρακαλεῖται*, signifies to apply oneself to a person in behalf of another: to *intercede*, or *negotiate for*. Our Lord makes intercession for us, by *negotiating* and *managing*, as our Friend and Agent, all the affairs pertaining to our salvation. And the Spirit of God makes intercession for the saints; not by supplication to God on their behalf, but by *directing* and *qualifying* their supplications in a proper manner, by his agency and influence upon their hearts; which, according to the Gospel scheme, is the peculiar work and office of the Holy Spirit. See Taylor.

According to the will of God.] *Κατὰ Θεοῦ* according to the mind, intention, or design of God. And thus the prayers which we offer up, and the desires which subsist in the unutterable groanings, are all such as are pleasing in the sight of God. So that God, whose is the Spirit,

knoweth what is the mind of the Spirit: ^d because he maketh intercession for the saints, ^e according to the will of God.

A. M. cir. 4062.
 A. D. cir. 58.
 An. Olymp. cir. CCLX. 2.
 A. U. C. cir. 811.

28 And we know that all things work together for good to them that love

Jer. 11. 26. & 17. 10. & 20. 12. Acts 1. 24. 1 Thess. 2. 4.
 Rev. 2. 23.—^d Or, *that*.—^e 1 John 5. 14.

and who is acquainted with the mind of the Spirit, knows what he means when he leads the saints to express themselves in words, desires, groans, sighs, or tears: in each God reads the language of the Holy Ghost; and prepares the answer according to the request.

From all this we learn, that a *fluency in prayer* is not essential to *praying*; a man may pray most powerfully in the estimation of God, who is not able to utter even one word. The unutterable groan is big with meaning, and God understands it, because it contains the language of his own Spirit. Some desires are too mighty to be expressed; there is no language expressive enough to give them proper form and distinct vocal sound. Such desires show that they came from God: and as they came from him, so they express what God is disposed to do; and what he has purposed to do. This is a matter of great encouragement to all those who are agonizing to enter in at the strait gate.

Verse 28. *And we know that all things work together for good to them that love God*] To understand this verse aright, let us observe—1. That the persons in whose behalf all things work for good, are they *who love God*; and, consequently, who live in the *spirit of obedience*.—2. It is not said that all things *shall* work for good: but that *συγγιγναι, they work now* in the behalf of him who *loveth now, αγαπαει*; for both verbs are in the *present* tense.—3. All these things *work together*; while they are working, God's providence is working, his Spirit is working, and *they are working together with him*. And whatever troubles, or afflictions, or persecutions may arise, God presses them into their service; and they make a part of the general working, and are caused to contribute to the general good of this person *who now loves God*, and who is working by faith and love under the influence and operation of the Holy Ghost. They who say sin works for good to them that love God, speak blasphemous nonsense. A man who *now loves God*, is not *now sinning* against God; and the promise belongs only to the *present* time: and as love is the true incentive to obedience, the man who is entitled to the promise, can never, while thus entitled, (loving God,) be found in the commission of sin. But though this be a good general sense for those words, yet the *all things* mentioned here by the apostle seem more particularly to mean those things mentioned in the 28th, 29th, and 30th verses.

To them who are the called according to his purpose.] Dr. Taylor translates *τοῖς κλητοῖς*, the *invited*; and observes, that it is a metaphor taken from *inviting* guests, or making them welcome

The steps taken by the wisdom of CHAP. VIII. God to bring men to glory.

A. M. cir. 4022.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

God: to them ^a who are the called according to his purpose.

29 For whom ^b he did foreknow, ^c he also did predestinate

^a Ch. 9. 11, 23, 24. ² Tim. 1. 9. — ^b See Exod. 33. 12, 17. Psa. 1. 6. Jer. 1. 5. Matt. 7. 23. ch. 11. 2. ² Tim. 2. 19. 1 Pet. 1. 2.

to a feast. As if he had said, Certainly all things work together for their good; for this reason, because they are called, invited, or made welcome to the blessings of the covenant, (which is ratified in eating of the covenant sacrifice,) according to God's original purpose first declared to Abraham, Gen. xvii. 4. *Thou shalt be a father of many nations—and all the nations of the earth shall be blessed in him,* xviii. 18. Thus this clause is to be understood; and thus it is an argument to prove, that all things, how afflictive soever, shall work for our good, while we continue to love God. Our being called or invited, according to God's purpose, proves that all things work for our good, on the supposition that we love God, and not otherwise. For our loving God, or making a due improvement of our calling, is evidently inserted by the apostle to make good his argument. He does not pretend to prove that all things shall concur to the everlasting happiness of all that are called; but only to those of the called, who love God. Our calling, thus qualified, is the ground of his argument, which he prosecutes and completes in the two next verses. Our calling he takes for granted, as a thing evident and unquestionable among all Christians. But you will say, how is it evident and unquestionable that we are called? I answer, from our being in the visible church, and professing the faith of the Gospel. For always, in the apostolic writings, all that are in the visible church, and profess the faith of the Gospel, are numbered among the called or invited: i. e. among the persons who are invited to feast on the covenant sacrifice: and who, thus, in reference to themselves, confirm and ratify the covenant. As for what is termed effectual calling, as distinguished from the general invitations of the Gospel, it is a distinction which divines have invented without any warrant from the Sacred Writings. Our calling, therefore, is considered by the apostle in the nature of a self-evident proposition, which nobody doubts or denies; or which, indeed, no Christian ought to doubt, or can call in question. Taylor's Notes.

Verse 29, *For whom he did foreknow, &c.*] "In this, and the following verse, the apostle shows how our calling is an argument that all things work together to advance our eternal happiness; by showing the several steps which the wisdom and goodness of God have settled, in order to complete our salvation. In order to this, he first gives us, in this verse, the foundation and finishing; or the beginning and end of the scheme of our redemption: *For whom God did foreknow, he also did predestinate to be conformed to the image of his Son.* To foreknow, here signifies to design before, or at the first

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^d to be conformed to the image of his Son, ^e that he might be the first-born among many brethren.

30 Moreover whom he did predestinate

^e Eph. 1. 5, 11. — ^d John 17. 22. ² Cor. 3. 18. Phil. 3. 21. ¹ John 3. 2. — ^c Col. 1. 15, 18. Hebr. 1. 6. Rev. 1. 5.

forming of the scheme: to bestow the favour and privilege of being God's people upon any set of men, as Rom. xi. 2. This is the foundation, or first step of our salvation; namely, the purpose and grace of God, which was given us in Christ Jesus, before the world began, 2 Tim. i. 9. Then he knew, or favoured us, for in this sense the word to know is taken in a great variety of places, both in the Old and New Testaments. And as he knew the Gentiles then, when the scheme was laid, and before any part of it was executed; consequently, in reference to the execution of this scheme, he foreknew us, that is, he allowed, granted, and purposed, that we should be thus favoured. This is the first step of our salvation; and the end or finishing of it, is our conformity to the Son of God in eternal glory, ver. 17. which includes and supposes our moral conformity to him. When God knew us, at the forming of the Gospel scheme, or when he intended to bestow on us the privilege of being his people; he then destined, or designed us to be conformed to the image of his Son: and as he destined or determined us then to this very high honour and happiness; he predestinated, foreordained, or predetermined us to it. Thus we are to understand the foundation and finishing of the scheme of our salvation. The foundation is the foreknowledge, or gracious purpose of God; according to which ample provision is made for the salvation of the Gentiles. The finishing is our being joint heirs with Christ. Now our calling, or invitation, (see on ver. 28.) stands in connexion with both these—1. It stands in connexion with God's foreknowledge; and so it is a true and valid calling: for we are called, invited, or chosen, according to the foreknowledge of God the Father, who may bestow his blessings upon any people, as may seem good in his sight, 1 Pet. i. 2. Consequently, we have a good title to the blessings of the Gospel, to which we are called or invited. And this was to be proved, that the Jews, to whom the apostle particularly wrote, might see that the Gentiles, being now called into the church of God, was not an accidental thing, but a matter which God had determined when he conceived the Gospel scheme. Thus our calling is connected with God's foreknowledge.—2. It stands also in connexion with our being conformed to the image of his Son; for we are invited by the Gospel to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 14. And, therefore, supposing what the apostle supposes, that we love God, it is certain, from our being called, that we shall be glorified with the sons of God: and so our calling proves the point, that all things should work together for our good, in our present state;

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A. M. cir. 4062.
A. D. cir. 58.
An. Olymp. 2.
cir. CCIX. 2.
A. U. C. cir. 811.

tinate, them he also ^a called: and whom he called, them he also ^b justified: and whom he justified, them he also ^c glorified.

^a Ch. 1. 6. & 9. 24. Eph. 4. 4. Hebr. 9. 15. 1 Pet. 2. 9. ^b 1 Cor. 6. 11.

because it proves that we are intended for eternal glory, as he shows in the next verse. For we must understand his *foreknowing*, *predestinating*, *calling*, and *justifying*, in relation to his *glorifying*; and that none are finally *glorified*, but those, who, according to his *purpose*, have been *invited*, brought into his church; and are *conformed to the image of his Son*.⁷ See Taylor.

[The first-born among many brethren.] That he might be the Chief, or Head, of all the redeemed; for *his human nature* is the first-fruits of the resurrection from the dead; and He is the first human being, that, after having passed through death, was raised to eternal glory.

Verse 30. *Whom he did predestinate, &c.*] The *Gentiles*, whom He determined to call into his church with the Jewish people: *He called*, He invited by the preaching of the Gospel, to believe on his Son Jesus Christ. It is worthy of note, that all that is spoken here, refers to what *had already taken place*; for the *calling*, *justifying*, and *glorifying*, are here represented as *having already taken place*, as well as the *foreknowing*, and the *predestinating*: this should be carefully noticed. It is, therefore, reasonable to suppose, that the apostle principally refers to what God had *already done* among the Jews and Gentiles; though he may also speak of the things that *were not*, as though they *were*.

He also justified] Pardoned the sins of all those who, with hearty repentance, and true faith, turned unto him.

He also glorified] He has *honoured* and *dignified* the *Gentiles* with the highest privileges; and he *has* already taken many of them to the kingdom of glory; and many more are on their way thither; and all who *love him*, and continue faithful unto death, shall inherit that glory eternally. Hence it is added, *them he also glorified*; for all the honours which he confers on them have respect to, and are intended to promote, their endless felicity: and though the terms are here used in a more general sense, yet if we take them more restrictedly, we must consider that, in the work of justification, *sanctification* is implied; justification being the foundation, and beginning of that work. From all this we learn, that none will be *glorified* who have not been *sanctified* and *justified*: that the *justified* are those who have been *called* or *invited* by the Gospel of Christ. That those who have had this *calling*, are they to whom God *determined* to grant this privilege: they did not choose this salvation first; but God sent it to them, when they *knew him not*: and therefore the salvation of the *Gentile world*, as well as that of the Jews, comes through the gratuitous mercy of God himself; and was the result of infinite designs;

31 What shall we then say to these things? ^d If God be for us, who can be against us?

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp. 2.
cir. CCIX. 2.
A. U. C. cir. 811.

32 ^e He that spared not his own Son,

^e John 17. 22. Eph. 2. 6.—^d Numb. 14. 9. Psa. 118. 6. ^e ch. 5. 6, 10.

and stands on the same ground as the calling, &c. of the Jewish people. The word *δοξα*, which we render *glory*, and *δοξασω*, to *glorify*, both mean to *render illustrious, eminent, &c.* &c. in various parts of the New Testament; and in this sense the verb is used, John xi. 4. xii. 23, 28. xiii. 31, 32. xiv. 13. xv. 8. xxi. 19. Acts iii. 13. and in Rom. xi. 13. in none of which places *eternal beatification* can be intended. Here it seems to mean, that those whom God had called into a state of justification, he had rendered *illustrious* by innumerable gifts, graces, and privileges; in the same manner as he had done to the Israelites of old. This is the sense in which the passage should be understood.

The whole of the preceding discourse will show that every thing here is *conditional*, as far as it relates to the ultimate salvation of any person professing the Gospel of Christ; for the promises are made to *character*, and not to *persons*, as some have most injudiciously affirmed. The apostle insists upon a *character* all along from the beginning of the chapter: ver. 1. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* Verse 13, *If ye live after the flesh ye shall die, &c.* The absolute necessity of *holiness* to salvation, is the very subject of his discourse; this necessity he positively affirms, and establishes by the most solid arguments. At the very entrance of his argument here, he takes care to settle the connexion between *our calling* and our love and obedience to God, on purpose to prevent that mistake into which so many have fallen, through their great inattention to the *scope* of his reasoning. Ver. 28. *All things work together for good*—To whom? To *them that love God*: to them that are called according to his purpose. To them that love God, because they are called according to his purpose; for those only who love God, can reap any benefit by this *predestination*, vocation, or any other instance of God's favour. See the *observations* at the end of this chapter.

Verse 31. *What shall we then say to these things?* What conclusion should we draw from the above premises? From all that was already laid down in the preceding chapters, but especially in the preceding verses, from ver. 28—30. inclusive. As if he had said—What comfort may we derive from these doctrines? God has called us all to *holiness*; and to *love him*, which is the principle of holiness. We are persecuted and despised, it is true, and we may be more so; but, as God has called us to love him, and *all things work together for good to them that love him*: and as his covenant with Abraham, while he was in his *Gentile* state, shows his gracious purpose towards us *Gentiles*, whom he has foreknown, who have been objects of his *gracious*

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

but ^a delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? ^b It is God that justifieth.

A. C. E. 4. 25. — Isai. 60. 2, 9. Rev. 12. 10, 11. — Job 34. 22. — Mark 16. 19. Col. 3. 1.

foreknowledge, as well as the *Jews*: and who have now the fullest proof that we were so, by his sending us the *Gospel*; and showing us in it, that if the Israelites were to be a *holy priesthood, a royal nation*, we are no less favoured, as he has *predestinated*, from the beginning determined, that we should be conformed to the image of his Son, who is to be the *first-born among many brethren*: the *Head and Chief* of all converted *Jews and Gentiles*: and, in order to our final salvation, has called, invited us to believe on the Lord Jesus Christ; has justified those who do believe, and has glorified, highly honoured, and adorned them with innumerable gifts and graces; and if they continue to possess that faith which worketh by love, will bring them, both *body and soul*, to his eternal glory; their bodies being made like unto his glorious body. Seeing, therefore, all these things are so, what comfort in our tribulations shall we derive from them?—Why this: *If God be for us, who can be against us?* He, who is infinitely wise, has undertaken to direct us: He who is infinitely powerful, has undertaken to protect us: He who is infinitely good, has undertaken to save us. What cunning, strength, or malice, can prevail against his wisdom, power, and goodness? None! Therefore, we are safe who love God: and not only shall sustain no essential damage by the persecutions of ungodly men; but even these things work together for our good.

Verse 32. *He that spared not his own Son*] And can we, his sincere followers, doubt of the safety of our state, or the certainty of his protection? No—for if he loved us, Gentiles and Jews, so intensely, as to deliver up to death his own Son for us all, can he withhold from us any minor blessing? Nay, will he not, on the contrary, freely give us all things? For if he told Abraham, who is the father of the faithful, and representative of us all; and with whom the covenant was made, that because he had not withheld from him, his only son Isaac, but delivered him up to that death which he thought his God had required; in blessing, he would bless him; and in multiplying, he would multiply him; that his seed should possess the gate of his enemies; and that in it all the nations of the earth should be blessed, Gen. xxii. 16—18. Will we not give us all that was spiritually intended by these promises, whose only begotten Son was not sacrificed in a figure, but really; in order to purchase every blessing that the soul of man can need; and that the hand of God can dispense.

Verse 33. This, and the two following verses, contain a string of questions most appropriately introduced, and most powerfully urged; tending

34 ^c Who is he that condemneth? It is Christ that died, yea rather, that is risen again, ^d who is even at the right hand of God, ^e who also maketh intercession for us.

35 Who shall separate us from the

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

Hebr. 1. 3. & 8. 1. & 12. 1. 1 Pet. 3. 22. — Hebr. 7. 25. & 9. 24. 1 John 2. 1.

to show the safety of the state of those who have believed the Gospel of the grace of God. I shall lay these verses down as they are pointed by the best Greek critics:—

“Who shall lay any thing to the charge of God's elect?—God who justifieth? Who is he that condemneth?—Christ who died? Or rather who is risen again? He, who is at the right hand of God? He, who maketh intercession for us? Who shall separate us from the love of Christ?—Tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword?”—In all these questions the apostle intimates that, if neither God nor Christ would bring any charge against them who love him, none else could. And as God justifies, through Christ who died; consequently no charge can lie against these persons, as God alone could produce any; and He, so far from doing this, has justified, freely forgiven them their trespasses.

For the proper meaning and sense of the terms *chosen, elect, called, &c.* see the discourse prefixed to this epistle: and especially sect. vi. p. xix. &c. and sect. vii. p. xxiii. &c.

Verse 34. *Who is even at the right hand of God*] To which he has exalted our human nature, which he took in conjunction with his Divinity; and there, he maketh intercession for us: manages all the concerns of his own kingdom in general; and of every member of his church in particular.

Verse 35. *Who shall separate us from the love of Christ?*] I do think that this question has been generally misunderstood. The apostle is referring to the persecutions and tribulations to which genuine Christians were exposed through their attachment to Christ: and the gracious provision God had made for their support and final salvation. As in this provision, God had shown his infinite love to them in providing Jesus Christ as their sin-offering; and Jesus Christ had shown his love in suffering death upon the cross for them; so here, he speaks of the love of the followers of God, to that Christ who had first loved them. Therefore, the question is not, Who shall separate the love of Christ from us? or prevent Christ from loving us? But who shall separate us from the love of Christ? Who or what shall be able to remove our affection from him? And the questions that immediately follow, show that this is the sense of the passage; for the *tribulation, distress, &c.* which he enumerates, are things by which they might be affected; but by which Christ could not be affected: and, consequently, the question most evidently refers to their love to him who had first loved them: and while it affords a strong presumption of their perseverance; furnishes a most

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.

love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (As it is written, ' For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

37 ^b Nay in all these things we are more than conquerors through him that loved us.

1 Cor. 15. 30, 31. 2 Cor. 4. 11. — 1 Cor. 15. 57. 2 Cor. 2. 14. 1 John 4. 4. & 5. 4, 5.

powerful argument against apostacy. And that this is the meaning, is further evident from the 37th verse, leaving out the 36th, which is a parenthesis, Who shall separate us from the love of Christ? Tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword? Nay: for in all these things we are more than conquerors through him who loved us. His love in us, keeps us in all these things steadily attached to him, so that they cannot separate us from him.

Shall tribulation?] *Θλιψις*, grievous affliction, or distress of any kind: from *θλιβω*, to compress, oppress, straiten, &c. any thing by which a man is rendered miserable.

Or distress?] *Στενοχωρια*, a word of nearly the same import with the former; but more intense in its signification. It signifies straitness, being hemmed in on every side, without the possibility of getting out, or escaping: from *στενος*, strait, or narrow; and *χωρος*, a place.

Or persecution?] *διωξις*, from *διωκω* to pursue, press upon, prosecute: signifies such pursuing as an enemy uses, in order to overtake the object of his malice, that he may destroy him.

Or famine?] *λιπας*, from *λιπω*, to fail; the total want of bread, and all the necessaries of life.

Or nakedness?] *Γυμνοτης*, being absolutely without clothing; forcibly expressed by the deprivation of the word *χλις* *μονα* *εχων*, having one's limbs only, being totally unclothed.

Or peril?] *κινδυνος*, a state of extreme and continued danger, perplexing and distressing, with grievous forebodings and alarms; derived from *κινω* *τας* *συνας*, it excites anguish; because much evil is felt, and much more feared.

Or sword?] *Μαχαιρα*, slaughter; the total destruction of life; and especially beheading, and such like, done by order of the civil magistrate; for the word is used in this epistle, chap. xiii. 14. to signify the authority and power which he has of judiciously terminating life; i. e. of inflicting capital punishment.

Verse 36. As it is written] And these are no more than we may naturally expect from the present constitution of the world; and the positive predictions of the prophet, Psa. xlv. 22. who foresaw that a wicked world would always persecute and oppress the true followers of God.

Verse 37. Nay] As the prophet adds, in the same place, all this is come upon us, yet have we not forgotten thee, nor dealt falsely in thy covenant, verse 17, 18. so all these things may happen unto us; but in all these things we are more

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Rev. 12. 11. — Eph. 1. 21. & 6. 12. Col. 1. 16. & 2. 15. 1 Pet. 3. 22.

than conquerors: WE abide faithful in the new covenant of our God; and HE is faithful who has promised to support and make us more than conquerors; i. e. to give us a complete triumph over sin, and death, and hell; not leaving one enemy unsubdued.

Verse 38. For I am persuaded] After the blessed experience we have had of support, by the grace and Spirit of him that loved us; that neither fear of death, nor hope of life, nor evil angels, nor principalities, nor powers, persecuting us for Christ's sake; nor the things we endure at present, nor the things to come, whatever tribulations we may be called to suffer in future.

Verse 39. Nor height of honour, nor depth of ignominy; nor any other creature, *ουτε τις κτισα* *ουρα*, (nor any other thing whatever,) shall be able to separate us, who love God, from the love of God, which he has vouchsafed to us, in Christ Jesus. See *Whitby*. And for further observations on the subject of the 29th and 30th verses, see at the end of the epistle.

1. The confidence expressed by the apostle, at the end of this chapter, is as rational as it is bold. On the premises laid down by him, in reference to which he has most logically conducted his whole argument, the conclusion at which he arrives, is as natural and forcible as it is legitimate. The permanency of the Christian church in all the tribulations it has endured from Pagans and Papias, is a full proof of the correctness of the apostle's reasoning. The true followers of Christ can never be forsaken by him. And his church, which is founded on the rock, can never be shaken down by the tempests of persecution. And what God does for his church, in general, (the collective body of those who believe in the Lord Jesus, love and obey him,) he does for every individual in that body; no man that trusts in him can be confounded. While the love of God is in his heart, and the work of God in his hand, he may be as fully persuaded as he is of his own being, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other thing whatsoever, shall be able to separate him from the love of God which is in Christ Jesus. The reader, who has any knowledge of what is great, commanding, and sublime in composition, will not hesitate to add here, with Dr. Taylor, "The conclusion of this chapter is the most elegant and sublime

piece of writing I remember ever to have read. It is founded on the grand and solid principles of the Gospel; it breathes the true spirit of Christian magnanimity; raises our minds far above all things created; and shows, in a bright and heavenly view, the greatness of soul, and the strong consolation which the Gospel inspires. God grant, that it may stand clear before our understandings, and be transcribed into all our hearts! They who despise the Gospel, despise all that is great, and happy, and glorious!"

2. The doctrine of the necessity of personal holiness, so clearly and strongly laid down in the former part of this chapter, should be deeply considered by every person professing godliness; and while from the seventh chapter, they learn that they have an infected and morally diseased nature, they should learn from the eighth that, to destroy the work of the devil, was Jesus Christ manifested; and that no soul can be said to be saved by Jesus Christ who is not saved from its sins. What a full proof is it of the fallen state of man, that there should be found persons, professing Christianity, more fervent in their pleadings for the necessary continuance of indwelling sin, than they are for the mind that was in Christ. The seventh chapter, because there are some expressions which, being misunderstood, seem to favour this doctrine, is read and incessantly quoted: the eighth chapter, though given by the same inspiration, yet because it so strongly shows the necessity of being saved from all sin, is seldom read, and scarcely ever quoted!

3. The restoration of the brute creation to a state of happiness, has been thought by several to be the doctrine of verses 19—25. In the notes on those verses I have given reasons against this opinion; and have proved that the Gentiles, and not the irrational part of the creation, are the persons of whom the apostle speaks; nor can any consistent interpretation be given of the place, if it be applied to the brute creation. But although this doctrine is not contained in the above verses, it does not follow that the doctrine itself is not true. Indeed there are several reasons which render the supposition very probable. 1. The brute creation never sinned against God; nor are they capable of it: and, consequently, cannot be justly liable to punishment. 2. But the whole brute creation is in a state of suffering; and partake of the common infirmities and privations of life, as well as mankind: they suffer, but who can say that they suffer justly? 3. As they appear to be necessarily involved in the sufferings of sinful man; and yet neither through their fault, nor their folly; it is natural to suppose that the Judge of all the earth, who ever does right, will find some means, by which these innocent creatures shall be compensated for their sufferings. 4. That they have no compensation here, their afflictions, labours, and death, prove: and if they are to have any compensation, they must have it in another state. 5. God, the Fountain of all goodness, must have originally designed them for that measure of happiness which is suited to the powers with which he had endowed them. But, since the fall of man, they never had that happiness; and, in their present circumstances, never can. 6. As to intelligent beings, God has formed his purposes in reference to their

happiness, on the ground of their rational natures. He has decreed that they shall be happy, if they will, all the means of it being placed within their power; and, if they be ultimately miserable, it is the effect of their own unconstrained choice;—Therefore, his purpose is fulfilled, either in their happiness or misery; because he has purposed that they shall be happy, if they please; and that misery shall be the result of their refusal. 7. But it does not appear that the brute creation are incapable of this choice; and it is evident that they are not placed in their present misery through either their choice or their sin: and if no purpose of God can be ultimately frustrated, these creatures must be restored to that state of happiness for which they have been made; and of which they have been deprived through the transgression of man. 8. To say, that the enjoyments which they have in this life, are a sufficient compensation, is most evidently false; for, had not sin entered into the world, they would have had much greater enjoyments, without pain, excessive labour, and toil, and without death; and all those sufferings which arise from its predisposing causes. Nor does it appear that they have much happiness from eating, drinking, and rest, as they have these only in the proportion in which they are necessary to their existence, as the slaves of men. Therefore, allowing that they have even gratification and enjoyment in life, they have much less than they would have had, had not sin entered into the world; and, consequently, they have been deprived of the greater portion of the happiness designed for them by their bountiful Creator. 9. It is therefore obvious that the gracious purpose of God has not been fulfilled in them: and that, as they have not lost their happiness through their own fault, both the beneficence and justice of God are bound to make them a reparation. 10. Hence it is reasonable to conclude, that as from the present constitution of things, they cannot have the happiness designed for them in this state, they must have it in another.

4. On the subject of the foreknowledge of God, some observations have been made at the conclusion of the notes on the 2d chapter of Acts. On the subject of the preexistence and predestination mentioned here, verses 29 and 30, vast volumes have been written, and the Christian world greatly agitated and perplexed. These doctrines of men have very little place in the texts in question. After a long and serious investigation of this business, I am led to conclude that whether the doctrine of the decrees be true or false, it does not exist in these verses.

No portion of the word of God has been more unhappily misunderstood, than several parts of the Epistle to the Romans; because men have applied to individuals, what belongs to nations; and referred to eternity, transactions which have taken place in time.

We have already seen that one grand aim of the apostle in writing this epistle, was—1. To prove, to both Jews and Gentiles, that they were all under sin, and that neither of them had any claim either on the justice or beneficence of God: yet he, of his own free mercy, had revealed himself to the Jews, and crowned them

with innumerable privileges: and 2. That as he was no respecter of persons, his mercy was as free to the *Gentiles* as to them, being equally their God as he was the God of the Jews; and therefore had, by the Gospel, called them to a state of salvation; and to this display of his mercy, the two verses in question seem particularly to refer; and show us not what God will do for some selected individuals, but what he has already done for nations.

After having shown that the whole Gentile world was groaning and travailling in pain together, waiting for the manifestation of the sons of God; he shows us that it was according to the affectionate purpose, *προβουη*, of God, that the Gentiles should be also called into the glorious liberty of the sons of God; into equal privileges with the Jews. He therefore represents them as objects of God's gracious foreknowledge. That the word *προγνωσκω*, which literally signifies to know, or discern beforehand; and to know, so as to determine, signifies also to approve, or to love before, to be well affected to, is not only evident from *yada*, in Hebrew, but also from the simple verb *γινωσκω*, in Greek, by which it is translated; and to which the compound verb repeatedly answers, without any extension of meaning by means of the preposition, as its use among the best Greek writers proves: and it is evident that the apostle uses the word in the sense of loving, being graciously affected to, in chap. xi. 2. *I say, then, hath God cast away his people, which he foreknew, or προγνω; to whom he has been so long graciously affected? By no means.* As, therefore, he had been so long graciously affected towards the Jews, so has he towards the Gentiles. His call of Abraham, and the promises made to him, are the proofs of it. The Jews, thus foreknown, were called into a glorious state of salvation, and endowed with privileges the most extraordinary ever bestowed on any people; as their whole history testifies. But is God the God of the Jews only? Is he not also the God of the Gentiles? Yes, of the Gentiles also, chap. iii. 29. and to prove this, is the main subject of the ninth chapter. Now, as he is the God of the Gentiles, he foreknew, had from the beginning a gracious purpose to them as well as to the Jews: and being thus graciously disposed towards them, he determined, *προσποιη*, from *προ*, before, and *ποιω*, to bound, define, &c. he defined, circumscribed, and determined the boundaries of this important business, from the beginning, that they also should be taken into his church, and conformed to the image of his Son; and as Jesus Christ was to be their pattern, it must be by his Gospel that they should be brought into the church, and, consequently, that bringing in, could not take place before the revelation of Christ. Having, therefore, thus foreknown, and thus predestinated them also, he called them also by the Gospel: he justified them also, on their believing; and he glorified them also, dignified them also with the same privileges, blessings, honours, and divine gifts: so that they were now, what the Jews had been before, the peculiar people of God. The apostle, therefore, speaks here not of what they should

be, or of what they might be, but of what they then were: the called, the justified, the highly honoured of God.—See the Note on ver. 30.

It is strange that so obvious a meaning of the passage should not have been noticed; but the word *δοξαζω*, which we render to glorify, and by which we understand eternal beatification, which it is very seldom used to express, being taken in this sense, in the passage in question, fixed the meaning of the preceding terms; and thus the whole passage was applied to things eternal, which had reference only to things in time. This seems to me to be the true key of the passage; and the whole scope of the epistle, and especially of the context, shows, that this is the sense in which it should be understood. The passages understood in this way, illustrate the infinite mercy and wisdom of God; they show that whatever appearances his providential dealings may assume of partiality towards any particular people, yet he is equally the Father of the spirits of all flesh; hateth nothing that he hath made; is loving to all: that his tender mercies are over all his works; and that he is not willing that any should perish, but that all should come unto the knowledge of the truth, and be saved. Hence, whatever he did for the Jews, he purposed to do for the Gentiles: if he foreknew, predestinated, called, justified, and glorified the former; he also foreknew, predestinated, called, justified, and glorified the latter; having brought them into the same state of salvation, with a vast extension of blessings and higher degrees of honour. As the Jews forfeited their privileges, and now, instead of being glorified, instead of being highly honoured, and rendered illustrious, they are degraded, brought down, and rendered contemptible: because they have not made a proper use of their election, they are now reprobated: so a similar reverse awaits the Gentiles if they sin after the similitude of their transgression; and it is against this that the apostle so solemnly warns them, chap. xi. 17—22. *Because of unbelief, they (the Jews) were broken off—thou (the Gentiles) standest by faith.—If God spared not the natural branches, take heed lest he also spare not thee. Behold the goodness and severity of God! on them which fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise, thou also shall be cut off.*

5. This is also a lesson of solemn instruction to Christians in general: God has called them into a glorious state of salvation; and has furnished them with every requisite help to enable them to work out that salvation with fear and trembling. As it is an awful thing to receive the grace of God in vain, (whether that grace imply the common benefits of the Gospel, or those especial blessings received by believing souls;) so every person professing godliness, should be jealous over himself, lest he should trifle with matters of eternal moment; for, should he even neglect so great a salvation, his escape would be impossible; Heb. ii. 3. and if so, to what severe punishment must they be exposed, who despise and reject it?

CHAPTER IX.

Paul expresses his great sorrow for the unbelief and obstinacy of the Jews, 1—3. Whose high privileges he enumerates, 4, 5. Points out the manner in which God has chosen to communicate the knowledge of his name, to both Jews and Gentiles; and how he deals, whether in judgment or mercy, with individuals; and produces the cases of Abraham, Isaac, Jacob, Esau, and Pharaoh, 6—17. God shows mercy and judgment as he thinks proper, and none has a right to find fault with his proceedings, 18—20. He has the same power over the human race as the potter has over the clay, 21—23. The prophets predicted the calling of the Gentiles, and the rejection of the Jews, 24—29. The Gentiles have attained to the knowledge of God's method of saving sinners; while the Jews have not attained this knowledge, 30, 31. The reason why the Jews have not attained the salvation provided for them in the Gospel, 32, 33.

A. M. cir. 4062. §
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

I ^aSAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 ^bThat I have great heaviness and continual sorrow in my heart.
3 For ^cI could wish that

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

a Ch. 1. 9. 2 Cor. 1. 23. & 11. 31. & 12. 19.

b Ch. 10. 1.—c Exod. 32. 32.

NOTES ON CHAP. IX.

To this and the tenth chapter, Dr. Taylor has prefixed the following judicious summary:—

The apostle having largely proved, in the preceding chapters, that the *grace of God* extends to the *Gentiles*, as well as to the *Jews*; and that the dispensation of God's mercy was absolutely, and in itself, free to all who believe, whether Jews or Gentiles, in opposition to the merit of any works, or of conformity to any law whatever; and that the Gentiles have, by *faith*, a good title to the blessings of God's covenant; to which blessings the Jews cannot have a title any other way. Hitherto the apostle has not considered the Jews as *rejected*, except in an indirect way; but that they had the possibility of continuing in the church, from entering into which they should not attempt to prevent the Gentiles, but allow them to be sharers in the mercies of God:—and hence his language is in sum this: Why may not believing Gentiles be admitted, pardoned, and saved, as well as you?

But in this chapter, and the two following, the apostle considers the reception of the Gentiles into the kingdom and covenant of God, under the notion of *calling* or *invitation*, and of *election* or *choice*: which shows that he views the two parties in a light different to that in which he had before placed them. The *Gentiles* he considers as *invited* into the kingdom of God, and as *chosen* to be his people; and the *Jews*, he considers as *left out* and *rejected*; for, as the main body of them had now rejected the Gospel of Christ, he saw that God was about to unchurch them, overturn their polity, destroy their temple, and disperse them over the face of the earth. Thus, he knew they would be *accused*, or *anathematized* from Christ, and reduced to a level with the heathen nations of the world. And the event has proved that his declarations were dictated by the Spirit of truth.

It is observable that, agreeably to his delicate manner of writing, and his nice and tender treatment of his countrymen, he never mentions their *rejection*, a subject extremely painful to his thoughts, otherwise than in a *wish*,

that he *himself* were *accused* from Christ for them, or to prevent them from being *accused* from Christ; (ix. 3.) till he comes to chap. xi. where he has much to say in their favour, even considered, as at present, *rejected*. But it is very evident that his arguments, in this chapter, rest on the supposition that the main body of the Jewish nation would be cast out of the visible kingdom of God; and it is for this reason, that in this, and the two following chapters, he considers the reception of any people into the kingdom and covenant of God under the relative notion of *inviting* and *choosing*; or of *calling* and *election*. The Jews were *rejected* and *reprobated*: the Gentiles were *chosen* and *called*, or *elect*. As this is most obviously the apostle's meaning, it is strange that any should apply his doctrine to the particular and unconditional reprobation and election of *individuals*.

It is upon this *rejection* of the *Jews*, that the *calling* and *election* of the *Gentiles* rest. If the Jews be not *rejected*, but are still the visible church and kingdom of God; then, the *Gentiles*, according to the most proper inference from the apostle's doctrine, have no right to the blessings of the kingdom. Instead of being *invited* or *called*, they are intruders at the heavenly *feast*; and this, the unbelieving Jews laboured to prove, and thus unhinge the believing Gentiles, by persuading them that they were not duly taken into the church of God; that the Jews were, and ever must continue to be the *only* church and kingdom of God; and that they could not be cast off, so long as God was *faithful to his promise* to Abraham; and that the Gentiles were most miserably deceived, when they supposed they were brought into that kingdom by faith in Christ; whereas, there was no way of entering it, or of being entitled to its privileges, but by *submitting to the law of Moses*. This being the fixed opinion of the *Jews*, and the ground on which they opposed the *Gentiles*, and endeavoured to sap the foundation of their hope of salvation from the Gospel of Christ; it was therefore a matter of the utmost importance to be able to prove, that the *Jews*, by rejecting Christ and his Gospel, were themselves cast out

A. M. cir. 4002. myself were ^a accursed
 A. D. cir. 58. from Christ for my brethren,
 An. Olymp. my kinsmen according
 cir. CCIX. 2. to the flesh :

4 ^b Who are Israelites ;
^c to whom *pertaineth* the
 adoption, and ^d the glory,
 and the ^e covenants, ^f and

^a Or, separated.—Deut. 7. 6.—Exod. 4. 22. Deut. 14. 1. Jer. 31. 9.

^d 1 Sam. 4. 21. 1 Kings 5. 11. Psa. 63. 2. & 78. 61.—Acts 3. 25. Hebr. 8. 8, 9, 10.—^f Or, testaments.

of the church; and this, in a way perfectly consistent with the truth of the promise made to Abraham. He had slightly touched on this subject at the beginning of the third chapter; but it would have broken in too much on the thread of his discourse, to have pursued the argument there, for which reason he appears to have reserved it to this place; where he (1.) Solemnly declares, his tenderest affection for his countrymen, and his real grief of heart, for their infidelity, and consequent rejection, ver. 1—6. (2.) Answers objections against this rejection, ver. 6—23. (3.) Proves the calling of the Gentiles, from their own Scriptures, ver. 24—30. (4.) Gives the true state and reasons of the rejection of the Jews, and the calling of the Gentiles, ver. 30. to ver. 14. of chap. x. (5.) Proves the necessity of the apostolic mission to the Gentiles, in order to their salvation, chap. x. 14. to the end.

And all this was intended, at once, to vindicate the divine dispensations, (to convince the infidel Jew, to satisfy the believing Gentile that his calling or invitation into the church of God was valid; to arm him against the cavils and objections of the unbelieving Jew, and to dispose the Christian Jew to receive and own the believing Gentile as a member of the family and kingdom of God, by a divine right equal to any to which he himself could pretend.

Verse 1. *I say the truth in Christ, I lie not*] This is one of the most solemn oaths any man can possibly take. He appeals to Christ as the Searcher of hearts, that he tells the truth; asserts that his conscience was free from all guile in this matter, and that the Holy Ghost bore him testimony that what he said was true. Hence, we find that the testimony of a man's own conscience, and the testimony of the Holy Ghost, are two distinct things, and, that the apostle had both, at the same time.

As the apostle had still remaining a very awful part of his commission to execute, namely, to declare to the Jews not only that God had chosen the Gentiles, but had rejected them, because they had rejected Christ and his Gospel; it was necessary that he should assure them, that however he had been persecuted by them, because he had embraced the Gospel, yet, it was so far from being a gratification to him that they had now fallen under the displeasure of God, that it was a subject of continual distress to his mind; and that it produced in him great *howness and continual sorrow*.

Verse 3. *For I could wish that myself were accursed from Christ*] This, and the two preceding verses, are thus paraphrased by Dr. Taylor. I am so far from insisting on the doctrine of the rejection of the Jews) out of any ill-will to my countrymen, that I solemnly declare, in the sincerity of my heart, without the

least fiction or dissimulation, and herein I have the testimony of my own conscience, enlightened and directed by the Spirit of God, that I am so far from taking pleasure in the rejection of the Jewish nation, that, contrariwise, it gives me continual pain and uneasiness, insomuch that as Moses formerly, when God proposed to cut them off, and in their stead to make him a great nation, Exod. xxxii. 10. begged that he himself should rather die than that the children of Israel should be destroyed, ver. 32. So, I could even wish that the exclusion from the visible church, which will happen to the Jewish nation, might fall to my own share; if hereby they might be kept in it. And to this I am inclined by natural affection, for the Jews are my dear brethren and kindred.

Very few passages in the New Testament have puzzled critics and commentators more than this. Every person saw the perfect absurdity of understanding it in a literal sense; as no man in his right mind could wish himself eternally damned in order to save another; or to save even the whole world. And the supposition that such an effect could be produced by such a sacrifice was equally absurd and monstrous. Therefore various translations have been made of the place, and different solutions offered. Mr. Wakefield says, I see no method of solving the difficulty in this verse, which has so exercised the learning and ingenuity of commentators, but by the *αχρημα* *ως* of Homer, *I profess myself to be*; and he translates the passage in a parenthesis, thus, (*for I also was once an alien from Christ*) on account of my brethren, &c. But how it does appear that Saul of Tarsus was ever an alien from Christ on account of his kinsmen, is to me perfectly indiscernible. Let us examine the Greek text. *Νυχρημα γαρ αυτος ην αναθημα ως απο του Χριστου υπη τον αδελφον μου*, "For I did wish myself to be an anathema from Christ, (was, by Christ, as some ancient MSS. read,) for my brethren." As *αχρημα* is the first per. sing. of the imperfect tense, some have been led to think that St. Paul is here mentioning what had passed through his own mind, when, filled with the love of God, he learned the rejection of the Jews; and that he only mentions it here as a thing which, in the effusions of his loving zeal, had been felt by him inconsiderately, and without any divine afflatus leading him to it; but that he does not intimate that now, he felt any such unreasonable and preposterous wish. I am afraid this is but ill calculated to solve the difficulty.

The Greek word *αναθημα*, *anathema*, properly signifies any thing devoted to God, so as to be destroyed: it answers to the Hebrew *חרם* *cherem*, by which the Septuagint translate it; and means either a thing or person separated from its former state or condition, and devoted to destruction. In this sense it is used Deut. vii. 25, 26. Josh. vi.

A. M. cir. 4002.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

a the giving of the law, and
b the service of God, and
c the promises.
5 d Whose are the fathers,

and e of whom, as concern-
ing the flesh, Christ came,
f who is over all, God
blessed for ever. Amen.

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• Psa. 147. 19.—Hebr. 9. 1.—Acts 13. 32. ch. 3. 2.
Eph. 2. 12.—Deut. 10. 15. ch. 11. 28.

• Luke 9. 20. ch. 1. 2.—Jer. 23. 6. John 1. 1. Acts 20.
28. Hebr. 1. 8. 1 John 5. 20.

17, 18; vii. 12. This is the key to the whole passage.

It is certain that the word, both among the Hebrews and Greeks, was used to express a person devoted to destruction for the public safety. In *Midrash hanneclam*, in *Sohar Chadash*, fol. 15. Rabbi Chaiyah the elder said, "There is no shepherd found like unto Moses, who was willing to lay down his life for the sheep; for Moses said, Exod. xxxii. 32, 'If thou wilt not pardon their sin, blot me, I pray thee, out of thy book which thou hast written.'" Such anathemas, or persons devoted to destruction for the public good, were common among all ancient nations. See the case of *M. Curtius* and *Decius* among the Romans. When a plague took place, or any public calamity, it was customary to take one of the lowest or most execrable of the people, and devote him to *Dii Mares*, or infernal gods. See proofs in *Schleuser*, and see the observations at the end of the chapter. This one circumstance is sufficient to explain the word in this place. Paul desired to be devoted to destruction, as the Jews then were, in order to redeem his countrymen from this most terrible excision. He was willing to become a sacrifice for the public safety, and to give his life to redeem theirs. And as Christ may be considered as devoting them to destruction, see Matt. xxiv. Paul is willing that in their place Christ should devote him, for *I could wish myself, arabas was ara*, (or, as some excellent MSS. have it, *ara*) *ra Xpistw*; to be devoted BY Christ, to that temporal destruction to which he has adjudged the disobedient Jews, if by doing so I might redeem them. This, and this alone, seems to be the meaning of the apostle's wish.

Verse 4. *Who are Israelites*] Descendants of Jacob, a man so highly favoured of God, and from whom he received his name *Israel*, a prince of God, Gen. xxxii. 28. from which name his descendants were called *Israelites*, and separated unto God for his glory and praise. Their very name of *Israelites* implied their very high dignity; they were a royal nation; princes of the most high God.

The adoption] The Israelites were all taken into the family of God, and were called his sons and first-born, Exod. iv. 22. Deut. xiv. 1. Jer. xxxi. 9. Hos. xi. 1. And this adoption took place when God made the covenant with them at Horeb.

The glory] The manifestation of God among them; principally by the cloud and pillar, and the *Shekinah*, or divine presence, appearing between the cherubim over the mercy-seat. These were peculiar to the Jews; no other nation was ever thus favoured.

The covenants] The covenants made with Abraham, both that which relates to the spiritual seed, and that which was peculiar to his

natural descendants, Gal. iii. 16, 17. which covenants were afterward renewed by Moses, Deut. xxix. 1. Some suppose that the *singular* is here put for the plural, and that by *covenants* we are to understand the *decalogue* which is termed *ברית* *berith*, or *covenant*, Deut. iv. 13. But it is more likely that the apostle alludes to the great covenant made with Abraham, and to its various renewals and extensions at different times afterward; as well as to its twofold design, the grant of the land of Canaan, and the *rest* that remains for the people of God.

The giving of the law] The revelation of God, by God himself; containing a system of moral and political precepts. This was also peculiar to the Jews; for to no other nation had he ever given a revelation of his will.

The service] *Λατρεία*. The particular ordinances, rites, and ceremonies of their religious worship; and especially the sacrificial system, so expressive of the sinfulness of sin, and the holiness of God.

The promises] The land of Canaan, and the blessing of the Messiah and his kingdom; which promises had been made and often repeated to the patriarchs and to the prophets.

Verse 5. *Whose are the fathers*] Abraham, Isaac, Jacob, Joseph, the twelve patriarchs, Moses, Joshua, Samuel, David, &c. &c. without controversy, the greatest and most eminent men that ever flourished under heaven. From these, in an uninterrupted and unpolled line, the Jewish people had descended; and it was no small glory to be able to reckon, in their genealogy, persons of such incomparable merit and excellency.

And of whom, as concerning the flesh, Christ came] These ancestors were the more renowned, as being the progenitors of the human nature of the MESSIAH. Christ, the Messiah, *zara sarasa*, according to the flesh, sprang from them. But this Messiah was more than man, he is God over all: the very Being who gave them being, though he appeared to receive a being from them.

Here the apostle most distinctly points out the twofold nature of our Lord, his eternal Godhead, and his humanity; and all the transpositions of particles, and alterations of points in the universe, will not explain away this doctrine. As this verse contains such an eminent proof of the Deity of Christ, no wonder that the opposers of his Divinity should strive, with their utmost skill and cunning, to destroy its force. And it must be truly painful to a mind that has nothing in view but truth, to see the mean and hypercritical methods used to elude the force of this text. Few have met it in that honest and manly way in which Dr. Taylor, who was a conscientious Arian, has considered the subject. "Christ," says he, "is God over all, as he is

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A. U. C. cir. 811.

6 ^a Not as though the word of God hath taken none effect. For ^b they are not all Israel which are

of Israel:

7 ^c Neither, because they are the seed of Abraham, are they all children: but, in ^d Isaac shall thy seed be called.

* Numb. 23. 19. ch. 3. 3. — John 8. 39. oh. 2. 28, 29. & 4. 12, 16. Gal. 6. 16.

by the Father appointed *Lord, King, and Governor of all*. The Father hath committed all judgment to the Son, John v. 22. has given all things into his hands, Matt. xxviii. 18. He is Lord of all, Acts x. 36. God has given him a name above every name, Phil. ii. 9. Above every name that is named, not only in this world, but also in that which is to come; and has put all things (himself excepted, 1 Cor. xv. 27.) under his feet, and given him to be Head over all things, Eph. i. 21, 22. This is our Lord's supreme Godhead. And that he is *ωκεανος*, blessed for ever, or the object of everlasting blessings, is evident from Rev. v. 12, 13, *Worthy is the Lamb that was slain to receive power—and blessing and honour be unto him that sitteth upon the throne, and unto the Lamb for ever and ever*. Thus it appears, the words may be justly applied to our blessed Lord.⁷

Notes, p. 329. Yes, and when we take other scriptures into the account, where his essential Godhead is particularly expressed, such as Colos. i. 16, 17, *For, by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him do all things consist*; we shall find that he is not God by investiture or office, but properly and essentially such; for, it is impossible to convey in human language, to human apprehension, a more complete and finished display of what is essential to Godhead, indivisible from it, and incommunicable to any created nature, than what is contained in the above verses. And while these words are allowed to make a part of divine revelation, the essential Godhead of Jesus Christ will continue to be a doctrine of that revelation.

I pass by the groundless and endless conjectures about reversing some of the particles, and placing points in different positions, as they have been all invented to get rid of the doctrine of Christ's divinity, which is so obviously acknowledged by the simple text: it is enough to state that there is no omission of these important words in any MS. or Version yet discovered.

Verse 6. *Not as though the word of God hath taken none effect*] A Jew might have objected, as in chap. iii. 3. "Is not God bound by his faithfulness to continue the Jews as his peculiar church and people, notwithstanding the infidelity of the major part of them? If they

8 That is, They which are the children of the flesh, these are not the children of God: but ^e the children of the promise are counted for the seed.

9 For, this is the word of promise, ^f At this time will I come, and Sarah shall have a son.

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* Gal. 4. 23. — Gen. 21. 12. Hebr. 11. 10. — Gal. 4. 29. † Gen. 18. 10, 14.

are brought to a level with the Gentiles, will it not follow that God hath failed in the performance of his promise to Abraham, Gen. xvii. 7, 8, *I will establish my covenant between me and thee, for an everlasting covenant; to be a God unto thee, and thy seed after thee.*" To which it may be answered, this awful dispensation of God towards the Jews is not inconsistent with the veracity of the divine promise; for even the whole body of natural born Jews are not the whole of the Israelites comprehended in the promise. Abraham is the father of many nations; and his seed is not only that which is of the law, but that also which is of the faith of Abraham, chap. iv. 16, 17. The Gentiles were included in the Abrahamic covenant as well as the Jews; and, therefore, have no exclusive right to the blessings of God's kingdom.

Verse 7. *Neither because they are the seed of Abraham, &c.*] Nor can they conclude, because they are the natural descendants of Abraham, that therefore they are all of them, without exception, the children, in whom the promise is to be fulfilled.

But, in Isaac shall thy seed be called.] The promise is not confined to immediate natural descent, but may be accomplished in any part of Abraham's posterity. For Abraham had several sons besides Isaac, Gen. xxv. 1, 2, particularly Ishmael, who was circumcised before Isaac was born; and in whom Abraham was desirous that the promise should be fulfilled, Gen. xvii. 18. and in him God might have fulfilled the promise had he so pleased; and yet he said to Abraham, Gen. xxi. 12. not in Ishmael, but in Isaac shall thy seed be called.

Verse 8. *That is, they which are the children of the flesh*] Whence it appears that not the children who descend from Abraham's loins, nor those who were circumcised as he was, nor even those whom he might expect and desire, are therefore the church and people of God; but those who are made children by the good pleasure and promise of God, as Isaac was, are alone to be accounted for the seed with whom the covenant was established.

Verse 9. *For this is the word of promise, &c.*] That is, this is evidently implied in the promise recorded Gen. xviii. 10, *At this time I will come, saith God, and exert my divine power, and Sarah, though fourscore and ten years old, shall have a son*; which shows that it is the sovereign will and act of God alone which singles out and constitutes the peculiar

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10 And not only *this*; but when ^a Rebecca also had conceived by one, *even* by our father Isaac:

11 (For *the children* being not yet born, neither having done either good or

evil, that the purpose of God, according to election, might stand, not of works, but of ^b him that calleth;)

19 It was said unto her, ^c The ^d elder shall serve the ^e younger.

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^a Gen. 25. 21.—^b ch. 4. 17. & 28.

^c Gen. 25. 28.—^d Or, greater.—^e Or, lesser.

seed that was to inherit the promise made to Abraham.

It should be considered that the apostle in this and the following quotations, does not give us the whole of the text, which he intends should be taken into his argument, but only a *hint* or reference to the passages to which they belong: directing us to recollect or peruse the whole passage, and there view and judge of the argument.

That he is so to be understood, appears from the conclusion he draws, ver. 16. *So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.* In his arguments, ver. 7 and 8, &c. he says not one word of Abraham's *willing* Ishmael to be the seed in whom the promise might be fulfilled; nor of Isaac's *willing* Esau; nor of Moses' *willing* and interceding that the Israelites might be spared: nor of Esau's *running* for venison; but by introducing these particulars into his *conclusion*, he gives us to understand that his quotations are to be taken in connexion with the whole story of which they are a part: and without this the apostle's meaning cannot be apprehended.

The same may be said of his *conclusion*, ver. 18. *whom he will he hardeneth; hardeneth is not in his argument, but it is in the conclusion.* Therefore hardening is understood in the argument, and he evidently refers to the case of Pharaoh. The generality of Jews were well acquainted with the Scripture, and a hint was sufficient to revive the *memory* of a whole passage.—Taylor, p. 330.

Verse 10. *And not only this*] A Jew might object, "Ishmael was rejected, not by the sovereign will of God, but because he was the son of the *handmaid* or *bond-woman*, and therefore unworthy to be the peculiar seed. But observe, this was not the only limitation of the seed of Abraham with regard to inheriting the promise; for, when Rebecca was with child by that one person of Abraham's issue, to whom the promise was made, namely, our father Isaac; she went to inquire of the Lord, Gen. xxv. 22, 23, *And the Lord said unto her, Two nations are in thy womb; and two manner of people shall be separated from thy bowels: and one people shall be stronger than the other people; and the elder shall serve the younger.* That is, the posterity of the *younger*, shall be a nation much more prosperous and happy than the posterity of the *elder*.

Verse 11. *For the children being not yet born*] As the word *children* is not in the text, the word *nations* would be more proper; for it is of *nations* that the apostle speaks, as the following *verses* show, as well as the history to which he refers.

Neither having done any good] To merit the

distinction of being made the peculiar people of God.—*Nor evil*, to deserve to be left out of this covenant, and the distinguishing national blessings which it conferred; *that the purpose of God according to election might stand*, that such distinctions might appear to depend on nothing but God's free choice, *not of works*, or any desert in the *peoples* or *nations* thus chosen; but of the mere purpose of *him who calleth* any people he pleases, to make them the depositories of his especial blessings, and thus to distinguish them from all others.

Verse 12. *The elder shall serve the younger.*] These words, with those of Malachi, *Jacob have I loved, and Esau have I hated*, are cited by the apostle to prove, *according to their typical signification*, that the *purpose of God, according to election*, does, and will stand, *not of works*, but of *him that calleth*; that is, that the *purpose of God*, which is the ground of that election which he makes among men, unto the honour of being Abraham's seed, might appear to remain unchangeable in him; and to be even the *same* which he had declared unto Abraham. That these words are used in a *national*, and not in a *personal* sense, is evident from this, that, taken in the latter sense, they are *not true*, for Jacob never did exercise any power over Esau; nor was Esau ever subject to him. Jacob, on the contrary, was rather subject to Esau, and was sorely afraid of him; and, first by his messengers, and afterward personally, acknowledged his brother to be his *lord*, and himself to be his *servant*, see Gen. xxxii. 4. xxxiii. 8, 13. And hence it appears, that neither Esau, nor Jacob, nor even their posterities, are brought here by the apostle as instances of any *personal* reprobation for eternity. For it is very certain that very many, if not far the *greatest part* of Jacob's posterity, were *wicked*, and rejected by God; and it is not less certain, that some of Esau's posterity were partakers of the faith of their father Abraham.

From these premises, the true sense of the words immediately following, *Jacob have I loved, and Esau have I hated*, Malachi i. 2, 3, fully appears: that is, that what he had already cited from Moses concerning the two nations, styled by the names of their respective heads, Jacob and Esau; was but the same in substance with what was spoken many years after by the prophet Malachi. The unthankful Jews had, in Malachi's time, either in words, or in their hearts, expostulated with God, and demanded of him wherein he had loved them? "I have loved you, saith the Lord; yet ye say, Wherein hast thou loved us?" Mal. i. 2, 3, 4. To this, the Lord answers, "Was not Esau Jacob's brother? Yet I loved Jacob, and hated Esau, and laid

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13 As it is written, "Jacob have I loved, but Esau have I hated."

14 What shall we say

then? ^b Is there unrighteousness with God? God forbid.

15 For he saith to Moses,

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^a Mal. 1. 2, 3. See Deut. 21. 15. Prov. 13. 24. Matt. 10. 37. Luke 14. 26. John 12. 25.

^b Deut. 32. 4. 2 Chron. 19. 7. Job 8. 3. & 34. 10. Ps. 92. 15.

his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the Lord of hosts, They shall build, but I will throw down, and they shall call them The border of wickedness, and The people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.^a

1. It uncontestedly appears from these passages, that the prophet does not speak at all of the person of Jacob or Esau, but of their respective posterities. For it was not Esau in person that said, *We are impoverished*; neither were his mountains nor heritage laid waste. Now, if the prophet speaks neither of the person of the one, nor of the person of the other, but of their posterity only, then it is evident that the apostle speaks of them in the same way.

2. If neither the prophet nor the apostle speaks of the persons of Jacob or Esau, but of their posterity, then it is evident that neither the love of God to Jacob, nor the hatred of God to Esau, were such, according to which the eternal states of men either in happiness or misery, are to be determined; nor is there here any scriptural or rational ground for the decree of unconditional personal election and reprobation which comparatively modern times have endeavoured to build on these scriptures. For, 1. It is here proved, that Esau is not mentioned under any personal consideration, but only as the head of his posterity. 2. The testimony of Scripture amply proves that all Esau's posterity were not, even in this sense, reprobated; nor all Jacob's posterity elected. 3. Neither does that service, or subjugation to Jacob, which the Divine Oracle imposed on Esau, import any such reprobation as some contend for; as the servant may be elected, while the master himself is in a state of reprobation. 4. Were it even granted that servitude did import such a reprobation, yet it is certain that Esau, in person, never did serve Jacob. 5. Nor does the hatred of God against Esau, import any such reprobation of the person of Esau, because it is demonstrable, that it related not to Esau personally, but to his posterity. 6. The scope of the apostle's reasoning is to show that God is the Sovereign of his own ways, has a right to dispense his blessings as he chooses; and to give salvation to mankind, not in the ways of their devising, but in that way that is most suitable to his infinite wisdom and goodness.

Therefore—1. He chose the Jewish people from all others, and revealed himself to them. Thus they were the elect, and all the nations of mankind reprobate. 2. When the fulness of the time came, he revealed himself also to the Gentiles, who gladly received the Gospel; and the

Jews rejecting it, were cast off. Thus the elect became reprobate; and the reprobate, elect. 3. He published to mankind, that the pardon of sin could and should be obtained ONLY by faith in his Son Jesus; and not by any obedience to any law. And the Jews, the descendants of Jacob, who rejected this way of salvation, became precisely like the Edomites, the descendants of Esau; they builded, but God pulled down; their mountains and heritage are now laid waste for the dragons of the wilderness; and they properly may now be called, *The border of wickedness; a people against whom the Lord hath indignation for ever*: they have rejected the Lord that bought them; and so have brought upon themselves swift destruction. 7. That no personal, absolute, eternal reprobation of Esau can have been intended, we learn from this; that he was most amply reconciled to his brother, who had so deeply wronged and offended him, by depriving him of his birthright and his blessing; and his having forgiven his brother his trespasses, was no mean proof that God had forgiven him. See our Lord's words, Matt. vi. 14. Therefore, there can be assigned no competent ground of his damnation, much less of his personal reprobation from all eternity. 8. And were such a personal reprobation intended, is it not shocking to suppose, that the God of endless mercy, in whose sight his pious parents had found favour, should inform them, even before their child was born, that he had absolutely consigned him, by an irrevocable decree, to eternal damnation? A message of such horrid import, coming immediately from the mouth of God, to a tender, weak, and delicate woman, whose hour of travail with two children was just at hand, could not have failed to produce abortion, and destroy her life. But the parents perfectly understood their God, and saw no decree of reprobation in his message; two manner of nations are in thy womb—and the elder shall serve the younger. 9. There is no reason worthy the most wise and gracious God, why he should make known to the world such a thing concerning Esau, who was yet unborn, that he had reprobated him from all eternity. Such a revelation could be of no spiritual advantage, or of edification to mankind, but rather of a malignant influence, as directly occasioning men to judge hardly of their Maker, and to conceive of him as no faithful Creator; as having no care, no love, no bowels of compassion towards the workmanship of his own hands. See Goodwin's Exposition: and see my Notes on Gen. xxvii. Verse 14. *What shall we say then?* To what conclusions shall we come on the facts before us? Shall we suggest that God's bestowing peculiar privileges in this unequal manner, on those who otherwise are in equal circumstances, is inconsistent with justice, and equity? By no

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A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

* I will have mercy on whom I will have mercy, and I will have compassion on whom I will have com-

passion.

16 So then, *it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.*

17 For ^b the Scripture saith unto Pharaoh, ^c Even for this same purpose

^a Exod. 33. 19. — ^b See Gal. 3. 8, 22. — ^c Exod. 9. 16.

means. Whatever God does is *right*, and he may dispense his blessings to *whom*, and on what *terms* he pleases.

Verse 15. *For he saith to Moses, I will have mercy, &c.*] The words of God to Moses, Exod. xxxiii. 19. show, that God has a right to dispense his blessings as he pleases; for, after he had declared that he would spare the Jews of old, and continue them in the relation of his peculiar people, when they had deserved to have been cut off for their idolatry; he said, *I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee; and I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion.* As if he had said, I will make such a display of my perfections as shall convince you that my nature is kind and beneficent: but know that I am a debtor to none of my creatures. My benefits and blessings are merely from my own good will: nor can *any* people, much less a *rebellious* people, challenge them as their due in justice or equity. And, therefore, I now spare the Jews; not because either you, who intercede for them, or they themselves, have any *claim* upon my favour; but, of my own free and sovereign grace, I choose to show them mercy and compassion. I will give my salvation in my own way, and on my own terms. He that believeth on my Son Jesus, shall be saved: and he that believeth not, shall be damned. This is God's ultimate design; this purpose he will never change; and this he has fully declared in the *everlasting Gospel*.

Verse 16. *So then, it is not of him that willeth, &c.*] I conclude, therefore, from these several instances, that the making or continuing any body of men, the peculiar people of God, is righteously determined; not by the *judgment, hopes, or wishes* of men; but by the *will and wisdom* of God alone. For Abraham judged that the blessing ought, and he *willed*, desired, that it might be given to *Ishmael*; and Isaac also *willed*, designed it for his first-born, *Esau*: and Esau *wishing* and hoping that it might be his, *readily went, ran* a hunting for venison, that he might have it regularly conveyed to him: but they were all disappointed: Abraham and Isaac, who *willed*, and Esau who *ran*; for God had originally intended that the blessing of being a great nation, and distinguished people, *should*, of his mere good pleasure, be given to Isaac and Jacob, and be confirmed in their pos-

have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

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

19 Thou wilt say then unto me, Why doth he yet find fault? For ^d who

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^d 2 Chron. 20. 6. Job 9. 12. & 23. 13. Dan. 4. 35.

terity; and to them it was given. And when, by their apostacy, they had forfeited this privilege, it was not *Moses' willing*, nor any prior obligation God was under, but his own sovereign mercy, which *continued* it to them.

Verse 17. *For the Scripture saith unto Pharaoh*] Instead of showing the Israelites mercy, He might justly have suffered them to have gone on in sin, till He should have signalized His wisdom and justice in their destruction; as appears from what God in his word declares concerning his dealings with Pharaoh and the Egyptians, Exod. ix. 15, 16. *For now, saith the Lord, I had stretched forth my hand, (in the plague of boils and blains,) and I had smitten thee and thy people with the pestilence; and thou hadst, (by this plague) been cut off from the earth, (as thy cattle were by the murrain,) but in very deed, for this cause have I raised thee up.* I have restored thee to health, by removing the boils and blains, and by respiting thy deserved destruction to a longer day, that I may, in thy instance, give such a demonstration of my power, in thy final overthrow, that all mankind may learn that I am God, the righteous Judge of all the earth, the Avenger of wickedness. See this translation of the original vindicated in my notes on Exod. ix. 15, 16. And about the *hardening* of Pharaoh, see the notes on those places where the words occur in the same book.

Verse 18. *Therefore hath he mercy on whom he will*] This is the apostle's conclusion from the facts already laid down: that God, according to his own will and wisdom, in perfect righteousness bestows *mercy*; that is to say, his blessings upon one part of mankind, (the Jews of old, and the Gentiles of the present time;) while he suffers another part, (the *Egyptians* of old, and the *Jews* of the present day,) to go on in the abuse of his goodness and forbearance, hardening themselves in sin, till he brings upon them, a most just and exemplary punishment.

Verse 19. *Why doth he yet find fault*] The apostle here introduces the Jew making an objection similar to that in chap. iii. 7. *If the truth of God hath more abounded through my sin unto his glory, that is, if God's faithfulness is glorified by my wickedness, why yet am I also judged as a sinner? Why am I condemned for that which brings so much glory to him? The question here is, if God's glory be so highly promoted and manifested by our obstinacy, and he suffers us to proceed in our hardness and infi-*

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

hath resisted his will?
20 Nay but, O man, who
art thou that repliest
against God? Shall the

thing formed say to him that formed it,
Why hast thou made me thus?

21 Hath not the potter power over
the clay, of the same lump to make

Or, earnestly again; or, disputest with God? Job 33. 13.
Isai. 29. 16. & 45. 9. & 64. 8.

delity, why does he find fault with us? or punish
us for that which is according to his good pleasure.

Verse 20. *Nay but, O man, who art thou?* As
if he had said—weak, ignorant man, darest thou
retort on the infinitely good and righteous God?
Reflect on thyself; and tell me, after thou hast
abused the grace of God, and transgressed his
laws, wilt thou cavil at his dispensations? God
hath made, created, formed, the Jewish nation:
and shall the thing formed, when it hath cor-
rupted itself, pretend to correct the wise and
gracious Author of its being; and say, *Why
hast thou made me thus?* Why hast thou con-
stituted me in this manner? Thou hast done
me wrong in giving me my being under such
and such conditions.

Old John Goodwin's note on this passage is at
least curious: "I scarce, (says he,) know any
passage of the Scripture more frequently abused
than this. When men, in the great questions
of predestination and reprobation, bring forth
any text of Scripture, which they conceive
makes for their notion; though the sense which
they put upon it be ever so uncouth and disso-
nant from the true meaning of the Holy Ghost;
yet if any man contradict, they frequently fall
upon him with *Nay but, O man, who art thou?*
As if St. Paul had left them his heirs and suc-
cessors in the infallibility of his spirit! But,
when men shall call a solid answer to their
groundless conceits, about the meaning of the
Scriptures, a *replying against God*; it savours
more of the Spirit who was seen falling like
lightning from heaven, than of His who saw
him in this his fall."

Verse 21. *Hath not the potter power over the
clay?* The apostle continues his answer to the
Jew—Hath not God shown, by the parable of
the potter, Jerem. xviii. 1, &c. that he may
justly dispose of nations, and of the Jews in par-
ticular; according as he, in his infinite wisdom,
may judge most right and fitting; even as the
potter has a right, out of the same lump of clay,
to make one vessel to a more honourable, and
another to a less honourable use; as his own
judgment and skill may direct; for no potter
will take pains to make a vessel merely that he
may show that he has power to dash it to pieces.
*For the word came to Jeremiah from the Lord,
saying, Arise, go down to the potter's house, and
there I will cause thee to hear my words. Then
I went down to the potter's house, and behold he
wrought a work upon the wheels. And the vessel
that he made of clay, was marred in the hands
of the potter: so he made it again another vessel,
as seemed good to the potter to make it.* It was
not fit for the more honourable place in the

one vessel unto honour,
and another unto dis-
honour?

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

22 *What if God, willing
to show his wrath, and to make his
power known, endured with much
long-suffering the vessels of wrath,
'fitted' to destruction:*

Prov. 16. 4. Jer. 18. 6. Wisd. 15. 7.—42 Tim. 2. 20.
1 Thess. 5. 9.—Or, made up.—1 Pet. 2. 8. Jude 4

mansion; and, therefore, he made it for a less
honourable place; but as necessary for the
master's use there, as it could have been in a
more honourable situation. *Then the word of
the Lord came to me, saying, O house of Israel,
cannot I do with you as this potter? Behold, as
the clay is in the potter's hand, so are ye in my
hand, O house of Israel. At what instant I shall
speak concerning a nation, and concerning a
kingdom, to pluck up, and to pull down, and to
destroy it; if that nation against whom I have
pronounced, turns from their evil, I will repent of
the evil that I thought to do unto them. And at
what instant I shall speak concerning a nation—
to build and to plant it, if it do evil in my sight,
that it obey not my voice, then I will repent of
the good wherewith I said I would benefit them.*
The reference to this parable shows, most
positively, that the apostle is speaking of men
not individually, but nationally; and it is
strange that men should have given his words
any other application, with this scripture before
their eyes.

Verse 22. *What if God, willing to show his
wrath?* The apostle refers here to the case of
Pharaoh, and the Egyptians; and to which he
applies Jeremiah's parable of the potter: and,
from them, to the then state of the Jews. Pha-
raoh and the Egyptians were vessels of wrath,
persons deeply guilty before God; and, by their
obstinate refusal of his grace, and abuse of his
goodness, they had fitted themselves for that
destruction which the wrath, the vindictive justice
of God, inflicted; after he had endured their ob-
stinate rebellion, with much long-suffering:
which is a most absolute proof, that the harden-
ing of their hearts, and their ultimate punish-
ment, were the consequences of their obstinate
refusal of his grace, and abuse of his goodness;
as the history in Exodus sufficiently shows. As
the Jews of the apostle's time had sinned, after
the similitude of the Egyptians, hardening their
hearts and abusing his goodness, after every
display of his long-suffering kindness, being now
fitted for destruction, they were ripe for punish-
ment; and that power, which God was making
known for their salvation, having been so long
and so much abused and provoked, was now
about to show itself in their destruction as a
nation. But, even in this case, there is not a
word of their final damnation; much less that
either they, or any others, were, by a sovereign
decree, reprobated from all eternity; and that
their very sins, the proximate cause of their
punishment, were the necessary effect of that
decree, which had, from all eternity, doomed
them to endless torments. As such a doctrine

A. N. cir. 4002.
A. D. cir. 59.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

23 And that he might make known ^a the riches of his glory on the vessels of mercy, which he had

^b afore prepared unto glory,
24 Even us, whom he hath called, ^c not of the Jews only, but also of the Gentiles ?

25 As he saith also in Osee, ^d I will call them my people, which were not my people; and her beloved, which was not beloved.

^a Ch. 2. 4. Eph. 1. 7. Col. 1. 27. — ^b ch. 8. 28, 29, 30. — ^c ch. 3. 29.

could never come from God, so it never can be found in the words of his apostle.

Verse 23. *And that he might make known*] God endured with much long-suffering the vessels of wrath; 1. To show his wrath, and to make his power known: And also, 2. That he might make known the riches of his glory on the vessels of mercy.

Which he had afore prepared unto glory.] The Jews were fitted for destruction long before; but the fittest time to destroy them was after he had prepared the believing Gentiles unto glory. For, the rod of the Messiah's strength was to be sent out of Zion, Psal. cx. 2. The Jewish nation was to supply the first preachers of the Gospel; and from Jerusalem their sound was to go forth into all the earth. Therefore, the Jewish state, notwithstanding its corruptions, was to be preserved till the Messiah came; and even till the Gospel preached by the apostles had taken deep root in the Gentile world. Another thing which rendered the time, when the Jewish polity was overthrown, the most proper, was this, because then, the immediate occasion of it was the extensiveness of the divine grace. They would not have the Gentiles admitted into the church of God; but contradicted and blasphemed, and rejected the Lord that bought them: thus then, the extensiveness of the divine grace occasioned their infidelity, ver. 33. chap. x. 3. xii. 11, 12, 15, 23, 30. Thus the Jews were diminished, by that abundance of grace which has enriched the Gentiles. And so the grace of God was illustrated; or, so God made known the riches of his glory on the vessels of mercy—the apostles and primitive believers among the Jews, and the Gentile world, which received the Gospel by the preaching of the apostles and their successors.

Verse 24. *Even us, whom he hath called*] All the Jews and Gentiles who have been invited by the preaching of the Gospel to receive justification by faith in our Lord Jesus Christ; and have come to the Gospel feast on this invitation.

Verse 25. *As he saith also in Osee*] It is a cause of not a little confusion, that a uniformity in the orthography of the proper names of the Old and New Testaments has not been preserved. What stranger to our sacred books would suppose that the *Osee* above, meant the prophet *Hosea*? from whom, chap. ii. ver. 23.

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A. U. C. cir. 811.

26 ^e And it shall come to pass, *that* in the place where it was said unto them, *Ye are not my people*; there shall they be called, The children of the living God.

27 Esaias also crieth concerning Israel, ^f Though the number of the children of Israel be as the sand of the sea, ^g a remnant shall be saved:

28 For he will finish ^h the work, and cut it short in righteousness:

^d Hos. 2. 23. 1 Pet. 2. 10. — ^e Hos. 1. 10. — ^f Isai. 10. 23, 23. — ^g ch. 11. 5. — ^h Or, the account.

this quotation is taken; *I will have mercy on her that had not obtained mercy; and I will say to them which were not my people, Thou art my people.* The apostle shows that this calling of the Gentiles was no fortuitous thing, but a firm purpose in the Divine mind, which he had largely revealed to the prophets; and by opposing the calling of the Gentiles, the Jews, in effect, renounced their prophets, and fought against God.

Verse 26. *And it shall come to pass, &c.*] These quotations are taken out of Hosea, chap. i. 10. where (immediately after God had rejected the ten tribes, or kingdom of Israel, chap. i. 9. *then saith God, call his name Lo-ammi; for ye are not my people, and I will not be your God;*) he adds, *yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered: and it shall come to pass, that in the place in which it was said unto them, Ye are not my people; there, it shall be said unto them, Ye are the sons of the living God.* As if he had said, *The decrease of numbers in the church, by God's utterly taking away the ten tribes, ver. 6. shall be well supplied by what shall afterward come to pass by calling the Gentiles into it.* They, the rejected Jews, which had been the people of God, should become a *Lo-ammi, not my people.* On the contrary, they, the Gentiles, who had been a *Lo-ammi, not my people,* should become the children of the living God. Again, chap. ii. 23. *I will sow her* (the Jewish church) *unto me in the earth,* (alluding probably to the dispersion of the Jews over all the Roman empire, which proved a fruitful cause of preparing the Gentiles for the reception of the Gospel,) *and, or moreover, I will have mercy upon her,* the body of the believing Gentiles, *that had not obtained mercy.* See Taylor.

Verse 27. *Esaias also crieth*] The apostle pursues his argument, which had for its object the proof that God, for their infidelity, had rejected the great body of the Jews; and that but a few of them would embrace the Gospel, and be saved from that besom of destruction which was now coming to sweep them and their state away. Dr. Taylor paraphrases this and the following verses thus: And, that but a small remnant of the Jews shall now be taken into the church, is agreeable to former dispensa-

A. M. cir. 4062. ^a because a short work will the Lord make upon the earth.

29 And as Esaias said before, ^b Except the Lord of Sabaoth had left us a seed, ^c we had been as Sodom, and been made like unto Gomorrha.

30 What shall we say then? ^d That the Gentiles, which followed not after righteousness, have attained to righteousness, ^e even the righteousness which is of faith.

31 But Israel, ^f which followed after the law of righteousness, ^g hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For ^h they stumbled at that stumbling stone;

33 As it is written, ⁱ Behold, I lay in Sion, a stumbling stone and rock of offence; and ^k whosoever believeth on him shall not be ^l ashamed.

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.

^a Isai. 28. 22. — ^b Isai. 1. 9. Lam. 3. 22. — ^c Isai. 13. 19. Jer. 50. 40. — ^d ch. 4. 11. & 10. 20. — ^e ch. 1. 17. — ^f ch. 10. 2. & 11. 7. — ^g Gal. 5. 4.

^h Luke 2. 34. 1 Cor. 1. 23. — ⁱ Psa. 118. 22. Isai. 8. 14. & 28. 16. Matt. 21. 42. 1 Pet. 2. 6, 7, 8. — ^k ch. 10. 11. ^l Or, confounded.

tions: for the prophet Isaiah expressly declares concerning the Israelites, chap. x. 22, 23. *Though the number of the children of Israel be as the sand of the sea,* (for the promise to Abraham has been amply fulfilled,) *only a remnant shall be saved; the consumption decreed shall overflow in righteousness. For the Lord God of Hosts shall make a consumption, even determined in the midst of all the land.*

Verse 28. *For he will finish the work, and cut it short, &c.*] These appear to be forensic terms, and refer to the conclusion of a judicial proceeding;—the Lord has tried and found them guilty; and will immediately execute upon them the punishment due to their transgressions.

Verse 29. *And as Esaias said before*] What God designs to do with the Jews at present, because of their obstinacy and rebellion, is similar to what he has done before, to which the same prophet refers, chap. i. 9. *Except the Lord of Hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah:* i. e. had not God, who commands and overrules all the powers in heaven and earth, in mercy preserved a very small remnant, to keep up the name and being of the nation, it had been quite cut off and extinct, as Sodom and Gomorrah were. Thus we learn, that it is no new thing with God to abandon the greatest part of the Jewish nation when corrupt; and to confine his favour and blessing to a righteous believing few.

Instead of *remnant*, *very small*, both the Septuagint and the apostle have *σπυρα*, a seed, intimating that there were left just enow of the righteous, to be a seed for a future harvest of true believers. So, the *godly* were not destroyed from the land; some remained, and the harvest was in the days of the apostles.

Verse 30. *What shall we say then?*] What is the final conclusion to be drawn from all these prophecies, facts, and reasonings? This, that the Gentiles, which followed not after righteousness, &c. This, with the succeeding verses, together with what belongs to the same subject, in the beginning of the following chapter, I have explained at large in the notes on chap. i. 17. to which I must refer the reader; and shall content myself, in this place, with Dr. Taylor's

general paraphrase. We may suppose the apostle to express himself to the following effect: Thus I have vindicated the rejection of the Jews, and the calling of the Gentiles, with regard to the divine veracity and justice. Now let us turn our thoughts to the true reason and state of the affair, considered in itself. And in the first place: What just notion ought we to have of the calling of the Gentiles, and the rejection of the Jews? I answer, the true notion of the calling or inviting of the Gentiles is this; whereas they had no apprehension of being reinstated in the privileges of God's peculiar kingdom, and consequently used no endeavours to obtain that blessing; yet, notwithstanding, they have attained to justification, to the remission of sins, and the privileges of God's people: not on account of their prior worthiness and obedience, but purely by the grace and mercy of God, received by faith on their part. And so by embracing the scheme of life, published by the Gospel, they are adopted into the family and church of God. Thus the Gentiles are called or invited.

Verse 31. *But Israel, which followed after*] But the Jews who have hitherto been the people of God, though they have been industrious in observing a rule by which they supposed they could secure the blessings of God's peculiar kingdom; yet have not come up to the true and only rule, by which those blessings can be secured.

Verse 32. *Wherefore?*] And where lies their mistake? Being ignorant of God's righteousness—of his method of saving sinners by faith in Christ; they went about to establish their own righteousness, their own method of obtaining everlasting salvation. They attend not to the Abrahamic covenant, which stands on the extensive principles of grace and faith; but they turn all their regards to the law of Moses. They imagine that their obedience to that law, gives them a right to the blessings of the Messiah's kingdom. But finding that the Gospel sets our especial interest in God, and the privileges of his church, on a different footing, they are offended, and refuse to come into it.

Verse 33. *As it is written, Behold, I lay in Sion*] Christ, the Messiah, is become a stone of

stumbling to them; and thus what is written in the prophecy of Isaiah, is verified in their case, Isa. viii. 14. xxviii. 16. *Behold, I lay in Sion, i. e. I shall bring in my Messiah; but he shall be a widely different person from him whom the Jews expect; for whereas they expect the Messiah to be a mighty secular prince, and to set up a secular kingdom, he shall appear a man of sorrows and acquainted with griefs; and redeem mankind, not by his sword, or secular power, but by his humiliation, passion, and death.* Therefore they will be offended at him and reject him; and think it would be reproachful to trust in such a person for salvation.

And whosoever believeth on him! But so far shall any be from confusion or disappointment, who believes in Christ; that, on the contrary, every genuine believer shall find salvation: the remission of sins here, and eternal glory hereafter. See the notes on chap. i. 16. and 17. and Dr. Taylor's paraphrase and notes.

1. On the subject of vicarious punishment, or rather the case of one becoming an *anathema*, or sacrifice for the public good, in illustration of chap. ix. 3. I shall make no apology for the following extracts, taken from an author whose learning is vast, and whose piety is unblemished.

“When mankind lost sight of a beneficent Creator, the God of purity, and consecrated altars to the sun, the moon, the stars, to demons, and to hero gods, under the names of Moloch, Ashtaroth, and Baalim; these objects of their worship led them to the most horrid acts of cruelty, and to every species of obscenity; even their sons and their daughters they burnt in the fire to their gods, more especially in seasons of distress. Such was the conduct of the king of Moab; for when he was besieged in his capital, and expected he should fall into the hands of his enemies, he took his eldest son, who should have reigned in his stead, and offered him for a burnt offering on the wall.

With these facts thus related from the Scriptures, all accounts, ancient and modern, exactly correspond. Homer, who it must be recollected, wrote more than nine hundred years before the Christian era, although he describes chiefly the common sacrifice of quadrupeds, yet gives one account of human victims. But, in succeeding generations, when it was conceived that one great and most malignant spirit was the proper object of their fear, or that subordinate provincial gods, equally malignant, *nesciaque humanis precibus mansuere corda*, disposed of all things in our world; men bound their own species to the altar, and in circumstances of national distress presented such as they valued most, either their children or themselves. Herodotus informs us, that when the army of Xerxes came to the Strymon, the Magi offered a sacrifice of white horses to that river. On his arrival at the Scamander, the king ascended the citadel of Priam; and having surveyed it, he ordered a thousand oxen to be sacrificed to the Trojan Minerva. But on other occasions he chose human victims; for we are informed that when, having passed the Strymon, he reached the nine ways, he buried alive nine young men, and as many virgins, natives of the country. In this he followed the example of his wife, for she

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commanded fourteen Persian children, of illustrious birth, to be offered in that manner to the deity who reigns beneath the earth. Thus, in the infancy of Rome, we see Curtius, for the salvation of his country, devoting himself to the infernal gods, when, as it appears, an earthquake had occasioned a deep and extensive chasm in the forum; and the augurs had declared, that the portentous opening would never close till what contributed most to the strength and power of the Romans should be cast into it, but that by such a sacrifice they would obtain immortality for their republic. When all men were at a loss how to understand this oracle, M. Curtius, armed as for battle, presented himself in the forum, and explained it thus:—“What is more valuable to Rome than her courage and her arms?” So saying, he urged forward his impetuous steed, and buried himself in the abyss. His grateful countrymen admired his fortitude, and attributed the increasing splendour of their state to the sacrifice he made. Animated by this example, Decius, in the war between Rome and Latium, having solemnly offered himself as an expiatory sacrifice, rushed single into the thickest ranks of the astonished Latians, that by his death he might appease the anger of the gods, transfer their indignation to the enemy, and secure the victory to Rome. *Conspicuas ab utroque acie aliquanto, augustior humano visu, sicut Cælo missus piaculum omnis deorum iræ, qui pestem ab suis aversam in hostes ferret.*

Here we see distinctly marked the notion of vicarious suffering, and the opinion, that the punishment of guilt may be transferred from the guilty to the innocent. The gods call for sacrifice; the victim bleeds; atonement is made; and the wrath of the infernal powers falls in its full force upon the enemy. Thus while Themistocles at Salamine was offering sacrifice, three captives, the sons of Sandance, and nephews to Xerxes, all distinguished for their beauty, elegantly dressed and decked, as became their birth, with ornaments of gold, being brought on board his galley; the augur Euphrantides observing at that very instant a bright flame ascending from the altar, whilst one was sneezing on the right, which he regarded as a propitious omen, seized the hand of Themistocles, and commanded that they should all be sacrificed to Bacchus, (*αἰνήθη Διονυσῆ*—cruel and relentless Bacchus! Homer has the same expression,) predicting on this condition safety and conquest to the Greeks. Immediately the multitude with united voices called on the god, and led the captive princes to the altar, and compelled Themistocles to sacrifice them.

So when Æneas was to perform the last kind office for his friend Pallas, he sacrificed, (besides numerous oxen, sheep, and swine,) eight captives to the infernal gods. In this he followed the example of Achilles, who had caused twelve Trojans, of high birth, to bleed by the sacerdotal knife, over the ashes of his friend Patroclus.

A hundred feet in length, a hundred wide,
The glowing structure spreads on every side;
High on the top the manly corpse they lay,
And well-fed sheep, and sable oxen slay;

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Achilles covered with their fat the dead,
And the piled victims round the body spread;
Then jars of honey, and of fragrant oil,
Suspend around, low bending o'er the pile.
Four sprightly coursers, with a deadly groan
Pour forth their lives, and on the pyre are
thrown.

Of nine large dogs, domestic at his board,
Fell two, selected to attend their lord;
The last of all, and horrible to tell,
Sad sacrifice! twelve Trojan captives fell.
On these the rage of fire victorious preys,
Involves and joins them in one common blaze.
Smeared with the bloody rites, he stands on high,
And calls the spirit with a cheerful cry,
All hail, Patroclus! let thy vengeful ghost
Hear, and exult on Pluto's dreary coast.

POPE'S *Iliad*, L. xxiii. ver. 203.

How much was it to be lamented, that even civilized nations should forget the intention for which sacrifices were originally instituted! The bad effects, however, would not have been either so extensive or so great, had they not wholly lost the knowledge of Jehovah; and taken, as the object of their fear, that evil and apostate spirit, whose name, with the utmost propriety, is called Apollyon, or the destroyer; and whose worship has been universally diffused, at different periods, among all the nations of the earth.

The practice of shedding human blood, before the altars of their gods, was not peculiar to the *Trojans* and the *Greeks*; the *Romans* followed their example. In the first ages of their republic, they sacrificed children to the goddess *Mania*; in later periods, numerous gladiators bled at the tombs of the Patricians, to appease the manes of the deceased. And it is particularly noticed of Augustus, that after the taking of *Perusia*, he sacrificed, on the ides of March, three hundred senators and knights to the divinity of Julius Cæsar.

The *Carthaginians*, as Diodorus Siculus informs us, bound themselves, by a solemn vow, to Chronus, that they would sacrifice to him children, selected from the offspring of their nobles; but in process of time, they substituted for these the children of their slaves, which practice they continued, till, being defeated by Agathocles, tyrant of Sicily; and, attributing their disgrace to the anger of the god, they offered two hundred children, taken from the most distinguished families in Carthage; beside which, three hundred citizens presented themselves, that, by their voluntary death, they might render the deity propitious to their country. The mode of sacrificing these children was horrid in the extreme; for they were cast into the arms of a brazen statue, and from thence dropped into a furnace, as was practised amongst the first inhabitants of Latium. It was probably in this manner, the Ammonites offered up their children to Moloch. The *Pelasgi*, at one time sacrificed a tenth part of all their children, in obedience to an oracle.

The *Egyptians*, in Heliopolis, sacrificed three men every day to Juno. The *Spartans* and *Arcadians* scourged to death young women; the latter to appease the wrath of Bacchus; the former, to gratify Diana. The Sabian idolaters

in *Persia* offered human victims to Mithras, the *Cretans*, to Jupiter, the *Lacedemonians* and *Lusitanians*, to Mars; the *Lesbians*, to Bacchus; the *Phocians*, to Diana; the *Thessalians*, to Chiron.

The *Gauls*, equally cruel in their worship, sacrificed men, originally, to Eso, and Teutate; but latterly to Mercury, Apollo, Mars, Jupiter, and Minerva. Cæsar informs us, that whenever they thought themselves in danger, whether from sickness, or after any considerable defeat in war, being persuaded that, unless life be given for life, the anger of the gods can never be appeased; they constructed wicker images of enormous bulk, which they filled with men, who were first suffocated with smoke, and then consumed by fire.—For this purpose they preferred criminals; but when a sufficient number of these could not be found, they supplied the deficiency from the community at large.

The *Germans* are said to have differed from the Gauls, in having no Druids, and in being little addicted to the service of the altar. Their only gods were the Sun, Vulcan, and the Moon; yet, among the objects of their worship, was Tuisco, their progenitor, and Woden, the hero of the north. It is true that neither Cæsar nor Tacitus say any thing of their shedding blood in sacrifice; yet the probability is, that, like the Saxons, and other northern nations, they not only offered blood, but took their choicest victims from the human race.

In *Sweden*, the altars of Woden smoked incessantly with blood; this flowed most abundantly at the solemn festivals celebrated every ninth year at Upsal. Then the king, attended by the senate, and by all the great officers about his court, entered the temple, which glittered on all sides with gold, and conducted to the altar nine slaves, or in time of war, nine captives. These met the caresses of the multitude, as being about to avert from them the displeasure of the gods, and then submitted to their fate; but in times of distress, more noble victims bled; and it stands upon record, that when Aune their king was ill, he offered up to Woden his nine sons to obtain the prolongation of his life.

The *Danes* had precisely the same abominable customs. Every ninth year, in the month of January, they sacrificed ninety-nine men, with as many horses, dogs, and cocks: and Hacon, king of Norway, offered his own son, to obtain from Woden the victory over Harold; with whom he was at war.

In *Russia*, the Slavi worshipped a multitude of gods, and erected to them innumerable altars.—Of these deities *Peroun*, that is, the Thunderer, was the supreme; and before his image many of their prisoners bled. Their god of physic, who also presided over the sacred fires, shared with him; and the great rivers, considered as gods, had their portion of human victims, whom they covered with their inexorable waves. But *Suetovid*, the god of war, was the god in whom they most delighted: to him they presented annually, as a burnt-offering, three hundred prisoners, each on his horse; and, when the whole was consumed by fire, the priests and people sat down to eat and drink, till they were drunk. It is worthy of remark, that

the residence of Suetovid was supposed to be in the sun.

To this luminary, the *Peruvians*, before they were restrained by their Incas, sacrificed their children.

Among the sacred books of the Hindoos, the *Ramayuna* demands particular attention, because of its antiquity, the extent of country through which it is revered, and the view which it exhibits of the religion, doctrine, mythology, customs, and manners of their remote progenitors.

In this we have a golden age of short duration, succeeded by a state of universal wickedness and violence, which continued till the Deity, incarnate, slew the oppressors of the human race, and thus restored the reign of piety and virtue.

This poem contains a description of the *Ushwamedha*, or most solemn sacrifice of the white horse, instituted by *Swuymbhoo*, that is, by the Self-existent. At the celebration of this festival, the monarch, as the representative of the whole nation, acknowledged his transgressions; and when the offerings were consumed by the sacrificial fire, he was considered as perfectly absolved from his offences. Then follows a particular account of a human sacrifice, in which the victim, distinguished for filial piety, for resignation to his father's will, and for purity of heart, was bound by the king himself, and delivered to the priest; but, at the very instant when his blood was to have been shed, this illustrious youth was, by miracle, delivered; and the monarch, as the reward of his intended sacrifice, received virtue, prosperity and fame.

It is well known that the Brahmins have, in all ages, had their human victims, and that even in our days, thousands have voluntarily perished under the wheels of their god *Jaghernaut*.

Townsend's Character of Moses, p. 76.

Though in the preceding Notes I have endeavoured to make every point as clear and plain as possible; yet it may be necessary, in order to see the scope of the apostle's design more distinctly, to take a general survey of the whole. No man has written with more judgment on this epistle than *Dr. Taylor*; and from his notes I borrow the principal part of the following observations.

The principal thing that requires to be settled in this chapter is, what kind of *election* and *reprobation* the apostle is arguing about: whether *election*, by the absolute decree and purpose of God, to *eternal life*; and *reprobation*, by a like absolute decree, to *eternal misery*; or only *election* to the present privileges and external advantages of the kingdom of God in this world: and *reprobation*, or rejection, as it signifies the not being favoured with those privileges and advantages. I think it demonstrably clear, that it is the latter election and rejection the apostle is discoursing on, and not the former, as the following considerations appear to me to demonstrate.

I. The subject of the apostle's argument is manifestly such privileges as are enumerated, *verses 4, 5. who are Israelites, to whom pertains the adoption, &c.* From these privileges, he supposes the Jews had fallen, or would fall;

or, that for a long time they would be deprived of the benefit of them. For it is with regard to the loss of those privileges that he was so much concerned for his brethren, his kinsmen according to the flesh, *ver. 2, 3.* And it is with reference to their being stripped of these privileges, that he vindicates the word and righteousness of God, *ver. 24. Not as though the word of God had taken no effect, or failed, &c.* proving that God, according to his purpose of election, was free to confer them upon any branch of Abraham's family. Consequently, those privileges were the singular blessings which, by the purpose of God, according to election, not of works, but of him that calleth, were conferred upon Jacob's posterity. But those privileges were only such as the whole body of the Israelites enjoyed in this world, while they were the church and people of God: and such privileges as they might afterward lose; or of which they might be deprived. Therefore, the election of Jacob's posterity to those privileges was not an absolute election to eternal life.

II. Agreeably to the purpose of God according to election, it was said unto *Rebecca, the elder shall serve the younger*, meaning the posterity of the elder and the younger; for *Gen. xxv. 23. The Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people; and the elder shall serve the younger.* These are the words which signify the purpose of God according to election. Therefore, the election refers to Jacob's posterity, or the whole nation of Israel. But all the nation of Israel were not absolutely elected to eternal life. Therefore, the purpose of God according to election, referred to temporal and not to eternal blessings; and was a privilege of which they might be deprived.

III. Agreeably to the purpose of God according to election, it was said to *Rebecca, the elder shall serve the younger*: but to serve, in Scripture, never meant to be eternally damned in the world to come. Consequently, the opposite blessings bestowed upon the posterity of the younger, could not be eternal salvation; but certain privileges in this life. Therefore, the purpose according to election, refers to those privileges; and the servitude does not imply everlasting perdition.

IV. The election the apostle speaks of, is not of works, *ver. 11.* but of the mere will of God, who calls and invites; and refers to no qualifications in the persons thus elected and called: but in no part of the Sacred Writings is final salvation said to be given to any who are not qualified by holiness to receive and enjoy it. Therefore, election to eternal glory cannot be what the apostle speaks of in this epistle.

V. The election, of which the apostle speaks, took place, first in *Abraham* and his seed, before his seed was born; and then (excluding *Ishmael* and all his posterity,) in *Isaac* and his seed before they were born. And then excluding *Esau* and all his posterity, in *Jacob* and his seed before they were born. But the Scripture no where represents eternal life as bestowed upon any family or race of men in this manner. Therefore, this election mentioned

by the apostle, cannot be an election unto eternal life.

VI. *Vessels of mercy*, ver. 23. are manifestly opposed to *vessels of wrath*, ver. 22. The *vessels of mercy* are the whole body of the Jews and Gentiles, who were called or invited into the kingdom of God, under the Gospel, ver. 24. consequently the *vessels of wrath*, are the whole body of the unbelieving Jews. So in ver. 30, 31. the whole body of believing Gentiles, who, according to God's purpose of election, had attained justification, are opposed to the whole body of the Israelites, who came short of it. But men shall not be received into eternal life, or subjected to eternal damnation, at the last day, in collective bodies; but according as particular persons, in those bodies, have acted well or ill. Therefore, this election is not of these particular bodies unto eternal life, &c.

VII. Whoever carefully peruses the ninth, tenth, and eleventh chapters, will find, that those who have not believed, chap. xi. 31. are the present rejected Jews; or that Israel to whom blindness hath happened in part, ver. 25. the same who fell, and on whom God hath shown severity; ver. 22. the same with the natural branches whom God spared not; ver. 21. who were broken off from the olive-tree; verses 20, 19, and 17. who were cast away; ver. 15. who were diminished and fallen; ver. 12. who had stumbled, ver. 11. who were a disobedient and gainsaying people; chap. x. 21. who being ignorant of God's righteousness, went about to establish their own; ver. 3. because they sought righteousness not by faith, but as it were by the works of the law; chap. ix. 32. and therefore, had not attained to the law of righteousness; ver. 31. the same people spoken of in all these places, are the vessels of wrath fitted for destruction; ver. 22. and the same for whom Paul had great heaviness and continual sorrow of heart; ver. 2, 3. in short, they are the unbelieving nation, or people of Israel; and it is with regard to the reprobation or rejection of this people that he is arguing, and vindicating the truth, justice, and wisdom of God, in this ninth chapter.

Now, if we turn back and review those three chapters, we shall find that the apostle, chap. xi. 1. heartily desired and prayed that those same reprobated and rejected people of Israel might be saved; he affirms that they had not stumbled so as to fall finally and irrecoverably; chap. xi. 11. that they should have again a fulness; ver. 12. that they should be received again into the church; ver. 15. that a holiness still belonged to them; ver. 16. that if they did not still abide in unbelief, they should be grafted into their own olive-tree again; ver. 23, 24. that blindness had happened unto them only for a time, till the fulness of the Gentiles be come in; ver. 25. and then he proves, from Scripture, that all Israel, all those nations at present under blindness, shall be saved; ver. 26, 27. that as touching the (original) election they were still beloved for the fathers' sake, the patriarchs' sake; ver. 28. that in their case, the gifts and calling of God were without repentance; ver. 29. that through our (the believing Gentiles') mercy, they shall at length obtain mercy, ver. 31. All these several things are spoken of that Israel,

or the body of the people concerning whose rejection the apostle argues in the ninth chapter. And, therefore, the rejection which he there argues about, cannot be absolute reprobation to eternal damnation; but to their being, as a nation, stripped of those honours and privileges of God's peculiar church and kingdom in this world, to which, at a certain future period, they shall again be restored.

VIII. Once more: whoever carefully peruses those three chapters will find, that the people who in times past believed not God, but have now obtained mercy through the unbelief of the Jews, chap. xi. 30. are the whole body of the believing Gentiles: the same who were cut out of the olive-tree which is wild by nature; and were grafted, contrary to nature, into the good olive-tree, ver. 24. 17. the same to whom God hath shown goodness, ver. 22. the world that was reconciled, ver. 15. the Gentiles who were enriched by the diminishing of the Jews, ver. 12. to whom salvation came through their fall, ver. 11. the Gentiles who had attained to righteousness, (justification,) chap. ix. 30. who had not been God's people, nor beloved; but now were his people, beloved, and children of the living God, ver. 25, 26. even us whom he hath called, not of the Jews only, but also of the Gentiles, ver. 24, who are the vessels of mercy, on whom God has made known the riches of his glory, ver. 23. the vessels made unto honour, ver. 21. He speaks of the same body of men in all these places: namely, of the believing Gentiles, principally, but not excluding the small remnant of the believing Jews, who were incorporated with them. And it is this body of men, whose calling and election he is proving, in whose case the purpose of God according to election stands good, chap. ix. 11. And, who are the children, of the promise that are counted for the seed, ver. 8. these are the election, or the elect.

Now, concerning this called or elect body of people, or any particular person belonging to this body, the apostle writes thus, chap. xi. 20—22. well, because of unbelief, they (the Jews) were broken off, (reprobated, rejected,) and thou standest (in the church among God's called and elect,) by faith: be not high-minded, but fear. For if God spared not the natural branches (the Jews) take heed lest he also spare not thee, (the Gentiles.) Behold therefore the goodness and severity of God: on them (the Jews) which fell, severity; but towards thee, (believing Gentiles) goodness; if thou continue in his goodness; otherwise thou also shalt be cut off, rejected, reprobated. This proves, that the calling and election, for which the apostle is arguing in the ninth chapter is not absolute election, unto eternal life, but to the present privileges of the church; the honours and advantages of God's peculiar people; which election, through unbelief and misimprovement, may be rendered void, and come to nothing. Notes, p. 330, &c.

From thus carefully considering the apostle's discourse, and taking in his scope and design, and weighing the different expressions he uses, in connexion with the Scripture facts and Scripture phrases employed in describing those facts, we must be fully convinced, that the doctrines of eternal, absolute, unconditional election and

reprobation, have no place here; and that nothing but a pre-established creed, and a total inattention to the apostle's *scope and design*, could ever have induced men to bend these scriptures to the above purpose; and thus to endeavour to establish, as articles of faith, doctrines, which, far from producing *glory to God in the highest, and peace and good will among*

men, have filled the church of God with contention, set every man's sword against his brother, and thus done the work of *Apollyon* in the name of *Christ*. If men will maintain these, and such like, for *Scriptural* doctrines, (doctrines repugnant to the Divine nature,) it is but reasonable to request that it be done in the *spirit* of the Gospel.

CHAPTER X.

The apostle expresses his earnest desire for the salvation of the Jews, 1. Having a zeal for God, but not according to knowledge, they sought salvation by works, and not by faith in Christ, 2—4. The righteousness which is of the law, described, 5. That which is by faith described also, 6—10. He that believes and calls on the name of the Lord shall be saved, 11—13. What is necessary to salvation—believing, hearing, preaching, a divine mission, the Gospel, and obedience to its precepts, 14—16. Faith comes by hearing, 17. The universal spread of the Gospel predicted by the prophets, 18—20. The ingratitude and disobedience of the Israelites, 21.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be

saved.

2 For I bear them record ^a that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of ^b God's

^a Acts 21. 20. & 22. 3. Gal. 1. 14. & 4. 17. See ch. 9. 31.

NOTES ON CHAP. X.

Verse 1. *My heart's desire, &c.*] Though the apostle knew that the Jews were now in a state of rejection, yet he knew also, that they were in this state through their own obstinacy; and that God was still waiting to be gracious; and consequently, that they might still repent and turn to him. Of his concern for their salvation, he had already given ample proof, when he was willing to become a sacrifice for their welfare, see chap. ix. 3.

Verse 2. *They have a zeal of God*] They believe their law to have come immediately from God himself; and are jealous of its glory and excellence: they conscientiously observe its rites and ceremonies; but they do not consider the *object and end* of those rites. They sin more through ignorance than malice; and this pleads in their excuse. By this fine apology for them, the apostle prepares them for the harsher truths which he was about to deliver.

Verse 3. *For—being ignorant of God's righteousness*] Not knowing God's method of saving sinners, which is the only proper and efficient method: *and going about to establish their own righteousness*; seeking to procure their salvation by means of their own contriving: *they have not submitted*; they have not bowed to the determinations of the Most High, relative to his mode of saving mankind, viz. through faith in Jesus Christ, as the only available sacrifice for sin; the end to which the law pointed.

righteousness, and going about to establish their own ^c righteousness, have not submitted themselves unto the righteousness of God.

4 For, ^d Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteous-

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^b Ch. 1. 17. & 9. 30.—^c Phil. 3. 9.—^d Matt. 5. 17. Gal 3. 24.

Verse 4. *For, Christ is the end of the law*] Where the law ends, Christ begins. The law ends with representative sacrifices; Christ begins with the *real offering*. The law is our schoolmaster to lead us to Christ; it cannot save, but it leaves us at His door, where alone salvation is to be found. Christ, as an atoning sacrifice for sin, was the grand *Object* of the whole sacrificial code of Moses; his passion and death were the fulfilment of its great object and design. Separate this sacrificial death of Christ from the law, and the law has no meaning; for it is impossible that the blood of bulls and goats should take away sins: wherefore the Messiah is represented as saying, *Sacrifice and offering thou didst not desire; burnt-offering and sin-offering thou hast not required; then said I, Lo, I come to do thy will; a body hast thou prepared me*, Psal. xl. 6, 7. Heb. x. 4—10. which proves, that God never designed that the sacrifices of the law should be considered *the atonement* for sin; but a type or representative of that atonement; and that *THE* atonement was the sacrifice offered by Christ. Thus he was the *END of the law*, in respect to its *sacrifices*. And as sacrifices were offered merely to procure pardon of sin, righteousness, or justification; Christ is the end of the law for this justification to every one that believeth on him, as dying for their offences, and rising again for their justification, having made peace through the blood of his cross. Therefore, every Jew who rejected Christ, rejected

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

ness which is of the law,
a That the man which
doeth those things shall
live by them.

6 But the righteousness which is of
faith speaketh on this wise, b Say not in
thine heart, Who shall ascend into
heaven? (that is, to bring Christ down
from above :)

7 Or, who shall descend into the
deep? (that is, to bring up Christ
again from the dead.)

a Lev. 18. 5. Neh. 9. 29. Ezek. 20. 11, 13, 21. Gal. 3. 12.
b Deut. 30. 12, 13.

salvation, and that very salvation which the law
witnessed and required; and which could not
be had but through Christ alone.

Verse 5. *For Moses describeth the righteous-
ness which is of the law*] The place to which the
apostle refers, seems to be Levit. xviii. 5. *Ye
shall therefore keep my statutes and my judg-
ments; which if a man do, he shall live in them.*
These words seem to be spoken in answer to an
objection which might be made by a Jew,—
“Did not Moses give us a law, the observance
of which would secure our salvation?” Such a
law Moses undoubtedly gave, and that law pro-
mises life to those who perform its precepts;
but, who can plead for life on this ground, who
rejects that Christ who is the *end of the law*?
No man ever did, nor ever can fulfil that law,
so as to merit salvation by the performance of
it; for, as all have sinned and come short of the
glory of God; they are all under the curse of
the law, which says, *Cursed is every one who
continueth not in all the things that are written
in the book of the law to do them*, Deut. xxvii.
26. Gal. iii. 10. therefore by the deeds of this
law none can be justified; because all are in a
state of condemnation for transgressions already
committed against it. If, therefore, there was
not such a provision as is made by the death of
Christ, no soul could be saved.

Verse 6. *But the righteousness which is of
faith*] As it is most evident, that there can be no
justification by works, as all are *sinful*, and all
in a *guilty* state; if God will grant salvation at
all, it must be by *faith*: but faith must have an
object and a *reason*, for its exercise—the *object*
is Jesus Christ—the *reason* is the infinite merit
of his passion and death.

Who shall ascend into heaven, &c.] As Christ
is the end of the law for justification, to every
one that believes; no observance of the law can
procure this Christ. *Who*, by the performance
of the law can bring Christ down from heaven?
or when brought down, and crucified and buried,
as a sacrifice for sin, who can bring him up
again from the dead? And both his *death* and
resurrection are essentially necessary for the
salvation of a lost world. Or, the sense of the
apostle may be this: they who will not believe
in Christ crucified, must in effect be seeking
another Messiah to come down from heaven
with a different revelation; or they who will
not credit the doctrine that we preach concern-

8 But what saith it? A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.
c The word is nigh thee,
even in thy mouth, and in
thy heart: that is, the
word of faith, which we preach:

9 That d if thou shalt confess with
thy mouth the Lord Jesus, and shalt
believe in thine heart that God hath
raised him from the dead, thou shalt
be saved.

10 For with the heart man believeth
unto righteousness; and with the mouth

e Deut. 30. 14.—d Matt. 10. 32. Luke 12. 8. Acts 8. 37

ing his *resurrection*, seem in effect to say, Christ
yet remains to be raised from the dead, and
reign over the Jews as a mighty secular sove-
reign; subjecting the Gentile world to the sway
of his righteous sceptre.

Verse 8. *But what saith it? The word is nigh
thee*] There is no occasion to seek *high* or *low*
for the saving power; the word of reconciliation
is nigh. The way of salvation is now both plain
and easy. The law is magnified and made
honourable by the death of Christ; and the
doctrine of faith in his death and resurrection is
fully proclaimed, and amply proved to be effec-
tual to the purpose for which it was revealed.
By the preaching of the Gospel, the doctrine of
salvation is *nigh* thee, and the saving influence
is *at hand*; it is *in thy mouth*, easy to be un-
derstood, easy to be *professed*; and *in thy heart*, if
thou art upright before God, sincerely desiring
to be saved on his own terms, not striving to
establish thy own method of justification by the
law, which must for ever be ineffectual, but sub-
mitting to the method of justification which God
has devised.

Verse 9. *That if thou shalt confess, &c.*] Ac-
knowledge the Lord Jesus Christ as the only
Saviour. *Believe in thy heart* that he who died
for thy offences, has been *raised* for thy justifi-
cation; and depend solely on him for that justifi-
cation, and *thou shalt be saved*.

Verse 10. *For with the heart man believeth,
&c.*] And be sincere in this: *for with the heart*,
duly affected with a sense of guilt, and of the
sufficiency of the sacrifice which Christ has
offered; *man believeth unto righteousness*, be-
lieveth to receive *justification*; for this is the
proper meaning of the term here, and in many
other parts of the epistle; and *with the mouth
confession is made unto salvation*. He who
believes aright in Christ Jesus, will receive
such a full conviction of the truth, and such
an evidence of his redemption, that his mouth
will boldly confess his obligation to his Re-
deemer, and the blessed persuasion he has of the
remission of all his sins, through the blood of
the cross. One grand object of the apostle is
to show the simplicity of the Gospel scheme of
salvation; and, at the same time, its great effi-
cacy. It is *simple*, and very unlike the law,
which was full of rites, ordinances, ceremo-
nies, &c. each of which required to be perfectly
fulfilled: and yet, after all, even those who had

A. M. cir. 4062.
A. D. cir. 50.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

confession is made unto salvation.

11 For the scripture saith, ^a Whosoever believeth on him shall not be ashamed.

12 For ^b there is no difference between the Jew and the Greek: for ^c the same Lord over all ^d is rich unto all that call upon him.

^a Isai. 28. 16. & 49. 23. Jer. 17. 7. ch. 9. 33. — ^b ch. 3. 22. Acts 15. 9. Gal. 3. 28. — ^c Acts 10. 36.

the utmost zeal for God, and, as conscientiously as possible, observed all the precepts of the law, had not attained to justification, nor peace of conscience. Whereas both Jews and Gentiles who had believed on the Lord Jesus, according to the simple declarations of the Gospel, were freely justified from all things from which they could not be justified by the law of Moses; and they had the witness in themselves, that they were passed from death to life.

Verse 11. *For the scripture saith*] And whosoever the Jews may despise this Gospel, because it comes not unto them with pomp and ceremony: it puts those who receive it into possession of every heavenly blessing: and this is according to the positive declarations of the prophets; for it is written, Isaiah xxviii. 16. xlix. 23, *Whosoever believeth on him shall not be ashamed.*—He shall neither be disappointed of his hope, nor ashamed of his confidence; because he has that *faith which is the evidence of things not seen, the substance of things hoped for.* Hebr. xi. 1. See note on chap. i. 16.

Verse 12. *For there is no difference between the Jew and the Greek*] All are equally welcome to this salvation. Here the Jew has no exclusive privilege: and from this, the Greek is not rejected. One simple way of being saved, is proposed to all, viz. faith in the Lord Jesus Christ, because he is the same Lord who has made all and governs all; and is rich in mercy to all that call upon him.

Verse 13. *For whosoever shall call, &c.*] Nor shall any one who hears this doctrine of salvation, and credits it as he is commanded, be permitted to pray or supplicate the throne of grace in vain: for the prophet Joel hath declared, chap. ii. 32. *whosoever shall call upon, invoke, the name of the Lord Jesus Christ, the Saviour of sinners, shall be saved:* shall have his guilt pardoned, his heart purified: and if he abide in the faith, rooted and grounded in him, showing forth the virtues of him who has called him out of darkness into his marvellous light; *he shall be saved with all the power of an eternal life.*

“*Believing in Christ, or God, ver. 11. and calling upon God, ver. 12, 13, 14. are in effect the same thing: as calling upon God, necessarily connects and supposes faith in him; and he who duly believes in Christ, has such a sense of his dependance upon divine grace, that he looks unto God, and trusts in his power and goodness alone for happiness: which is the true religion of the Gospel.*” Dr. Taylor.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

13 ^a For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher?

Ch. 3. 29. 1 Tim. 2. 5. — ^d Eph. 1. 7. & 2. 4, 7. — ^c Joel 2. 32. Acts 2. 21. — ^f Acts 9. 14. — ^g Tit. 1. 3.

It is evident that St. Paul understood the text of Joel as relating to our blessed Lord; and, therefore, his word *Κυριος* must answer to the prophet's word *יהוה Yehovah*; which is no mean proof of the Godhead of Jesus Christ. If the text be translated, *Whosoever shall invoke in the name of the Lord, which translation יהוה יקרא בשם יהוה yk'ra ba-s'hem Yehovah, will certainly bear; yet still the term Yehovah, the incommunicable name, is given to Christ; because invoking in the name, signifies soliciting one in the name, or on the account of another.* He who is invoked is God; He, in whose name he is invoked, is JESUS CHRIST, who is here called *Yehovah*. He who asks mercy from God, in the name and for the sake of JESUS CHRIST, shall get his soul saved.

Verse 14. *How then shall they call on him*] As the apostle had laid so much stress on believing in order to salvation; and as this doctrine, without further explanation, might be misunderstood; it was necessary to show how this faith was produced; and, therefore, he lays the whole doctrine down in a beautifully graduated order:

1. There can be no salvation without the Gospel: a dispensation of mercy and grace from God alone, here called, ver. 15. *The Gospel of peace; glad tidings of good things.*

2. *This must be preached,* proclaimed in the world for the obedience of faith.

3. None can effectually preach this, unless he have a *divine mission; for how shall they preach unless they be sent,* ver. 15. The matter must come from God; and the person who proclaims it, must have both *authority andunction* from on high.

4. This divinely commissioned person must be heard: it is the duty of all to whom this message of salvation is sent, to hear it with the deepest reverence and attention.

5. What is heard, must be credited: for they who do not believe the Gospel, as the record which God has given of his Son, cannot be saved, verse 14.

6. Those who believe must invoke God, by Christ, which they cannot do, unless they believe in him; and in this way alone, they are to expect salvation. *Professing to believe in Christ, without earnest importunate prayer for salvation, can save no man.* All these things the apostle lays down as essentially necessary: and they all follow from this grand proposition, *Whosoever shall call upon the name of the Lord shall be saved.* But, says the apostle, *How shall*

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the Gospel. For, Esaias saith, Lord,

Isai. 52. 7. Neh. 1. 15.—b ch. 3. 3. Hebr. 4. 2.—Isai. 53. 1. 1 John 12. 38.—d Gr. the hearing of us.—e Or. preaching.

they CALL upon him in whom they have not believed? And how shall they BELIEVE in him of whom they have not heard? And how shall they HEAR without a preacher? And how shall they PREACH except they be sent? And with what message, which can bring salvation, can they be sent, but with the GOSPEL OF PEACE, the GLAD TIDINGS OF GOOD THINGS. When, therefore, there is first, A proper MESSAGE; 2dly, A proper MESSENGER; 3dly, The message PREACHED, proclaimed, or properly delivered by him; 4thly, The proclamation properly HEARD and attentively considered by the people; 5thly, The message which they have heard, conscientiously BELIEVED; 6thly, The name of the Lord Jesus, by whom alone this salvation is provided, most fervently INVOKED; then, 7thly, Salvation or redemption from sin and misery, and the enjoyment of peace and happiness, will be the result of such calling, believing, hearing, preaching, sending, and message sent:—and thus, the doctrine of salvation by grace through faith is guarded from abuse.

Verse 15. How beautiful are the feet of them that preach] Dr. Taylor remarks on this quotation, which is taken from Isai. lii. 7. that "feet are variously used in Scripture; and sometimes have respect to things internal and spiritual. For, as the life of man and the practice of piety, is compared to walking, Psa. i. 1. so his feet may signify the principles on which he acts, and the dispositions of his mind. Eccles. v. 1. Keep thy foot when thou goest to the house of God. Agreeably to this, the feet of the messengers in Isaiah, and of the apostles in this verse, may signify the validity of their mission, the authority upon which they acted; and any character or qualifications with which they were invested."

Verse 16. But they have not all obeyed the Gospel] This seems to be the objection of a Jew: as if he had said, A divine mission would be attended with success; whereas there are numbers who pay no attention to the glad tidings you preach. To this the apostle answers, that the Spirit of God by Isaiah, chap. liii. 1. foretold it would be so, even in the case of the Jews themselves, when he said, Lord, who hath believed our report? For, although God brings the message of salvation to men, he does not oblige them to embrace it. It is proposed to their understanding and conscience; but it does not become the means of salvation unless it be affectionately credited.

who hath believed our report?

17 So then, faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world.

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Psa. 19. 4. Matt. 24. 14. & 28. 19. Mark 16. 15. Col. 1. 6. 23.—e See 1 Kings 18. 10. Matt. 4. 8.

Verse 17. So then, faith cometh by hearing] Preaching the Gospel is the ordinary means of salvation; faith in Christ is the result of hearing the word, the doctrine of God preached. Preaching, God sends; if heard attentively, faith will be produced: and if they believe the report, the arm of the Lord will be revealed in their salvation.

Verse 18. But I say, Have they not heard?] But to return to the objection; you say, they have not all BELIEVED: I ask, have they not all HEARD? Have not the means of salvation been placed within the reach of every Jew in Palestine; and within the reach of all those who sojourn in the different Gentile countries where we have preached the Gospel; as well to the Jews as to the Gentiles themselves? Yes, for we may say of the preaching of the Gospel, what the Psalmist has said (Psalm xix. 2, 3.) of the heavenly bodies; Their sound went into all the earth, and their words unto the ends of the world. As the celestial luminaries have given testimony of the eternal power and Godhead of the Deity to the habitable world; the Gospel of Christ has borne testimony to his eternal goodness and mercy, to all the land of Palestine; and to the whole Roman empire. There is not a part of the Promised Land in which these glad tidings have not been preached; and there is scarcely a place in the Roman empire in which the doctrine of Christ crucified has not been heard: if, therefore, the Jews and Gentiles have not believed, the fault is entirely their own; as God has amply furnished them with the means of faith and salvation.

In Psalm xix. 4. the Psalmist has קצוֹם קצוֹם, their line, which the Septuagint, and the apostle, who quotes from them, renders, ἡχος ἡχος, sound; and hence, some have thought that the word in the Psalm was originally קולוֹם kolam, their voice. But that קוֹל kav, is used for word or speech, is sufficiently evident from Isaiah xxviii. 10. line upon line, precept upon precept, &c. where קוֹל is analogous to word or direction. It is very remarkable that these words of David, quoted by St. Paul, are mentioned in Sohar Genes. fol. 9. where it is said קצוֹם אֵינוֹן קוֹל אֵינוֹן אֲבֵדֵי מַשְׁחִיחָא עֵינֵי מִלִּין—“These words are the servants of the Messiah, and measure out both the things above and the things beneath.” To this notion of them the apostle may refer in his use of them in this place; and to a Jew the application would be legitimate.

A. M. cir. 4062.
A. D. cir. 58.
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cir. CCIX. 2.
A. U. C. cir. 811.

19 But I say, Did not Israel know? First, Moses saith, ^a I will provoke you to jealousy by them that are no people, and by a ^b foolish nation I will anger you.

20 But Esaias is very bold, and saith,

^a Deut. 32. 21. ch. 11. 11.—^b Tit. 3. 3.

Verse 19. *But I say, Did not Israel know?* You object to this preaching among the *Gentiles*;—but is not this according to the positive declaration of God? He, foreseeing your unbelief and rebellion, said by Moses, Deut. xxxii. 21. *I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.* As you have provoked me to jealousy, with worshipping those that are *no gods*; I will provoke you to jealousy by those which are *no people*. This most evidently refers to the *calling or inviting* of the *Gentiles* to partake of the benefits of the Gospel: and plainly predicts the envy and rage which would be excited in the Jews, in consequence of those offers of mercy made to the *Gentiles*.

Verse 20. *But Esaias, (the Greek orthography for Isaiah, is very bold)* Speaks out in the fullest manner and plainest language, chap. lxx. 1. notwithstanding the danger to which such a declaration exposed him, among a crooked, and perverse, and dangerous people: *I was found of them that sought me not*; I put my salvation in the way of those (the *Gentiles*) who were not seeking for it, and knew nothing of it: thus, the *Gentiles which followed not after righteousness, have attained to the law of righteousness*, chap. ix. 30. and they have found that redemption which the Jews have rejected.

Verse 21. *But Israel he saith* In the very next verse, (Isa. chap. lxx. 2.) *All day long I have stretched forth my hands*, manifesting the utmost readiness and willingness to gather them all together under my protecting care; but *I stretched forth my hands in vain*, for they are a *disobedient and gainsaying people*. They not only disobey my command, but they gainsay and contradict my prophets. Thus the apostle proves, in answer to the objections made, ver. 16. that the *infidelity* of the Jews was the effect of their own *obstinacy*. And the opposition which they are now making to the Gospel, was foretold and deplored 700 years before: and that their opposition, far from being a proof of the insufficiency of the Gospel, proved that this was the grand means which God had provided for their salvation; and having rejected this, they could expect no other. And this gives the apostle opportunity to speak largely concerning their rejection in the following chapter.

I. In the preceding chapter are several quotations from the *Law*, the *Prophets*, and the *Psalms*; and as the apostle seems to take them with considerable latitude of meaning, it has been thought that he only uses their *words*, as being well calculated to express his *sense*: without paying any attention to their *original im-*

^a I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, ^d All day long I have stretched forth my hands unto a disobedient and gainsaying people.

A. M. cir. 4062.
A. D. cir. 58.
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cir. CCIX. 2.
A. U. C. cir. 811.

^c Isai. 65. 1. ch. 9. 30.—^d Isai. 65. 2.

port. This principle is too lax, to be introduced in such solemn circumstances. Dr. Taylor has made some judicious and useful distinctions here. After observing that, if we allow this principle, no argument can be built on any of the apostle's quotations; and that it must have been an indifferent thing with him, whether he did or did not understand the Scripture; as, on this supposition, they would serve him as well *without*, as with the *true meaning*: he adds, the apostle was a strict and close quoter of the Scriptures: but he did not always quote them in the same manner, or for the same purpose.

1. *Sometimes* his intention goes no further than using the *same strong expressions*, as being equally applicable to the point in hand. So, verses 6, 7, and 8. of this chapter, he uses the words of *Moses*, not to prove any thing; nor, as if he thought *Moses* spoke of the same subject; but only as intimating, that the strong and lively expressions which *Moses* used concerning the doctrine he taught, were equally applicable to the faith of the Gospel. So in the same manner, verse 18. he quotes *Psalm*. xix. 4. though it is likely, (see the note in that place,) that those expressions were used by the ancient Jews in application to the *Messiah*, as the apostle applies them.

2. *Sometimes* the design of the quotation is only to show that the *cases are parallel*: or, that what happened in his times corresponded with what happened in former days. So chap. ii. 24.—viii. 36.—ix. 27, 28, 29.—xi. 2, 3, 4, 5, 8, 9, 10.—xv. 21.

3. *Sometimes* the quotation is only intended to explain a doctrinal point, as chap. i. 17.—iv. 6, 7, 8—18—21.—ix. 20, 21.—x. 15.—xv. 3.

4. *Sometimes* the quotation is designed to prove a doctrinal point. Chap. iii. 4, 10—19.—iv. 3—17.—v. 12, 13, 14.—ix. 7, 9, 12, 13, 15, 17.—x. 5, 11, 13.—xii. 19, 20.—xiii. 9.—xiv. 11.

5. *Sometimes* it is the intention of the quotation to prove that something was *predicted*, or *properly foretold* in the prophetic writings, as chap. ix. 25, 26, 23.—x. 16, 19, 20, 21.—xi. 26, 27.—xv. 9—13.

These things duly considered, it will appear, that the apostle has every where shown a just regard to the true sense of the Scriptures he quotes, in the *view* in which he quotes them.

These rules may help to vindicate the quotations in all the apostolic writings. And it is evident that we cannot form a true judgment upon any quotation, unless we take in the *intention* of the writer, or the *view* in which he quotes.

II. The apostle here makes a just and proper distinction between the *righteousness* or just-

cation that is of the law, and that which is by faith in Christ. And, in his view of the former, shows it to be absolutely impossible; for if no man is to live thereby, to have *spiritual and eternal life*, but he who does these things; then, salvation on that ground must be impossible—for, 1. The law makes no *provision* for the *pardon of sin*.—2. It affords no *helps* for the performance of duty.—3. It makes no *allowances* for imperfections in duty, or for imperfections in our nature.—4. Its commandments, necessarily, suppose a *righteous soul*, and a *vigorous body*; and it does not lower its claims to the fallen state of man.—5. It requires *perfect obedience*, not only in all things, but in all *places and circumstances*. The man who comes up to this standard, has ever been in it, and has never swerved from it, shall, by the law, live for ever. But no man since the fall, ever did

so, or ever can do so. Therefore, salvation by the works of the law, is absolutely impossible. But, 1. The righteousness, or justification, which is by faith, receives Christ as an atoning sacrifice, by which all past sin is pardoned. 2. Receives continual supplies of grace from Christ by the eternal Spirit, through which the man is enabled to love God with all his heart, soul, mind, and strength, and his neighbour as himself. 3. This grace is afforded in sufficient degrees, suited to all places, times, and circumstances, so that no trial can happen too great to be borne, as the grace of Christ is ever at hand to support and to save to the uttermost. The law is the letter that killeth; the Gospel is the spirit that giveth life. Reader, let thy whole soul say, with the apostle, Thanks be unto God for his unspeakable gift.

CHAPTER XI.

God has not universally nor finally rejected Israel; nor are they all at present rejecters of the Gospel, for there is a remnant of true believers now, as there was in the days of the prophet Elijah, 1—5. These have embraced the Gospel, and are saved by grace, and not by the works of the law, 6. The body of the Israelites having rejected this, are blinded according to the prophetic declaration of David, 7—10. But they have not stumbled, so as to be finally rejected; but through their fall, salvation is come to the Gentiles, 11—14. There is hope of their restoration, and that the nation shall yet become a holy people, 15, 16. The converted Gentiles must not exult over the fallen Jews; the latter having fallen by unbelief, the former stand by faith, 17—20. The Jews, the natural branches, were broken off from the true olive; and the Gentiles having been grafted in in their place, must walk uprightly, else they also shall be cut off, 21, 22. The Jews, if they abide not in unbelief, shall be again grafted in; and when the fullness of the Gentiles is come in, the great Deliverer shall turn away ungodliness from Jacob, according to the covenant of God, 23—27. For the sake of their forefathers, God loves them, and will again call them, and communicate His gifts to them, 28, 29. The Gospel shall be again sent to them, as it has now been sent to the Gentiles, 30—32. This procedure is according to the immensity of the wisdom, knowledge, and unsearchable judgments of God, who is the Creator, Preserver, and Governor of all things, and to whom all adoration is due, 33—36.

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I SAY then, ^a Hath God cast away his people? God forbid. For, ^b I also am an Israelite, of the seed

of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which ^c he fore-

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^a 1 Sam. 12. 22. Jer. 31. 37.

^b 2 Cor. 11. 22. Phil. 3. 5.—^c ch. 8. 29.

NOTES ON CHAP. XI.

This chapter is of the *prophetic kind*. It was by the Spirit of prophecy, that the *apostle* foresaw the rejection of the Jews, which he supposes in the two preceding chapters; for when he wrote the epistle, they were not in fact rejected; seeing their polity and church were then standing. But the event has proved that he was a true prophet; for we know that in about *ten or eleven* years after the writing of this letter, the temple was destroyed, the Jewish polity overthrown, and the Jews expelled out of the Promised Land, which they have never been able to recover to the present day.

This 1. confirms the arguments which the apostle had advanced to establish the calling of the Gentiles. For the Jews are, in fact, re-

jected; consequently, our calling is, in fact, not invalidated by any thing they suggested, relative to the *perpetuity* of the *Mosaic dispensation*. But that dispensation being wholly subverted, our title to the privileges of God's church and people stands clear and strong: the Jewish constitution only, could furnish objections against our claim, and the event has silenced every objection from that quarter.

2. The actual rejection of the Jews proves Paul to be a *true apostle* of Jesus Christ, and that he spoke by the Spirit of God; otherwise, he could not have argued so fully upon a case which was yet to come, and of which there was no appearance in the state of things when he wrote this Epistle. And this very circumstance should induce us to pay great attention to this

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knew. Wot ye not what the scripture saith ^a of Elias? how he maketh intercession to God against

Israel, saying,

3 ^b Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

^a Gr. in Elias? — ^b 1 Kings 19. 10, 14.

chapter, in which he discourses concerning the extent and duration of the rejection of his countrymen, to prevent their being insulted and despised by the *Gentile Christians*. (1.) As to the extent of this rejection, it is not absolutely universal; some of the Jews have embraced the Gospel, and are incorporated into the Christian church, with the believing Gentiles. Upon the case of these believing Jews, he comments, ver. 1—7. (2.) As to the duration of it, it is not final and perpetual, for all Israel, or the nation of the Jews, which is now blinded, shall one day be saved, or brought again into the kingdom or covenant of God. Upon the state of these blinded Jews, he comments, ver. 7. to the end of the chapter. His design in discoursing upon this subject, was not only to make the thing itself known; but partly to engage the attention of the unbelieving Jew; to conciliate his favour, and if possible to induce him to come into the Gospel scheme, and partly to dispose the *Gentile Christians* not to treat the Jews with contempt; (considering that they derived all their present blessings from the *putrarchs*, the ancestors of the Jewish nation, and were ingrafted into the good olive-tree, whence the Jews had been broken,) and to admonish them to take warning by the fall of the Jews, to make a good improvement of their religious privileges, lest, through unbelief, any of them should relapse into *heathenism*, or perish finally at the last day.

The thread of his discourse leads him into a general survey and comparison of the several dispensations of God towards the *Gentiles* and *Jews*; and he concludes this survey with adoration of the depths of the divine knowledge and wisdom exercised in the various constitutions erected in the world, ver. 30—36. See Taylor's notes, p. 340.

Verse 1. *I say then, Hath God cast away his people?* [Has he utterly and finally rejected them? for this is necessarily the apostle's meaning, and is the import of the Greek word *ἀρσεν*, which signifies to thrust or drive away; from *αρσ*, from, and *σεν*, to thrust or drive;—has he thrust them off, and driven them eternally from him? God forbid, by no means. This rejection is neither universal, nor final. For, I also am an Israelite, I am a regular descendant from Abraham, through Israel or Jacob, and by his son Benjamin. And I stand in the church of God; and in the peculiar covenant; for the rejection is only of the obstinate and

4 But what saith the answer of God unto him?

5 ^c I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

6 ^d Even so then, at this present time also, there is a remnant according to the election of grace.

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^c 1 Kings 19, 18. — ^d ch. 9. 27.

disobedient; for those who believe on Christ, as I have done, are continued in the church.

Verse 2. *God hath not cast away his people, which he foreknew*] God has not finally and irrecoverably rejected a people, whom he has loved (or approved,) so long, *ἡ μακροχρονία*, for this is evidently the meaning of the word in this place, as we have already seen, chap. viii. 29. and is a very general meaning of the original verb *πρω γαδά*, in Hebrew, and *προμαρτυρομαι*, in Greek: as I have had often occasion to notice in different parts of this work, and what none will deny, who consults the original. See Schleusner, Parkhurst, &c.

Wot ye not what the scripture saith] *Our fathers, do ye not know what the Scripture saith*. The reference is to 1 Kings xix. 10, 14. And the apostle's answer to the objecting Jew, is to the following effect: God hath not universally thrust away his people, for whom, in the promise to Abraham, he intended, and to whom he decreed to grant his special favour and blessing; but the case is now, much as it was in the days of Elijah; that prophet, in his address to God, made his complaint against Israel thus:

Verse 3. *Lord, they have killed thy prophets*] They will not permit any person to speak unto them in thy name; and they murder those who are faithful to the commission which they have received from thee.

Digged down thine altars] They are profligate and profane beyond example, and retain not the slightest form of religion.

I am left alone] There is no prophet besides myself left, and they seek to destroy me.

Verse 4. *But what saith the answer of God*] The answer which God made, assured him that there were seven thousand, that is, several or many thousands, for so we must understand the word *seven*, a certain, for an uncertain number. These had continued faithful to God; but because of Jezebel's persecution, they were obliged to conceal their attachment to the true religion; and God, in his providence, preserved them from her sanguinary rage.

Who have not bowed the knee] Baal was the god of Jezebel; or, in other words, his worship was then the worship of the state; but there were several thousands of pious Israelites who had not acknowledged this idol; and did not partake in the idolatrous worship.

Verse 5. *Even so then, at this present time*] As in the present day the irreligion of the Jews is very great; yet there is a remnant, a consti-

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6 And ^aif by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? ^bIsrael hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were ^cblinded.

^a Ch. 4. 4, 5. Gal. 5. 4. See Deut. 9. 4, 5. — b ch. 9. 31. & 10. 3. — Or, *hardened*. 2 Cor. 3. 14. — d Isai. 29. 10. — e Or, *remorse*.

derable number, who have accepted of the grace of the Gospel.

According to the election of grace] And these are saved just as God has saved all believers from the beginning; they are chosen by his grace; not on account of any worth or excellence in themselves, but through his goodness are they chosen to have a place in his church, and continue to be his people, entitled to all the privileges of the new covenant. The election of grace simply signifies God's gracious design in sending the Christian system into the world, and saving under it all those who believe in Christ Jesus, and none else. Thus, the believers in Christ are chosen to inherit the blessings of the Gospel; while those who seek justification by the works of the law are rejected.

Verse 6. *And if by grace*] And let this very remnant of pious Jews, who have believed in Christ Jesus, know that they are brought in precisely in the same way as God has brought in the Gentiles; the one having no more worthiness to plead than the other; both being brought in, and continued in by God's free grace, and not by any observance of the Mosaic law.

And this is done according to the election of grace, or the rule of choosing any persons to be the people of God upon the footing of grace; which takes in all that believe in his Son Jesus Christ: some of the Jewish people did so believe; therefore those believing Jews are a remnant according to the election of grace. They are saved in that way, in which alone God will save mankind.

And if by grace—Then let these very persons remember that their election and interest in the covenant of God has no connexion with their old Jewish works; for were it of works, grace would lose its proper nature, and cease to be what it is, a free, undeserved gift.

But if it be of works] On the other hand, could it be made appear that they are invested in these privileges of the kingdom of Christ, only by the observance of the law of Moses, then GRACE would be quite set aside; and if it were not, work, or the merit of obedience, would lose its proper nature, which excludes favour and free gift. But it is not, and cannot be of works; for those very Jews who now believe, and are happy in the grace of our Lord Jesus Christ, are so according to the election of grace, which does not mean a particular act of God's sovereignty, which has singled out some of the

8 (According as it is written, ^d God hath given them the spirit of ^e slumber, ^f eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, ^gLet their table be made a snare, and a trap, and a stumbling block, and a recompense unto them:

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^f Deut. 29. 4. Isai. 6. 9. Jer. 5. 21. Ezek. 12. 2. Matt. 13. 14. John 12. 40. Acts 28. 26, 27. — ^g Psa. 69. 22.

Jews who deserve to have been cast off, as well as the rest; but it is that general scheme of grace, according to which God purposed to take into his church and kingdom, any, among either Jews or Gentiles, who should believe on Christ. And the remnant here mentioned were not selected from their countrymen, by such a sovereign act of God's grace as might have taken in the whole, if it had so pleased; but they were admitted into, and received the privileges of the Messiah's kingdom; because they believed on the Lord Jesus, and received him as their only Saviour, and thus came into that scheme of election which God had appointed. And we may observe further, that out of this election, they, as well as the others, would have been excluded, had they, like the rest, remained in unbelief; and into this election of grace all the Jews to a man, notwithstanding they were all sinners, would have been taken, had they believed in Christ Jesus. This is the true notion of the election of grace. See Taylor.

Verse 7. *What then?*] What is the real state of the case before us? Israel, the body of the Jewish people, have not obtained that which they so earnestly desire, i. e. to be continued, as they have been hitherto, the peculiar people of God; but the election hath obtained it; as many of them as have believed in Jesus Christ, and accepted salvation through him; this is the grand scheme of the election by grace; God chooses to make those his peculiar people who believe in his Son, and none other shall enjoy the blessings of his kingdom. Those who would not receive him are blinded; they have shut their eyes against the light, and are in the very circumstances of those mentioned by the prophet Isaiah, chap. xxix. 10.

Verse 8. *God hath given them the spirit of slumber*] As they had wilfully closed their eyes against the light; so God has, in judgment, given them up to the spirit of slumber. The very word and revelation of God, which should have awakened their consciences, and opened their eyes and ears, have had a very different effect; and because they did not receive the truth in the love thereof, that which would otherwise have been the savour of life unto life, has become the savour of death unto death; and this continues to the present day.

Verse 9. *And David saith, Let their table, &c.*] And from their present disposition, it is reasonable to conclude, that the same evil will

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10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say, then, Have they stumbled that they should fall? God forbid: but

a Psa. 69. 23.—b Acts 13. 46. & 18. 6. & 22. 18, 21. & 23. 24, 28. ch. 10. 19.

fall upon them as fell upon the disobedient in former times, as predicted by David, Psa. lxxix. 22, 23. that their very blessings should become curses to them; and their temporal mercies be their only recompense; and yet, even these earthly blessings, by not being enjoyed in the Lord, should be a stumblingblock, over which they should fall; and instead of being a blessing, should be the means of their punishment. They would have a worldly Messiah, and therefore they rejected him whose kingdom was not of this world.

Verse 10. *Let their eyes be darkened*] All these words are declarative, and not imprecatory. God declares what will be the case of such obstinate unbelievers: their table, their common providential blessings, will become a mare, a trap, a stumblingblock, and the means of their punishment. Their eyes will be more and more darkened, as they persist in their unbelief, and their back shall be bowed down always; far from becoming a great and powerful nation, they shall continue ever in a state of abject slavery and oppression, till they acknowledge Jesus as the promised Messiah; and submit to receive redemption in his blood.

Verse 11. *Have they stumbled that they should fall*] Have the Jews, now for their disobedience and unbelief rejected, so sinned against God as to be for ever put out of the reach of his mercy? By no means. Are they, as a nation, utterly irrecoverable? This is the sense of the place, and here the prophecy of the restoration of the Jewish nation commences.

But rather, through their fall, salvation is come] The church of God cannot fail: if the Jews have broken the everlasting covenant, Isai. xxiv. 5. the Gentiles shall be taken into it; and this very circumstance shall be ultimately the means of exciting them to seek and claim a share in the blessings of the new covenant; and this is what the apostle terms provoking them to jealousy, i. e. exciting them to emulation, for so the word should be understood. We should observe here, that the fall of the Jews was not, in itself, the cause or reason of the calling of the Gentiles: for whether the Jews had stood or fallen, whether they had embraced or rejected the Gospel; it was the original purpose of God to take the Gentiles into the church; for this was absolutely implied in the covenant made with Abraham: and it was in virtue of that covenant that the Gentiles were now called; and not because of the unbelief of the Jews. And hence we see that their fall was not the necessary means of the salvation of the Gentiles, for certainly the unbelief of the Jews could never produce faith in the Gentiles. The simple state of the case is;

rather, through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now, if the fall of them be the riches of the world, and the diminishing

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

c Or, decay, or loss.

the Jews, in the most obstinate and unprincipled manner, rejected Jesus Christ and the salvation offered them in his name: then the apostles turned to the Gentiles, and they heard and believed. The Jews themselves perceived that the Gentiles were to be put in possession of similar privileges to those which they, as the peculiar people of God, had enjoyed: this they could not bear, and put forth all their strength in opposition and persecution. The calling of the Gentiles, which existed in the original purpose of God, became in a certain way accelerated by the unbelief of the Jews, through which they forfeited all their privileges, and fell from that state of glory and dignity in which they had been long placed as the peculiar people of God. See Taylor.

Verse 12. *Now, if the fall of them*] The English reader may imagine that because fall is used in both these verses, the original word is the same. But their fall, and the fall of them, is *απαρτιμα*, the same word which we render offence, chap. v. 15, 17, 18. and might be rendered lapse. Whereas that they should fall (ver. 11.) is *ἡν πεσῶσι*. Now, *πίπτει*, to fall, is used in a sense so very emphatical as to signify being slain. So Homer, ll. viii. ver. 475.

Ἡμάτι τῶν, ὅτ' αὖ οἱ μὲν ἐπὶ πρυμνοῖσι μαχόμενοι, Ἰστῆσι ἐν ἀνοτάτῳ, παρὶ Πατρόκλου πεισόντος· ὧς γὰρ βισφάτοι ἐστὶ.

And for Patroclus slain, the crowded hosts In narrow space, shall at the ships contend. Such the Divine decree.

And again, ll. xi. ver. 84.

Ὅρα μὲν πῶς ἐν καὶ αἴθετο ἱερὸν ἡμᾶς, Τόρα μάλ' ἀμφοτέρων βέλ' ἤπτοτο, πίπτει δὲ λαός·

While morning lasted, and the light of day Increased, so long the weapons on both sides Flew in thick volleys; and the people fell.

COWPER

It is well known that to fall in battle means to be killed. It is in such a sense as this, that St. Paul used the word fall, when he says, *Have they stumbled that they should fall*? he means a fall quite destructive and ruinous; whereas by their fall, and the fall of them, he means no more than such a lapse as was recoverable; as in the case of Adam's offence. See Dr. Taylor.

The riches of the world] If in consequence of their unbelief, the riches of God's grace and goodness be poured out on the whole Gentile world; how much more shall that dispensation of grace and mercy enrich and aggrandize the Gentiles, which shall bring the whole body of the Jews to the faith of the Gospel. Here the apostle supposes, or rather predicts, that such

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of them the riches of the Gentiles; how much more their fulness?

13 For, I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office;

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For, if the casting away of them *be* the reconciling of the world, what shall the receiving of them *be*, but life from the dead?

16 For, if the first-fruit *be* holy, the lump is also *holy*: and if the root *be* holy, so *are* the branches.

17 And, if some of the branches be broken off, and thou, being a wild

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• Acts 9. 15. & 13. 2. & 22. 21. ch. 15. 16. Gal. 1. 16. & 2. 2, 7, 8, 9. Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11.—b 1 Cor. 7. 16. & 9. 22.

1 Tim. 4. 16. James 5. 20.—c Lev. 23. 10. Numb. 15. 18, 19, 20, 21.—d Jer. 11. 16.—e Acts 2. 39. Eph. 2. 12, 13.

a dispensation shall take place; and that therefore the Jews have not so stumbled as to be finally irrecoverable.

Verse 13. This, and the following verse should be read in a parenthesis. St. Paul, as the apostle of the Gentiles, wished to show them the high pitch of glory and blessedness to which they had been called, that they might have a due sense of God's mercy in calling them to such a state of salvation; and, that they might be jealous over themselves, lest they should fall as the Jews had done before them: and he dwells particularly on the greatness of those privileges which the Gentiles had now received, that he might stir up the minds of his countrymen to emulation: and might be the means of saving some of them, as he states in the following verse.

I magnify mine office] This is a very improper translation of τὴν διακονίαν μου μεγαλύνω, which is, literally, *I honour this my ministry*. Dr. Taylor has justly observed, that *magnify*, except when applied to the Most High, carries with it, in our language, the idea of stretching beyond the bounds of truth. Whereas the apostle simply means that he does justice to his ministry, by stating the glorious things which he was commissioned to preach among the Gentiles: blessings which the Jews, by their obstinacy, had forfeited.

Verse 14. *Might save some of them.*] And yet all these were among the reprobate, or rejected; however, the apostle supposed that none of them was irrecoverably shut out from the divine favour; and that some of them, by his preaching, might be disposed to receive salvation by Christ Jesus.

Verse 15. *But life from the dead*] If the rejection of the Jews became the occasion of our receiving the Gospel, so that we can even glory in our tribulations, though they themselves became chief instruments of our sufferings; yet so far must we feel from exulting over them, that we should esteem their full conversion to God as great and choice a favour as we would the restoration of a most intimate friend to life, who had been at the gates of death.

The restoration of the Jews to a state of favour with God, to which the apostle refers, and which is too plainly intimated by the spirit of prophecy, to admit of a doubt, will be a most striking event. Their being preserved, as a distinct people, is certainly a strong, collateral

proof, that they shall once more be brought into the church of God: and their conversion to Christianity will be an incontestable proof of the truth of Divine Revelation; and doubtless will become the means of converting multitudes of deists, who will see the prophecies of God which had been delivered so long before, so strikingly fulfilled in this great event. We need not wonder if a whole nation should then be born as in a day.

Verse 15. *For, if the first-fruit be holy*] As the consecrating the first-fruits to God, was the means of drawing down his blessing upon the rest: so the conversion of Abraham to the true faith, and the several Jews who have now embraced Christianity, are pledges that God will, in process of time, admit the whole Jewish nation into his favour again, so that they shall constitute a part of the visible church of Christ.

If the root be holy, so are the branches.] The word *holy*, in this verse, is to be taken in that sense which it has so frequently in the Old and New Testaments, viz. consecrated, set apart to sacred uses. It must not be forgotten that the first converts to Christ were from among the Jews; these formed the root of the Christian church: these were *holy*, ἅγιοι, consecrated to God, and those who among the Gentiles were converted by their means, were also ἅγιοι consecrated: but the chief reference is to the ancestors of the Jewish people, Abraham, Isaac, and Jacob; and as these were devoted to God, and received into his covenant; all their posterity, the branches which proceeded from this root, became entitled to the same privileges: and as the root still remains, and the branches also, the descendants from that root still remain: they still have a certain title to the blessings of the covenant; though, because of their obstinate unbelief, these blessings are suspended, as they cannot, even on the ground of the old covenant, enjoy these blessings but through faith: for it was when Abraham believed God, that it was accounted to him for righteousness; and thus he became an heir of the righteousness which is by faith.

Verse 17. *And, if some of the branches, &c.*] If the present nation of the Jews, because of their unbelief, are cut off from the blessings of the church of God, and the high honour and dignity of being his peculiar people; and thus being a wild olive—ye Gentiles, being without the knowledge of the true God, and conse-

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olive-tree, wert grafted in
among them, and with
them partakest of the root
and fatness of the olive-

tree;

18 ^b Boast not against the branches.
But if thou boast, thou bearest not the
root, but the root thee.

19 Thou wilt say then, The branches
were broken off, that I might be
grafted in.

^a Or, for them.—^b 1 Cor. 10. 12.

quently bringing forth no fruits of righteous-
ness; *wert grafted in among them*, are now in-
serted in the original stock, having been made
partakers of the faith of Abraham, and conse-
quently of his blessings; and enjoy, as the people
did who sprang from him, *the fatness of the
olive-tree*, the promises made to the patriarchs,
and the spiritual privileges of the Jewish church.

Verse 18. *Boast not against the branches.*
While you are ready to acknowledge that you
were included in the covenant made with Abra-
ham, and are now partakers of the same bless-
ings with him; do not *exult over*, much less *in-
sult the branches*, his present descendants, whose
place you now fill up, *according to the election
of grace*: for, remember ye are not the *root*,
nor do ye *bear the root*, but *the root bears you*.
You have not been the *means* of deriving any
blessing on the Jewish people; but through that
very people which you may be tempted to de-
spise, all the blessings and excellencies which
you enjoy, have been communicated to you.

Verse 19. *Thou wilt say then, &c.* You may
think that you have reason to exult over them;
because it is a fact that God has been displeased
with them, and therefore has *broken them off*;
has cast them out of the church, and taken you
into it in their place:—

Verse 20. *Well; because of unbelief, &c.*
This statement is all true; but then, consider
why is it that they were *cast out*? Was it not
because of their unbelief? And you stand by
faith: you were made partakers of these bless-
ings by faith; *be not high-minded*; let this hum-
ble, not exalt you in your own estimation; for
if the blessings were received by *faith*, conse-
quently not by works: and if not by works, you
have no merit: and, what you have received, is
through the mere mercy of God. They once
stood by *faith*; they gave place to *unbelief*, and
fell: you stand now by *faith*, but it is as possi-
ble for you to be unfaithful, as it was for them;
and, consequently, you may fall under the Di-
vine displeasure, as they have done; be not
high-minded, but fear; watch over yourselves
with godly jealousy.

Verse 21. *For if God spared not the natural
branches* If He, in his infinite justice and holi-
ness, could not tolerate sin in the *people whom
he foreknew*, whom he had so long loved, cherished,
miraculously preserved, and blessed; take
heed *lest he also spare not thee*. Be convinced
that the same righteous principle in him will

20 Well; because of un-
belief they were broken off,
and thou standest by faith.

^c Be not high-minded, but
^d fear:

21 For, if God spared not the natural
branches, *take heed* lest he also spare
not thee.

22 Behold, therefore, the goodness
and severity of God: on them which
fell, severity; but toward thee, goodness,

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^e Ch. 12. 16.—^d Prov. 28. 14. Isai. 66. 2. Phil. 2. 12.

cause him to act towards you as he has acted to-
wards them, if you sin after the similitude of
their transgression: and to this, self-sufficiency
and self-confidence, will soon lead you. Re-
member, therefore, the rock whence you were
hewn; and the hole of the pit whence ye were
dugged. Depend incessantly on God's free grace,
that ye may abide in his favour.

Verse 22. *Behold, therefore, the goodness*
The exclamation, *Behold the goodness of God!*
is frequent among the Jewish writers, when
they wish to call the attention of men to par-
ticular displays of God's mercy; especially to-
wards those who are singularly unworthy. See
several instances in Schoetgen.

And severity of God] As *χρηστότης*, *goodness*,
signifies the essential quality of the Divine na-
ture, the fountain of all good to men and angels;
so *ἀποστομία*, *severity*, as it is here translated,
signifies that particular exercise of his *goodness*
and holiness which leads him to sever from his
mystical body whatsoever would injure, corrupt,
or destroy it. The apostle in these verses uses
a metaphor taken from ingrafting, *ἐκκατάρτισις*,
whence the verb *ἐκκατάρτισα*, from *ἐκ*, in, and *κατάρ-
τις*, to puncture, because ingrafting was fre-
quently done by making a *puncture* in the bark
of a tree, and then *inserting a bud* taken from
another. This was the practice in the Roman
agriculture, as we learn from Virgil, Georg. ii.
ver. 73—

*Nam quæ se medio tradunt de cortice gemmæ,
Et tenues rumpunt tunicas; angustus in ipso
Fit nodo sinus: huc alienâ ex arbore germen
Includunt; udoque docent inolescere libro.*

For where the tender rinds of trees disclose
Their shooting *gems*, a swelling knot there
grows;

Just in that space, a *narrow slit* we make,
Then *other buds* from bearing trees we take;
Inserted thus, the *wounded rind* we close;
In whose moist womb the admitted infant grows.

DRYDEN.

In all countries the *principle* is the same,
though the *mode* is various.

The apostle having adopted this metaphor as
the best he could find, to express that act of
God's justice and mercy by which the Jews
were rejected, and the Gentiles elected in their
stead; and, in order to show that though the
Jewish tree was *cut down*, or its *branches lopped*

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if thou continue in his goodness: otherwise, thou also shalt be cut off.

23 And they also, if they abide not in unbelief, shall be

1 Cor. 15. 2. Hebr. 3. 6, 14.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

grafted in: for God is able to graft them in again.

24 For, if thou wert cut out of the olive-tree which is wild by nature; and wert grafted

b John 15. 2. — c 2 Cor. 3. 16.

off, yet it was not rooted up, he informs the Gentile believers, that as it is customary to insert a good cion in a bad or useless stock, they who were bad, contrary to the custom in such cases, were grafted in a good stock, and their growth and fruitfulness proclaimed the excellence and vegetative life of the stock in which they were inserted. This was the goodness of the heavenly Gardener to them; but it was severity, ἀποτομία, an act of excision to the Jews.

The reader will observe that this term belongs to ingrafting: often, in this operation, a part of a branch is cut off; in that part which remains in connexion with the tree, a little slit is made, and then a small twig or branch, taken from another tree, is, at its lower end, shaved thin, wedge-like, and then inserted in the cleft, after which the whole is tied together, clayed round, &c. and the bark unites to bark; and the stock and the cion become thus one tree, the juices of the old stock circulating through the tubes of the newly inserted twig; and thus both live, though the branch inserted bears a very different fruit from that which the parent stock bore. I have often performed this operation, and in this very way, with success. And I cannot conceive that the apostle could have chosen a more apt, or a more elegant metaphor. The Jewish tree does not bring forth proper fruit; but it will answer well to ingraft a proper fruit-bearing tree on. The Gentiles are a wild olive, which is a tree that bears no fruit; but it may be made to bear if grafted on the Jewish stock. Some of the branches were cut off, that the branches of this wild olive might be inserted: the act by which this insertion is made, is termed χρισμός, goodness, benignity; the act by which the branches of the original stock are broken off, is termed ἀποτομία, excision, from ἀπο, from, and τμήνω, I cut, still keeping the metaphor, taken from ingrafting, in view. Now, let the apostle's mode of reasoning be observed: the tree is cut down, or its branches are lopped off; but the tree is not rooted up. The Jews have stumbled, but not so as to fall irrecoverably; for, if they abide not still in unbelief, they shall be grafted in, ver. 23. The Gentiles, who are grafted in on these cut-off branches, like the cion inserted in another stock, partake of the root, which absorbs from the earth the nutritious juices, and the fatness of the Jewish tree, the blessings and privileges which that people have long enjoyed, in consequence of the Abrahamic covenant, ver. 17. the root, the Jewish covenant, bears them; not they the root, ver. 18. As, therefore, the continuance of the Gentiles, as the church and people of God, depends upon their interest in the Abrahamic covenant, the blessings of which they derive through the medium of the Jews; they should be grateful to God, and tolerant to those through

whom they have received such blessings. And as in the case of grafting, the prosperity of the ingrafted cion depends on the existence of the parent stock; so the continuance of the Gentiles in this state of favour, (following the metaphor,) in a certain way, depends on the continuance of the Jewish people: and they are preserved, as so many cions, which are in process of time, to be ingrafted on the Gentiles; and thus the Gentiles shall become the means of salvation to the Jews; as the Jews have been the means of salvation to the Gentiles. Following, therefore, the metaphor a little further, which seems to have been so well chosen in all its parts; the continued existence of the Jews, as a distinct people, together with the acknowledgment of the Gentiles, that they have derived their salvation and state of blessedness through them; of which Jesus Christ, born of the stock of David, is the Author; and the Jewish Scriptures, which the Gentiles receive as inspired by God, are the evidences; then, the restoration of the Jews to the favour of God, is a necessary consequence: and, indeed, seems to be the principal end in reference to which the apostle reasons. The Gentiles, however, are to take care that the restoration of the Jews be not at their expense; as their calling and election were at the expense of the Jews; the latter being cut off, that the former might be grafted in, ver. 19. Of this there is no kind of necessity, for the original stock, the Abrahamic covenant, is sufficient to receive them all; and so Jews and Gentiles become one eternal flock, under one Bishop and Shepherd of all their souls.

Verse 23. If they abide not in unbelief] So, we find that their rejection took place in consequence of their wilful obstinacy: and, that they may return into the fold, the door of which still stands open.

For God is able to graft them in again.] Fallen as they are, and degraded, God can, in the course of his providence and mercy, restore them to all their forfeited privileges; and this will take place if they abide not in unbelief; which intimates, that God has furnished them with all the power and means necessary for faith; and that they may believe on the Lord Jesus whenever they will. The vail now continues on their heart, but it is not a vail which God has spread there, but a vail occasioned by their own voluntary and obstinate unbelief: and when they shall turn to the Lord (Jesus) the vail shall be taken away. See what the apostle has said, 2 Cor. iii. 6—18.

Verse 24. The olive-tree, which is wild by nature] Which is κατὰ φύσιν, naturally wild and barren; for, that the wild olive bore no fruit, is sufficiently evident from the testimony of the authors who have written on the subject: hence

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811. contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree?

25 For, I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own

a Ch. 12. 16.—b ver. 7. 2 Cor. 3. 14.—c Or, hardness.

the proverb Ακαρποτερος αγκριπτον; more unfruitful than the wild olive. Λακεδαιμονιοι γαρ αγκρια ωλαια, αγκριπτον καλωσι· for the Lacedemonians term the wild olive αγκριπτον. See SUIDAS. And hence HESYCHIUS interprets Αγκριαλοι, the wild olive, (the word used here by St. Paul,) by ακαρπος, unfruitful: and the reason given in DIOGEN. Proverb. Cent. ii. n. 63, is οφειλον γαρ εστιν ο αγκριπτος ακαρπος· for the wild olive is an unfruitful tree. On this account the apostle very properly says, Thou wert cut, ω της κατα φωνην αγκριαλου, out of that olive which is uncultivated, because it is barren: the κατα φωνην does not refer here to its being naturally barren; but to its being commonly, or customarily permitted to remain so. And, that this is the import of the phrase here, is evident from the next clause of the verse.

And wert grafted contrary to nature] Παρὰ φωνην, contrary to all custom; for a cion taken from a barren or useless tree, is scarcely ever known to be grafted into a good stock: but here the Gentiles, a fruitless and sinful race, are grafted on the ancient patriarchal stock. Now, if it was possible to effect such a change in the state and disposition of the Gentiles, who were αβησιν ω τω κοσμου, Eph. ii. 12. without God, ATHEISTS in the world: how much more possible is it, speaking after the manner of men, to bring about a similar change in the Jews, who acknowledge the one only, and true God; and receive the law and the prophets as a revelation from him. This seems to be the drift of the apostle's argument.

Verse 25. I would not—that ye should be ignorant of this mystery] Mystery, μυστηριον, signifies any thing that is hidden, or covered, or not fully made manifest. The Greek word seems to have been borrowed from the Hebrew שָׁמַר satar, from the root שָׁר satar, to hide, conceal, &c. though some derive it from μυσθαι, to be initiated into sacred rites, from μυσν, to shut up. In the New Testament, it signifies, generally, any thing; or doctrine that has not, in former times, been fully known to men: or, something that has not been heard of; or which is so deep, profound, and difficult of comprehension, that it cannot be apprehended without special direction and instruction; here, it signifies the doctrine of the future restoration of the Jews, not fully known in itself, and not at all known as to the time in which it will take place. In chap. xvi. 25. it means the Christian religion, not known till the advent of Christ. The apostle wished the Romans not to be ignorant of this mystery, viz. that such a thing was intended: and, in order to give them as much instruction as possible on

conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 (And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

d Luke 21. 24. Rev. 7. 9.—e Isai. 59. 20. See Psa. 14. 7.

this subject, he gives them some characteristic, or sign of the times when it was to take place.

Lest ye should be wise in your own conceits] It seems from this, and from other expressions in this epistle, that the converted Gentiles had not behaved towards the Jews with that decorum and propriety which the relation they bore to them required. In this chapter the apostle strongly guards them against giving way to such a disposition.

Blindness in part is happened to Israel] Partial blindness, or blindness to a part of them; for they were not all unbelievers: several thousands of them had been converted to the Christian faith; though the body of the nation, and especially its rulers, civil and spiritual, continued opposed to Christ and his doctrine.

Until the fulness of the Gentiles be come in.] And this blindness will continue till the church of the Gentiles be fully completed; till the Gospel be preached through all the nations of the earth, and multitudes of heathens every where embrace the faith. The words πληρωμα των εθνων, may be borrowed from the מלכות מלכות melo hagoyim, a multitude of nations, which the Septuagint translate by πληθος εθνων. By the πληρωμα, or fulness, a great multitude may be intended; which should be so dilated on every hand as to fill various regions. In this sense the words were understood by Solomon ben Melec, ארצות הברית יסופלו ארצות הברית The nations of the Gentiles shall be filled with them: the apostle, therefore, seems to give this sense of the mystery, that the Jews will continue in a state of blindness, till such a time as a multitude of nations or Gentiles, shall be converted to the Christian faith: and the Jews, hearing of this, shall be excited, by a spirit of emulation, to examine and acknowledge the validity of the proofs of Christianity, and embrace the faith of our Lord Jesus Christ.

We should not restrict the meaning of these words too much, by imagining—1. That the fulness must necessarily mean all the nations of the universe; and all the individuals of those nations: probably no more than a general spread of Christianity over many nations which are now under the influence of Pagan or Mohammedan superstition, may be what is intended.

2. We must not suppose that the coming in here mentioned, necessarily means what most religious persons understand by conversion, a thorough change of the whole heart and the whole life; the acknowledgment of the Divine mission of our Lord, and a cordial embracing of the Christian religion, will sufficiently fulfil the apostle's words. If we wait for the conversion

Gentiles shall become the ROMANS. means of salvation to the Jews.

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27 ^a For, this is my covenant unto them, when I shall take away their sins.)

28 As concerning the Gospel, *they are* enemies for your sakes: but as touching the election,

they are ^b beloved for the fathers' sakes.

29 For the gifts and calling of God *are* ^c without repentance.

30 For as ye ^d in times past have not

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^a Isa. 27. 9. Jer. 31. 31. &c. Hebr. 8. 8. & 10. 16.—^b Deut. 7. 8. & 9. 5. & 10. 15.

^c Numb. 23. 19.—^d Eph. 2. 2. Col. 3. 7.

of the Jews till such a time as every Gentile and Mohammedan soul shall be, in this especial sense, converted to God, then—we shall wait for ever.

Verse 26. *And so all Israel shall be saved*] Shall be brought into the way of salvation, by acknowledging the Messiah; for the word certainly does not mean eternal glory: for, no man can conceive that a time will ever come, in which every Jew, then living, shall be taken to the kingdom of glory. The term *saved*, as applied to the Israelites in different parts of the Scripture, signifies no more than *their being gathered out of the nations of the world; separated to God, and possessed of the high privilege of being his peculiar people*. And we know that this is the meaning of the term, by finding it applied to the body of the Israelites when this alone was the sum of their state. See the *Preface*, page vi. &c.

As it is written] The apostle supports what he advances on this head, by a quotation from Scripture, which in the main, is taken from Isa. lix. 20. The Deliverer shall come out of Zion, and turn away ungodliness from Jacob. Now this cannot be understood of the manifestation of Christ among the Jews; or of the multitudes which were converted *before, at, and for some time after, the day of Pentecost*; for those times were all *past* when the apostle wrote this epistle, which was probably about the 57th or 58th year of our Lord: and, as no remarkable conversion of that people has since taken place, therefore, the fulfilment of this prophecy *is yet to take place*. In what manner Christ *is to come out of Zion*; and in what *way*, or by what *means* he *is to turn away transgression from Jacob*, we cannot tell; and to attempt to conjecture, when the time, occasion, means, &c. are all in *mystery*, would be more than reprehensible.

Verse 27. *For this is my covenant unto them, when I shall take away their sins.*] The reader, on referring to Isa. chap. lix. 20, 21. will find that the words of the original are here greatly abridged. They are the following:

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

For the manner in which St. Paul makes his quotations from Scripture, see the observations at the end of the preceding chapter. The whole of these two verses should be read in a paren-

thesis, as I have marked them in the text; for it is evident that the 25th verse should be immediately connected with the 28th.

It may not be amiss to subjoin here a collection of those texts in the Old Testament that seem to point out a restoration of the Jewish commonwealth, to a higher degree of excellence than it has yet attained.—Isa. ii. 2—5. xix. 24, 25. xxv. 6, &c. xxx. 18, 19, 26. lx. *throughout*: lxxv. 17. *to the end*: JEREM. xxxi. 10, 11, 12. xlvi. 27, 28. EZEK. xx. 34, 40, &c. xxviii. 25, 26. xxxiv. 20, &c. xxxvi. 8—16. xxxvii. 21—28. xxxix. 25, &c. JOEL iii. 1, 2, 17, 20, 21. AMOS ix. 9. *to the end*: OBAD. vcr. 17, 21. MICAH iv. 3—7. vii. 18, 19, 20. ZEPH. iii. 19, 20.

Verse 28. *As concerning the Gospel*] The unbelieving Jews, with regard to the Gospel, which they have rejected, are at present enemies to God, and aliens from his kingdom, under his Son Jesus Christ, on account of that extensive grace which has overturned their *peculiarly*, by admitting the Gentiles into his church and family: but with regard to the original purpose of election, whereby they were chosen and separated from all the people of the earth, to be the peculiar people of God, *they are beloved for the fathers' sakes*; he has still favour in store for them, on account of their *forefathers*, the patriarchs.

Verse 29. *For the gifts and calling of God, &c.*] The gifts which God has bestowed upon them; and the calling, the invitation with which he has favoured them, he will never revoke. In reference to this point, there is no *change of mind* in him; and, therefore, the *possibility* and *certainly* of their restoration to their original privileges of being the people of God, of enjoying every spiritual blessing with the *fulness of the Gentiles*, may be both reasonably and safely inferred.

Repentance, when applied to God, signifies simply *change of purpose* relative to some declaration made subject to certain *conditions*. See this fully explained and illustrated by himself. Jer. xviii. 7, 8, 9.

Verse 30. *For as ye in times past*] The apostle pursues his argument in favour of the restoration of the Jews. *As ye Gentiles, in times past*, for many ages back;

Have not believed] Were in a state of alienation from God; yet, not so as to be totally and for ever excluded:

Have now obtained mercy] For ye are now taken into the kingdom of the Messiah; through *their unbelief*, by that method which, in destroying the Jewish *peculiarly*, and fulfilling the Abrahamic covenant, has occasioned the unbelief and obstinate opposition of the Jews.

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^a believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not ^b believed, that through your mercy they also may obtain mercy.

32 For ^c God hath ^d concluded them all in unbelief, that he might have mercy upon all.

^a Or. obeyed. — ^b Or, obeyed. — ch. 3. 9. Gal. 3. 22.
^c Or, shut them all up together. — ^d Psa. 36. 6. — ^e Job 11. 7. Psa. 92. 5.

Verse 31. *Even so have these also*] In like manner the Jews are, through their infidelity, shut out of the kingdom of God:—

That through your mercy] But this exclusion will not be everlasting, but this will serve to open a new scene, when through further displays of mercy to you Gentiles, *they also may obtain mercy*; shall be received into the kingdom of God again; and this shall take place whenever they shall consent to acknowledge the Lord Jesus, and see it their privilege to be the fellow-heirs with the Gentiles of the grace of life.

As sure, therefore, as the Jews were once in the kingdom, and the Gentiles were not; as sure as the Gentiles are now in the kingdom, and the Jews are not: so surely will the Jews be brought back into that kingdom.

Verse 32. *For God hath concluded them all in unbelief*] Συμπελασιν γαρ ε̅ς̅ Θεου; God hath shut, or locked them all up under unbelief. This refers to the guilty state of both Jews and Gentiles. They had all broken God's law; the Jews, the written law; the Gentiles, the law written in their hearts; see chap. i. 19, 20. and ii. 14, 15. They are represented here as having been accused of their transgressions; tried at God's bar; found guilty on being tried; condemned to the death they had merited: remanded to prison, till the sovereign will, relative to their execution, should be announced; shut or locked up under the jailor *Unbelief*; and there, both continued in the same state, awaiting the execution of their sentence; but God, in his own compassion, moved by no merit in either party, caused a general pardon, by the Gospel, to be proclaimed to all. The Jews have refused to receive this pardon on the terms which God has proposed it; and therefore continue locked up under unbelief. The Gentiles have welcomed the offers of grace, and are delivered out of their prison. But as the offers of mercy continue to be made to all indiscriminately, the time will come, when the Jews, seeing the vast accession of the Gentile world to the kingdom of the Messiah, and the glorious privileges which they in consequence enjoy, shall also lay bold on the hope set before them, and thus become, with the Gentiles, one flock under one Shepherd and Bishop of all their souls. The same figure is used Gal. iii. 22, 23. *But the Scripture hath concluded, συμπελασιν, locked up all under sin, that the promise by faith of Christ Jesus, might be given to them that believe. But*

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33 O the depth of the riches, both of the wisdom and knowledge of God!

^e how unsearchable are his judgments, and ^f his ways past finding out!

34 ^g For who hath known the mind of the Lord? or ^h who hath been his counsellor?

35 Or, ⁱ who hath first given to

^e Job 15. 8. Isai. 40. 13. Jer. 23. 19. Wisd. 9. 13. 1 Cor. 2. 16. — ^f Job 36. 22. — ^g Job 35. 7. & 41. 11.

before faith came, we were kept, εφρουρουμεθα, we were guarded as in a strong hold, under the law; shut up, συγκληισμομαι, locked up together into the faith which should afterward be revealed. This is a fine and well chosen metaphor in both places, and forcibly expresses the guilty, helpless, wretched state of both Jews and Gentiles.

Verse 33. *O the depth of the riches, both of the wisdom and knowledge of God!*] This is a very proper conclusion of the whole preceding discourse. *Wisdom* may here refer to the designs of God; *knowledge* to the means which he employs to accomplish these designs. The designs are the offspring of infinite wisdom, and therefore they are all right: the means are the most proper, as being the choice of an infinite knowledge that cannot err; we may safely credit the goodness of the design, founded in infinite wisdom: we may rely on the due accomplishment of the end, because the means are chosen and applied by infinite knowledge and skill.

Verse 34. *For who hath known the mind of the Lord?*] Who can pretend to penetrate the counsels of God; or fathom the reasons of his conduct? His designs and his counsels are, like himself, infinite; and, consequently, inscrutable. It is strange that, with such a scripture as this before their eyes, men should sit down, and coolly, and positively write about counsels and decrees of God, formed from all eternity, of which they speak with as much confidence and decision, as if they had formed a part of the council of the Most High; and had been with him in the beginning of his ways! A certain writer, after having entered into all these counsels, and drawn out his black-lined scheme of absolute and eternal reprobation, with all its causes and effects; and then his light-lined scheme of absolute and eternal election, with all its causes and effects; all deduced in the most regular and graduated order, link by link, concludes with ver. 33. *O the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out!* But this writer forgot that he had searched out God's judgments in the one case, and found out his ways in the other; and that he had given, as a proof of the success of his researches, a complete exhibition of the whole scheme! This conduct is worthy of more than mere reprehension; and yet he who differs from such opinions, gives,

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him, and it shall be recompensed unto him again?

36 For ^a of him, and

through him, and to him, are all things: ^b to ^c whom be glory for ever. Amen.

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^a 1 Cor. 8. 6. Col. 1. 16. Gal. 1. 5. 1 Tim. 1. 17. 2 Tim. 4. 18.

Hebr. 13. 21. 1 Pet. 5. 11. 2 Pet. 3. 18. Jude 25. — ^b Rev. 1. 6. — ^c Gr. *him*.

in the apprehension of some, this proof of his being included in some of the links of the *black list*! We may rest with the conviction, that God is as *merciful* and *good* in all his ways, as He is *wise* and *just*. But, as we cannot comprehend him, neither can we his operations; it is our place, who are the objects of his infinite mercy and kindness, to adore in silence, and to obey with alacrity and delight.

Verse 35. *Or, who hath first given to him*] Who can pretend to have any demands upon God? To whom is he indebted? Have either Jews or Gentiles any right to his blessings? May not he bestow his favours as he pleases, and to whom he pleases? Does he do any injustice to the *Jews* in choosing the *Gentiles*? And was it because he was under obligation to the *Gentiles*, that he has chosen them in the place of the *Jews*? Let him who has any claim on God prefer it, and he shall be compensated.

But how can the CREATOR be indebted to the creature? How can the CAUSE be dependent on the effect? How can the AUTHOR of providence, and the FATHER of every good and perfect gift, be under obligation to them for whom he provides, and who are wholly dependent on his bounty?

Verse 36. *For of him, &c.*] This is so far from being the case, for *εξ αυτου*, or *him*, as the original Designer and Author; and *δι αυτου*, by *him*, as the prime and efficient Cause; and *εις αυτου*, to *him*, as the ultimate End for the manifestation of his eternal glory and goodness, are all things in universal nature, through the whole compass of time and eternity.

The Emperor Marcus Antoninus, (*see* *avor*, lib. iv.) has a saying very much like this of St. Paul, which it is very probable he borrowed from this Epistle to the Romans. Speaking of nature, whom he addresses as God, he says, *ἡ φυσικὴ, ἐκ σου πάντα, ἐν σοὶ πάντα, εἰς σε πάντα*; O, nature! or thee are all things; in thee are all things; to thee are all things. Several of the Gentile philosophers had expressions of the same import, as may be seen in *Welstein's* quotations.

To whom be glory] And let him have the praise of all his works, from the hearts and mouths of all his intelligent creatures, for ever, throughout all the generations of men. Amen, so be it; let this be established for ever!

I. The apostle considers the designs of God inscrutable: and his mode of governing the world incomprehensible. His designs, schemes, and ends, are all infinite; and consequently unfathomable. It is impossible to account for the dispensations either of his justice or mercy. He does things under both these characters which far surpass the comprehension of men. But though his dispensations are a great deep, yet

they are never self-contradictory: though they far surpass our reason, yet they never contradict reason; nor are they ever opposite to those ideas which God has implanted in man of goodness, justice, mercy, and truth. But it is worthy of remark, that we can more easily account for the dispensations of his justice, than we can for the dispensations of his mercy.—We can every where see ten thousand reasons why he should display his justice; but scarcely can we find one reason why he should display his mercy. And yet, these displays of mercy, for which we can scarcely find a reason, are infinitely greater and more numerous than his displays of justice; for which the reasons are, in a vast variety of cases, as obvious as they are multiplied. The sacrifice of Christ is certainly an infinite reason why God should extend, as he does, his mercy to all men; but Jesus Christ is the gift of God's love; who can account for the love that gave him to redeem a fallen world! The Jews have fallen under the displeasure of Divine justice; why they should be objects of this displeasure is at once seen, in their ingratitude, disobedience, unbelief, and rebellion. But a most especial providence has watched over them, and preserved them in all their dispersions for 1700 years. Who can account for this? Again, these very persons have a most positive promise of a future deliverance, both great and glorious.

Why should this be? The Gentile world was long left without a divine revelation, while the Jews enjoyed one:—Who can account for this? The Jews are now cast out of favour, in a certain sense, and the reasons of it are sufficiently obvious; and the Gentiles, without any apparent reason, are taken into favour. In all these things his judgments are unsearchable, and his ways past finding out.

II. Once more let it be remarked, that although God is every where promising, and bestowing the greatest and most ennobling privileges, together with an eternal and ineffable glory, for which we can give no reason but his own endless goodness, through the death of his Son; yet in no case does he remove those privileges, nor exclude from this glory, but where the reasons are most obvious to the meanest capacity.

III. This epistle has been thought, by some, to afford proofs that God, by an eternal decree, had predestinated to eternal perdition millions of millions of human souls, before they had any existence, except in his own purpose, and for no other reason but his sovereign pleasure! But such a decree can be no more found in this book, than such a disposition in the mind of Him who is the perfection, as he is the model of wisdom, goodness, justice, mercy and truth. May God save the reader from profaning his name, by suppositions, at once so monstrous, impious, and absurd!

CHAPTER XII.

Such displays of God's mercy as Jews and Gentiles have received, should induce them to consecrate themselves to Him; and not to be conformed to the world, 1, 2. Christians are exhorted to think meanly of themselves, 8. And each to behave himself properly in the office which he has received from God, 4-8. Various important moral duties recommended, 9-18. We must not avenge ourselves, but overcome evil with good, 19-21.

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I BESEECH you, therefore, brethren, by the mercies of God, that ye present your

bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

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• 2 Cor. 10. 1.—b 1 Pet. 2. 5.—c Psa. 50. 13, 14.

Ch. 6. 13, 16, 19. 1 Cor. 6. 13, 20.—d Hebr. 10. 20.

NOTES ON CHAP. XII.

The apostle having now finished the doctrinal part of this epistle, proceeds to the practical: and here it may be necessary to take a view of his arguments in the preceding chapters.

The election, calling, and justification, of the believing Gentiles, and their being admitted into the kingdom and covenant of God, and having an interest in all the privileges and honours of his children. (1.) That they have a clear and substantial title to all these he has proved in chap. i. ii. and iii. (2.) That this right is set on the same footing with Abraham's title to the blessings of the covenant, he proves chap. iv. (3.) That it gives us a title to privileges and blessings as great as any the Jews could glory in, by virtue of that covenant, chap. v. 1-12. (4.) He goes still higher, and shows that our being interested in the gift and grace of God in Christ Jesus, is perfectly agreeable to the grace which he has bestowed upon all mankind, in delivering them from that death of the body brought on them by Adam's transgression, chap. v. 12-21. (5.) He fully explains, both with regard to the Gentiles and Jews, the nature of the Gospel constitution, in relation to its obligations to holiness; and the advantages it gives for encouragement, obedience, and support, under the severest trials and persecutions, chap. vi. vii. viii. (6.) As the pretences of the Jews, that "God was bound, by express promise, to continue them as his only people for ever; and that this was directly inconsistent with the election and calling of the Gentiles, on the condition of faith alone:" he demonstrates that the rejection of the Jews is consistent with the truth of God's word, and with his righteousness: he shows the true cause and reason of their rejection; and concludes with an admirable discourse upon the extent and duration of it; which he closes with adoration of the Divine wisdom, in his various dispensations, chap. ix. x. xi. Thus, having cleared this important subject with surprising judgment, and the nicest art and skill in writing; he now proceeds, after his usual manner, in his epistles and the apostolic method of preaching, to inculcate various Christian duties: and to exhort to that temper of mind, and conduct of life, which are suitable to the profession of the Gospel, and the enjoyment of its privileges. Dr. Taylor.

Verse 1. *I beseech you, therefore, brethren*] This address is probably intended both for the Jews and the Gentiles; though some suppose that the Jews are addressed in the first verse; the Gentiles, in the second.

By the mercies of God] Δια τῶν οἰκτιρῶν τοῦ Θεοῦ by the tender mercies, or compassions of God, such as a tender father shows to his refractory children; to whom, on their humiliation, he is easily persuaded to forgive their offences. The word οἰκτιρισμός comes from οἰκτός, compassion; and that from ἔκω, to yield; because he that has compassionate feelings, is easily prevailed on to do a kindness, or remit an injury.

Ye present your bodies] A metaphor taken from bringing sacrifices to the altar of God. The person offering picked out the choicest of his flock, brought it to the altar, and presented it there as an atonement for his sin. They are exhorted to give themselves up in the spirit of sacrifice; to be as wholly the Lord's property as the whole burnt-offering was; no part being devoted to any other use.

A living sacrifice] In opposition to those dead sacrifices which they were in the habit of offering, while in their Jewish state: and that they should have the lusts of the flesh mortified, that they might live to God.

Holy] Without spot or blemish; referring still to the sacrifice required by the law.

Acceptable unto God] Ευαριστος, the sacrifice being perfect in its kind; and the intention of the offerer being such, that both can be acceptable and well pleasing to God, who searches the heart. All these phrases are sacrificial, and show that there must be a complete surrender of the person; the body, the whole man, mind, and flesh, to be given to God: and that he is to consider himself no more his own, but the entire property of his Maker.

Your reasonable service] Nothing can be more consistent with reason, than that the work of God should glorify its Author. We are not our own; we are the property of the Lord, by the right of creation and redemption: and it would be as unreasonable as it would be wicked, not to live to his glory, in strict obedience to his will. The reasonable service, λογικὴ λατρεία, of the apostle may refer to the difference between the Jewish and Christian worship. The former religious service consisted chiefly in its sacrifices, which were δὲ ἀλογον, of irrational

A. M. cir. 4062. 2 And ^a be not conformed
 A. D. cir. 68. to this world: but ^b be ye
 An. Olymp. transformed by the renew-
 cir. CCIX. 2. ing of your mind, that ye
 A. U. C. cir. 811. may ^c prove what is that good, and
 acceptable, and perfect, will of God.
 3 For I say, ^d through the grace given

unto me, to every man that
 is among you, ^e not to think
 of himself more highly
 than he ought to think; but
 to think ^f soberly, according as God hath
 dealt ^g to every man the measure of faith.
 4 For ^h as we have many members in

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 A. D. cir. 68.
 An. Olymp.
 cir. CCIX. 2.
 A. U. C. cir. 811.

^a 1 Pet. 1. 14. 1 John 2. 15.—^b Eph. 1. 18. & 4. 23. Col.
 1. 21, 22. & 3. 10.—^c Eph. 5. 10, 17. 1 Thess. 4. 5.—^d ch.
 1. 5. & 15. 18. 1 Cor. 3. 10. & 15. 10. Gal. 2. 9.

Eph. 3. 2, 7, 8.—^e Prov. 25. 27. Eccles. 7. 16. ch. 11. 20.
 1 Gr. to sobriety.—^f 1 Cor. 12. 7, 11. Eph. 4. 7.—^g 1 Cor.
 12. 12. Eph. 4. 16.

tional creatures; i. e. the lambs, rams, kids, bulls, goats, &c. which were offered under the law. The Christian service of worship is λογικη, rational, because performed according to the true intent and meaning of the law; the heart and soul being engaged in the service. He alone lives the life of a fool and a madman, who lives the life of a sinner against God: for, in sinning against his Maker, he wrongs his own soul, loves death, and rewards evil unto himself.

Verse 2. And be not conformed to this world] By this world, αἰωνι τωτα, may be understood that present state of things both among the Jews and Gentiles; the customs and fashions of the people who then lived; the Gentiles particularly, who had neither the power nor the form of godliness; though some think that the Jewish economy, frequently termed *הנהגת עולם הזה* *hazzeh*, this world, this peculiar state of things, is alone intended. And the apostle warns them against reviving usages that Christ had abolished: this exhortation still continues in full force. The world that now is, this present state of things, is as much opposed to the spirit of genuine Christianity, as the world that then was. Pride, luxury, vanity, extravagance in dress, and riotous living, prevail now, as they did then; and are as unworthy of a Christian's pursuit, as they are injurious to his soul, and hateful in the sight of God.

Be ye transformed] Μεταμορφωθητε, be ye metamorphosed, transformed, appear as new persons, and with new habits; as God has given you a new form of worship, so that ye serve in the newness of the Spirit, and not in the oldness of the letter. The word implies a radical, thorough, and universal change, both outward and inward. SENECA, *Epist. vi.* shows us the force of this word, when used in a moral sense. *Sentio*, says he, non emendari me tantum, sed transformari; "I perceive myself not to be amended merely, but to be transformed:." i. e. entirely renewed.

By the renewing of your mind] Let the inward change produce the outward. Where the spirit, the temper and disposition of the mind, Eph. iv. 23. is not renewed; an outward change is but of little worth, and but of short standing.

That ye may prove] Εἰς το δοκιμαζειν, that ye may have practical proof and experimental knowledge of the will of God; of his purpose and determination, which is good in itself; infinitely so. Acceptable, ωσπερ, well pleasing to, and well received by every mind that is renewed and transformed.

And perfect] Τωτων, finished and complete:

when the mind is renewed, and the whole life changed, then the will of God is perfectly fulfilled; for this is its grand design in reference to every human being.

These words are supposed by Schoetgen to refer entirely to the Jewish law. The Christians were to renounce this world, the Jewish state of things; to be transformed, by having their minds enlightened in the pure and simple Christian worship, that they might prove the grand characteristic difference between the two covenants: the latter being good, in opposition to the statutes which were not good, Ezek. xx. 25. acceptable, in opposition to those sacrifices and offerings which God would not accept, as it is written Psa. xl. 6—8. and perfect, in opposition to that system which was imperfect, and which made nothing perfect; and was only the shadow of good things to come. There are both ingenuity and probability in this view of the subject.

Verse 3. Through the grace given unto me] By the grace given, St. Paul most certainly means his apostolical office, by which he had the authority not only to preach the Gospel; but also to rule the church of Christ. This is the meaning of the word, ἡ χάρις, in Eph. iii. 8. Unto me who am less than the least of all saints, is this grace given; is conceded this office or employment, immediately by God himself; That I should preach among the Gentiles the unsearchable riches of Christ.

Not to think—more highly] Μη υπερβαρειν, not to act proudly; to arrogate nothing to himself on account of any grace he had received, or of any office committed to him.

But to think soberly] Αλλα σφροτιν με το σφροτιν: the reader will perceive here a sort of paronomasia, or play upon words; σφροτιν, from σφρον, the mind, signifies to think, mind, relish, to be of opinion, &c. and σφροτιν, from σφρον, sound, and σφρον, the mind, signifies to be of a sound mind; to think discreetly, modestly, humbly. Let no man think himself more or greater than God has made him; and let him know that whatever he is, or has of good or excellence, he has it from God; and that the glory belongs to the Giver, and not to him who has received the gift.

Measure of faith] Μετρον πιστευεω: It is very likely, as Dr. Moore has conjectured, that the πισις, faith, here used, means the Christian religion; and the measure, the degree of knowledge and experience which each had received in it, and the power this gave him of being useful in the church of God. See ver. 6.

Verse 4. For as we have many members] As the human body consists of many parts, each

A. M. cir. 4062. one body, and all mem-
 A. D. cir. 58. bers have not the same
 An. Olymp. office :
 cir. CC(X. 2.
 A. U. C. cir. 811.

5 So ^a we, being many, are one body in Christ, and every one members one of another.

6 ^b Having then gifts, differing ^c ac-

^a 1 Cor. 10. 17. & 12. 20, 27. Eph. 1. 23. & 4. 25. — ^b 1 Cor. 12. 4. 1 Pet. 4. 10, 11. — ^c Ver. 3.

having its respective office, and all contributing to the perfection and support of the whole; each being indispensably necessary in the place which it occupies, and each equally useful, though performing a different function.

Verse 5. *So we, being many*] We who are members of the church of Christ, which is considered the *body* of which he is the *Head*, have various offices assigned to us, according to the measure of grace, faith, and religious knowledge which we possess : and, although each has a different office, and qualifications suitable to that office, yet all belong to the *same body*; and each has as much need of the help of another as that other has of his : therefore, let there be neither pride on the one hand, nor *envy* on the other. The same metaphor, in nearly the same words, is used in *Synopsis Sohar*, page 13. "As man is divided into various members and joints, united among themselves, and raised by gradations above each other, and collectively compose one body : so all created things are members orderly disposed ; and altogether constitute one body. In like manner, the law, distributed into various articulations, constitutes but *one body*." See *Schoetgen*.

Verse 6. *Having then gifts, differing, &c.*] As the goodness of God, with this view of our mutual subserviency and usefulness, has endowed us with different gifts and qualifications ; let each apply himself to the diligent improvement of his particular office and talent : and modestly keep within the bounds of it, not exalting himself, or despising others.

Whether prophecy] That *prophecy*, in the New Testament, often means the gift of *exhorting, preaching, or expounding the Scriptures*, is evident from many places in the *Gospels, Acts, and St. Paul's Epistles*, see 1 Cor. xi. 4, 5. and especially 1 Cor. xiv. 3. *He that prophesieth, speaketh unto men, to edification, and exhortation, and to comfort*. This was the proper office of a preacher ; and it is to the exercise of this office that the apostle refers in the whole of the chapter, from which the above quotations are made. See also Luke i. 76. vii. 23. Acts xiv. 32. 1 Cor. xiv. 29. I think the apostle uses the term in the same sense here— Let every man who has the gift of preaching and interpreting the Scriptures, do it in proportion to the grace and light he has received from God ; and in no case *arrogate* to himself knowledge which he has not received : let him not esteem himself more highly on account of this gift, or affect to be wise above what is written ; or indulge himself in fanciful interpretations of the word of God.

Dr. Taylor observes, that the *measure of*

ording to the grace that is given to us, whether ^d prophecy, let us prophesy according to the proportion of faith ;

7 Or ministry, let us wait on our ministering : or ^e he that teacheth, on teaching ;

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.

^d Acts 11. 27. 1 Cor. 12. 10, 28. & 13. 2. & 14. 1, 6, 20, 31. ^e Acts 13. 1. Eph. 4. 11. Gal. 6. 6. 1 Tim. 5. 17.

faith, ver. 3. and the *proportion of faith*, ver. 6. seem not to relate to the degree of any gift considered in itself, but rather in the relation and proportion which it bore to the gifts of others. For it is plain, that he is here exhorting every man to keep soberly within his own sphere. It is natural to suppose that the new converts might be puffed up with the several gifts that were bestowed upon them : and every one might be forward to magnify his own, to the disparagement of others. Therefore the apostle advises them to keep each within his proper sphere ; to know and observe the just measures and proportion of the gift *intrusted* to him, not to gratify his pride, but to edify the church.

The *Αναλογία της πίστης*, which we here translate the *proportion of faith*, and which some render the *analogy of faith*, has been understood to mean, the *general and consistent plan or scheme of doctrines, delivered in the Scriptures* ; where every thing bears its true relation and proportion to another. Thus the death of Christ is commensurate, in its merits, to the evils produced by the fall of Adam. The doctrine of justification by *faith*, bears the strictest analogy, or proportion, to the grace of Christ, and the helpless, guilty, condemned state of man. Whereas, the doctrine of *justification by works*, is out of all analogy to the demerit of sin, the perfection of the law, the holiness of God, and the miserable, helpless state of man. This may be a good general view of the subject ; but when we come to inquire what those mean by the *analogy of faith*, who are most frequent in the use of the term, we shall find that it means neither more nor less than *their own creed* ; and, though they tell you that their doctrines are to be examined by the Scriptures, yet they give you roundly to know, that you are to understand these Scriptures in precisely the same way as they have interpreted them. " *To the law and to the testimony*," says Dr. Campbell, " is the common cry ; only every one, the better to secure the decision on the side he has espoused, would have you previously resolve to put no sense whatever on the *law and the testimony* but what his favourite doctor will admit. Thus they run on in a shuffling, circular sort of argument ; which, though they studiously avoid exposing, is, when dragged into the open light, neither more nor less than this : ' You are to try our doctrine by the Scriptures only ; but then you are to be very careful that you explain the Scripture solely by our doctrine.' A wonderful plan of trial, which begins with giving judgment, and ends with examining the proof, wherein the whole skill and ingenuity of the judges are to be exerted in wresting the evi-

8 Or ^a he that exhorteth, on exhortation: ^b he that ^cgiveth, *let him do it* ^dwith simplicity; ^e he that ruleth, with diligence; he that showeth mercy, ^fwith cheerfulness.

^a Acts 15. 32. 1 Cor. 14. 3. — ^b Matt. 6. 1, 2, 3. — ^c Or, imparteth. — ^d Or, liberally. 2 Cor. 8. 2. — ^e Acts 20. 32. 1 Tim. 5. 17. Hebr. 13. 7, 24. 1 Pet. 5. 2. — ^f 2 Cor. 9. 7.

dence, so as to give it the appearance of supporting the sentence pronounced beforehand." See Dr. Campbell's Dissertations on the Gospels, Diss. iv. sect. 14. vol. i. page 146. 8vo. edit. where several other sensible remarks may be found.

Verse 7. Or ministry] *Διακονία* simply means the office of a *deacon*; and what this office was, see in the note on Acts vi. 4. where the subject is largely discussed.

Or he that teacheth] The teacher, *Διδασκαλος*, was a person whose office it was to instruct others, whether by catechising, or simply explaining the grand truths of Christianity.

Verse 8. Or he that exhorteth] *Ὁ παρακαλῶν*, the person who admonished, and reprehended the unruly or disorderly; and who supported the weak, and comforted the penitents, and those who were under heaviness through manifold temptations.

He that giveth] He who distributeth the alms of the church, *with simplicity*; being influenced by no *partiality*, but dividing to each according to the *necessity* of his case.

He that ruleth] *Ὁ προϊστάμενος*, he that presides over a particular business; but as the verb *πρόϊσταμαι*, also signifies to *defend* or *patronise*, it is probably used here to signify receiving and providing for *strangers*; and especially the persecuted, who were obliged to leave their own homes, and were destitute, afflicted, and tormented. It might also imply the persons whose business it was to receive and entertain the apostolic teachers who travelled from place to place, establishing and confirming the churches. In this sense the word *προστατις* is applied to *Phebe*, chap. xvi. 2. *She hath been a succourer of many, and of myself also*. The apostle directs that this office should be executed with diligence; that such destitute persons should have their necessities as promptly and as amply supplied as possible.

He that sheweth mercy] Let the person who is called to perform any *act of compassion*, or *mercy* to the *wretched*, do it, not grudgingly, nor of necessity, but from a spirit of pure benevolence and sympathy. The poor are often both wicked and worthless; and if those who are called to minister to them as stewards, overseers, &c. do not take care, they will get their hearts hardened with the frequent proofs they will have of deception, lying, idleness, &c. And on this account it is that so many of those who have been called to minister to the poor in parishes, work-houses, and religious societies, when they come to relinquish their employment, find that many of their moral feelings have been considerably blunted; and perhaps the only re-

9 ^a Let love be without dissimulation. ^b Abhor that which is evil; cleave to that which is good.

A. M. cir. 406-2. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.

10 ^a Be kindly affectioned one to

^a 1 Tim. 2. 5. 3 Pet. 1. 22. — ^b Psa. 34. 14. & 56. 4. & 97. 10. Amos 5. 15. — Hebr. 13. 1. 1 Pet. 1. 22. & 2. 17. & 3. 8. 3 Pet. 1. 7.

ward they get for their services, is the character of being hard-hearted. If, whatever is done in this way, be not done unto the *Lord*, it can never be done with *cheerfulness*.

Verse 9. Let love be without dissimulation] *Ἡ ἀγάπη ἀνυποκριτος*. Have no *hypocritical* love; let not your love wear a mask; make no empty professions. Love God and your neighbour; and by obedience to the one, and acts of benevolence to the other, show that *your love* is sincere.

Abhor that which is evil] *Ἀποσυγγεντες το πονηρον*. Hate sin as you would hate that hell to which it leads. *Στυγω*, signifies to *hate*, or *detest with horror*; the preposition *απο*, greatly strengthens the meaning. *Στυξ*, *Styx*, was a feigned river in hell, by which the gods were wont to swear; and if any of them falsified this oath, he was deprived of his nectar and ambrosia for a hundred years: hence the river was reputed to be *hateful*; and *συγω* signified to be *as hateful as hell*. Two MSS. read *μισουντες*, which signifies *hating*, in the lowest sense of the term. The word in the text is abundantly more expressive; and our translation is both nervous and appropriate.

Cleave to that which is good.] *Καλλωμενοι το αγαθον*, be *CEMENTED*, or *GLUED* to that which is good: so the word literally signifies. Have an unalterable attachment to whatever leads to God, and contributes to the welfare of your fellow-creatures.

Verse 10. Be kindly affectioned one to another with brotherly love.] It is difficult to give a simple translation of the original: *τη φιλαδελφια με αλληλους φιλοστοργειν*. The word *φιλαδελφια*, signifies that affectionate regard which every Christian should feel for another, as being members of the same mystical body. Hence it is emphatically termed the *love of the brethren*. When William Penn, of deservedly famous memory, made a treaty with the Indians in North America, and purchased from them a large woody tract, which, after its own nature and his name, he called *Pennsylvania*, he built a city on it, and peopled it with Christians of his own denomination; and called the city from the word in the text, *φιλαδελφια*, *PHILADELPHIA*; an appellation which it then bore with strict propriety; and still it bears the name.

The word *φιλοστοργος*, which we here translate *kindly affectioned*, from *φιλος* and *στοργη*, signifies that *tender and indescribable affection*, which a *mother bears to her child*: and which almost all creatures manifest towards their young: and the word *φιλος*, or *φιλω*, joined to it, signifies a delight in it. Feel the *tenderest* affection towards each other; and delight to

A. M. cir. 4002.
A. D. cir. 56.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

another ^a with brotherly love; ^b in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

^a Or, in the love of the brethren. — ^b Phil. 2. 3. 1 Pet. 5. 5. ^c Luke 10. 30. ch. 5. 2. & 16. 13. Phil. 3. 1. & 4. 4. 1 Thess. 5. 16. Hebr. 3. 6. 1 Pet. 4. 13. — ^d Luke 21. 19. 1 Tim. 6. 11. Hebr. 10. 36. & 12. 1. James 1. 4. & 5. 7. 1 Pet. 2. 19, 30.

feel it. "Love a brother Christian with the affection of a natural brother."

In honour preferring one another] The meaning appears to be this: consider all your brethren as more worthy than yourself; and let neither grief nor envy affect your mind at seeing another honoured and yourself neglected. This is a hard lesson, and very few persons learn it thoroughly. If we wish to see our brethren honoured; still it is with the secret condition in our own minds, that we be honoured more than they. We have no objection to the elevation of others, providing we may be at the head. But who can bear even to be what he calls neglected? I once heard the following conversation between two persons, which the reader will pardon my relating in this place, as it appears to be rather in point. "I know not," said one, "that I neglect to do anything in my power to promote the interest of true religion in this place; and yet I seem to be held in very little repute, scarcely any person even noticing me." To which the other replied: "My good friend, set yourself down for nothing, and if any person takes you for something, it will be all clear gain." I thought, this is a queer saying; but how full of meaning and common sense! Whether the object of this good counsel was profited by it, I cannot tell; but I looked on it, and received instruction.

Verse 11. Not slothful in business] That God, who forbade working on the seventh day, has, by the same authority, enjoined it on the other six days. He who neglects to labour during the week, is as culpable as he is who works on the Sabbath. An idle, slothful person, can never be a Christian.

Fervent in spirit] Το πνευματι ζωντι: do nothing at any time, but what is to the glory of God, and do every thing as unto him; and in every thing let your hearts be engaged. Be always in earnest, and let your heart ever accompany your hand.

Serving the Lord] Ever considering that his eye is upon you, and that you are accountable to him for all that you do; and that you should do every thing so as to please him. In order to this, there must be simplicity in the INTENTION; and purity in the AFFECTIONS.

Instead of το κυριω δουλωσντι, serving the Lord, several MSS. as DFG. and many editions, have το καιρο δουλωσντι, serving the time, embracing the opportunity. This reading Griesbach has received into the text; and most critics contend for its authenticity. Except the Codex Claromontanus, the Codex Augiensis, and the Codex Boernerianus, the first a MS. of

12 ^c Rejoicing in hope; ^d patient in tribulation; ^e continuing instant in prayer;

A. M. cir. 4003.
A. D. cir. 56.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

13 ^f Distributing to the necessity of saints; ^g given to hospitality.

^a Luke 18. 1. Acts 2. 42. & 12. 5. Col. 4. 2. Eph. 6. 18. 1 Thess. 1. 17. — ^b 1 Cor. 16. 1. 2 Cor. 9. 1, 12. Hebr. 6. 10. & 13. 16. 1 Joh. 3. 17. — ^c 1 Tim. 3. 2. Titus 1. 8. Hebr. 13. 2. 1 Pet. 4. 9.

the 7th or 8th century; the others of the 9th or 10th, marked in Griesbach by the letters DFG. all the other MSS. of this epistle have κυριω, the Lord; a reading in which all the Versions concur. καιρο, the time, is not found in the two original editions; that of Complutum, in 1514, which is the first edition of the Greek Testament ever printed; and that of Erasmus, in 1516, which is the first edition published; the former having been suppressed for several years, after it was finished at the press. As in the ancient MSS. the word καιρο is written contractedly κη some appear to have read it καιρο, instead of κυριω; but I confess I do not see sufficient reason, after all that the critics have said, to depart from the common reading.

Verse 12. Rejoicing in hope] Of that glory of God, that to each faithful follower of Christ shall shortly be revealed.

Patient in tribulation] Remembering that what you suffer as Christians, you suffer for Christ's sake: and it is to his honour, and the honour of your Christian profession, that you suffer it with an even mind.

Continuing instant in prayer.] Προσηκουσντι, making the most fervent and intense application to the throne of grace, for the light and power of the Holy Spirit; without which you can neither abhor evil, do good, love the brethren, entertain a comfortable hope, nor bear up patiently under the tribulations and ills of life.

Verse 13. Distributing to the necessity of saints] Relieve your poor brethren, according to the power which God has given you. Do good unto all men, but especially to them which are of the household of faith. Instead of χρησναι, necessities, some ancient MSS. have μνησναι, memorials; distributing to the memorials of the saints, which some interpret as referring to saints that were absent; as if he had said, do not forget those in other churches who have a claim on your bounty. But I really cannot see any good sense, which this various reading can make in the text; I therefore follow the common reading.

Given to hospitality.] Την φιλοξενιαν διασνντι, pursuing hospitality, or the duty of entertaining strangers. A very necessary virtue in ancient times, when houses of public accommodation were exceedingly scarce. This exhortation might have for its object the apostles, who were all itinerants; and, in many cases, the Christians flying before the face of persecution. This virtue is highly becoming in all Christians, and especially in all Christian ministers, who have the means of relieving a brother in distress, or of succouring the poor wherever he may find

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 817.

14 ^a Bless them which persecute you; bless, and curse not.

15 ^b Rejoice with them that do rejoice, and weep with them that weep.

16 ^c Be of the same mind one towards another. ^d Mind not high things, but ^e condescend to men of

^a Matt. 5. 44. Luke 6. 28. & 23. 34. Acts 7. 60. 1 Cor. 4. 12. 1 Pet. 2. 23. & 3. 9. — 1 Cor. 12. 26. — ch. 15. 5. 1 Cor. 1. 10. Phil. 2. 2. & 3. 16. 1 Pet. 3. 8. — 4 Psa. 131. 1, 2. Jer. 45. 5. — Or, be contented with mean things.

them. But providing for *strangers in distress* is the proper meaning of the term; and to be forward to do this, is the *spirit* of the duty.

Verse 14. *Bless them which persecute you*] *Ευχαριστει*. Give good words, or pray for them that give you bad words, *καταραζετε*, who make dire imprecations against you. Bless them, pray for them, and on no account curse them, whatever the provocation may be. Have the loving, forgiving mind that was in your Lord.

Verse 15, *Rejoice with them that do rejoice*] Take a lively interest in the prosperity of others. Let it be a matter of rejoicing to you when you hear of the health, prosperity, or happiness of any brother.

Weep with them that weep] Labour after a *compassionate or sympathizing* mind. Let your heart feel for the distressed; enter into their sorrows, and bear a part of their burdens. It is a fact, attested by universal experience, that by sympathy a man may receive into his own affectionate feelings, a measure of the distress of his friend; and that his friend does find himself relieved in the same proportion as the other has entered into his griefs. "But how do you account for this?" I do not account for it at all; it depends upon certain laws of nature, the principles of which have not been, as yet, duly developed.

Verse 16. *Be of the same mind*] Live in a state of continual harmony and concord, and pray for the same good for all, which you desire for yourselves.

Mind not high things] Be not ambitious; affect nothing above your station; do not court the rich, nor the powerful; do not pass by the *poor man*, to pay your court to the *great man*; do not affect *titles* or *worldly distinctions*; much less sacrifice your conscience for them. The attachment to *high things* and *high men*, is the vice of *little shallow minds*. However it argues one important fact, that such persons are conscious that they are of *no worth* and of *no consequence* in themselves; and they seek to render themselves observable, and to gain a little credit by their endeavours to *associate* themselves with men of *rank* and *fortune*; and if possible to get into honourable *employments*; and if this cannot be attained, they affect honourable *titles*.

But condescend to men of low estate] Be a companion of the humble, and pass through life with as little noise and show as possible. Let the

low estate. ^f Be not wise in your own conceits.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

17 ^g Recompense to no man evil for evil. ^h Provide things honest in the sight of all men,

18 If it be possible, as much as lieth in you, ⁱ live peaceably with all men.

^f Prov. 3. 7. & 26. 12. Isai. 5. 21. ch. 11. 25. — ^g Prov. 20. 22. Matt. 5. 39. 1 Thes. 5. 15. 1 Pet. 3. 9. — ch. 14. 16. 2 Cor. 8. 21. — ^h Matt. 9. 50. ch. 14. 19. Hebr. 12. 14.

poor godly man be your chief companion: and learn from his humility and piety, to be humble and godly. The term *συναρταζουσιν*, which we translate *condescend*, from *συν*, together, and *αρταζω*, to lead; signifies to be led, carried, or dragged away to prison with another, and points out the state in which the primitive Christians were, despised and rejected of men; and often led forth to prison and death. False or man-pleasing professors would endeavour to escape all this disgrace and danger by getting into the favour of the great, the worldly, and the irreligious. There have not been wanting, in all ages of the church, persons, who, losing the savour of divine things from their own souls, by drinking into a worldly spirit, have endeavoured to shun the reproach of the cross, by renouncing the company of the godly, speaking evil of the way of life, and, perhaps, sitting down in the chair of the scorner with apostates like themselves. And yet, strange to tell, these men will keep up a form of godliness! for a decent outside is often necessary to enable them to secure the ends of their ambition.

Be not wise in your own conceits] Be not puffed up with an opinion of your own consequence; for this will prove that the consequence itself is *imaginary*. *Be not wise, say yourselves, by yourselves*. Do not suppose that wisdom and discernment dwell alone with you. Believe that you stand in need both of help and instruction from others.

Verse 17. *Recompense, &c.*] Do not take notice of every little injury you may sustain. Do not be *litigious*. Beware of too nice a sense of your own honour; intolerable pride is at the bottom of this. The motto of the Royal Arms of Scotland is in direct opposition to this divine direction, *Nemo me impune lacesset*; of which, "I render evil for evil to every man," is a pretty literal translation. This is both anti-christian and abominable, whether in a *state* or an *individual*.

Provide things honest] Be prudent; be cautious; neither eat, drink, nor wear, but as you pay for every thing. "Live not on *trust*, for that is the way to pay double;" and by this means the *poor* are still kept *poor*. He who *takes credit*, even for food or raiment, when he has no probable means of defraying the debt, is a *dishonest* man. It is no sin to die through lack of the necessaries of life, when the providence of God has denied the means of support;

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

19 Dearly beloved,
avenge not yourselves,
but rather give place
unto wrath; for it is

written, ^b Vengeance is
mine; I will repay, saith
the Lord.

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

20 ^c Therefore, if thine

^a Lev. 19. 18. Prov. 24. 29. Eccles. 26. 1, &c. ver. 17.
^b Deut. 32. 35.

Hebr. 10. 30.—^c Exod. 23. 4, 5. Prov. 25. 21, 22.
Matt. 5. 44.

but it is a *sin* to take up goods without the probability of being able to pay for them. Poor man! suffer poverty a little: perhaps God is only trying thee for a time: and who can tell if he will not turn again thy captivity. Labour hard to live honestly: if God still appear to withhold his providential blessing, do not despair; leave it all to him; do not make a sinful choice; he cannot err. He will bless thy poverty while he curses the ungodly man's blessings.

Verse 18. *If it be possible*] To live in a state of peace with one's neighbours, friends, and even family, is often very difficult. But the man who loves God must labour after this; for it is indispensably necessary even for his own sake. A man cannot have broils and misunderstandings with others, without having his own peace very materially disturbed. He must, to be happy, be at peace with all men, whether they will be at peace with him or not. The apostle knew that it would be difficult to get into and maintain such a state of peace, and this, his own words amply prove; and if it be possible, as much as lieth in you, live peaceably. Though it be but barely possible, labour after it.

Verse 19. *Dearly beloved, avenge not yourselves*] Ye are the children of God, and he loves you, and because he loves you he will permit nothing to be done to you that he will not turn to your advantage. Never take the execution of the law into your own hands; rather suffer injuries. The Son of man is come, not to destroy men's lives, but to save; be of the same spirit. When He was reviled, he reviled not again. It is the part of a noble mind to bear up under *unmerited* disgrace; *little minds* are litigious and quarrelsome.

Give place unto wrath] *Δοτε τονος τη οργη*, leave room for the civil magistrate to do his duty; he holds the sword for this purpose; and if he be unfaithful to the trust reposed in him by the state, leave the matter to God, who is the righteous Judge; for by avenging yourselves, you take your cause both out of the hands of the civil magistrate, and out of the hands of God. I believe this to be the meaning of *give place to wrath*, *οργη*, *punishment*; the penalty which the laws, properly executed, will inflict. This is well expressed by the author of the book of *Ecclesiasticus*, chap. xix. ver. 17. *Admonish thy neighbour before thou threaten him, and not being angry, give place to the law of the most High.*

Vengeance is mine] This fixes the meaning of the apostle, and at once shows that the exhortation, *rather give place to wrath or punishment*, means, leave the matter to the judgment of God; it is his law that, in this case, is broken; and to him the infliction of deserved punishment belongs. Some think it means, "Yield a little to

a man when in a violent passion, for the sake of peace; until he grow cooler."

I will repay] In my own time, and in my own way. But he gives the sinner space to repent, and this long-suffering leads to salvation. Dr. Taylor, after Dr. Benson, conjectures that the apostle, in these directions, had his eye upon the indignities which the *Jews*, and probably the *Christians* too, (for they were often confounded by the heathens,) suffered by the edict of *Claudius*, mentioned Acts xviii. 2. which "commanded all Jews to depart from Rome." Upon this occasion *Aquila* and *Priscilla* removed to Corinth, where Paul found them, and dwelt with them a considerable time. No doubt they gave him a full account of the state of the Christian church at Rome, and of every thing relating to the late persecution under *Claudius*. That emperor's edict probably died with him, if it were not repealed before, and then the *Jews* and *Christians*, (if the *Christians* were also expelled,) returned again to Rome; for *Aquila* and *Priscilla* were there when Paul wrote this epistle, chap. xvi. 3. which was in the fourth year of *Nero*, successor to *Claudius*.

Verse 20. *If thine enemy hunger, feed him*] Do not withhold from any man the offices of mercy, and kindness; you have been God's enemy, and yet God fed, clothed, and preserved you alive; do to your enemy as God has done to you; if your enemy be hungry, feed him; if he be thirsty, give him drink; so has God dealt with you. And has not a sense of his goodness and long-suffering towards you, been a means of melting down your heart into penitential compunction, gratitude, and love towards him? How know you that a similar conduct towards your enemy, may not have the same gracious influence on him towards you? Your kindness may be the means of begetting in him a sense of his guilt; and from being your *fell enemy*, he may become your *real friend*. This I believe to be the sense of this passage, which many have encumbered with difficulties of their own creating. The whole is a quotation from Prov. xxv. 21, 22, in the precise words of the *Septuagint*; and it is very likely that the latter clause of this verse, *thou shalt heap coals of fire upon his head*, is a metaphor taken from *smelting metals*. The ore is put into the furnace, and fire put both *under* and *over*, that the metal may be liquified, and, leaving the scoriae and dross, may fall down pure to the bottom of the furnace. This is beautifully expressed by one of our own poets, in reference to this explanation of this passage.

"So artists melt the sullen ore of lead,
By heaping coals of fire upon its head.
In the kind warmth the metal learns to glow,
And pure from dross, the silver runs below."

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

enemy hunger, feed him;
if he thirst, give him
drink: for in so do-
ing, thou shalt heap

coals of fire on his head.

21 * Be not overcome of
evil, but overcome evil
with good.

A. M. cir. 402
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2
A. U. C. cir. 811.

* Gen. 45. 4, 5.

Luke 23. 34.

It is most evident from the whole connexion of the place, and the apostle's use of it, that the *heaping of the coals of fire on the head of the enemy*, is intended to produce not an evil, but the most beneficial effect; and the following verse is an additional proof of this.

Verse 21. *Be not overcome of evil* [Do not, by giving place to evil, become precisely the same character which thou condemnest in another. *Overcome evil with good*; however frequently he may grieve or injure thee, always repay him with kindness; thy good will, in the end, may overcome this evil.

1. Thomas Aquinas has properly said, *vincitur à malo qui vult peccare in alium, quia ille peccavit in ipsum*. "He is overcome of evil, who sins against another; because he sins against himself." A moral enemy is more easily overcome by kindness than by hostility. Against the latter he arms himself; and all the evil passions of his heart concentrate themselves in opposition to him who is striving to retaliate, by violence, the injurious acts which he has received from him. But where the injured man is labouring to do him good for his evil; to repay his curses with blessings and prayers; his evil passions have no longer any motive, any incentive; his mind relaxes, the turbulence of his passions is calmed, reason and conscience are permitted to speak; he is disarmed, or, in other words, he finds that he has no use for his weapons; he beholds in the injured man a magnanimous friend, whose mind is superior to all the insults and injuries which he has received; and who is determined never to permit the heavenly principle that influences his soul to bow itself before the miserable, mean, and wretched spirit of revenge. This amiable man views in his enemy a spirit which he beholds with horror, and he cannot consent to receive into his own bosom a disposition which he sees to be so destructive to another; and he knows that as soon as he begins to *avenge* himself, he places himself on a par with the unprincipled man, whose conduct he has so much reason to blame, and whose spirit he has so much cause to abominate. He who avenges himself, receives into

his own heart all the evil and disgraceful passions by which his enemy is rendered both wretched and contemptible. There is the voice of eternal reason in "avenge not yourselves:—overcome evil with good;" as well as the high authority and command of the living God.

2. The reader will, no doubt, have observed with pleasure, the skill and address, as well as the divine wisdom, with which the apostle has handled the important subjects which he has brought forth to view in the preceding chapters. Nothing can be more regular or judicious than his plan of proceeding. He first shows the miserable, wretched, fallen, degraded state of man; next, the merciful provision which God has made for his salvation; and, lastly, the use which man should make of the mercies of his God. He shows us, in a most pointed manner, the connexion that subsists between the doctrines of the Gospel, and practical piety. From the beginning of the first to the end of the eleventh chapter, he states and defends the grand truths of Christianity; and from the beginning of the twelfth to the end of the epistle, he shows the practical use of these doctrines. This is a point which is rarely considered by professors: multitudes run to the Epistle to the Romans for texts to prop up their peculiar system of doctrine; but how few go to this sacred book for rules relative to a holy life! They abound in quotations from the doctrinal parts, but seldom make that use of them which the apostle makes in this chapter; "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world," &c. Now we learn from the use which the apostle makes of his doctrines, that whatsoever teaching comes from God, leads to a holy and useful life. And if we hold any doctrine that does not excite us to labour after the strictest conformity to the will of God in all our tempers, spirit, and actions; we may rest assured that either that doctrine is not of God, or we make an improper use of it. He that knows God best, loves and resembles him most.

CHAPTER XIII.

Subjection to civil governors inculcated from the consideration, that civil government is according to the ordinance of God; and that those who resist the lawfully constituted authorities, shall receive condemnation, 1, 2. And those who are obedient shall receive praise, 3. The character of a lawful civil governor, 4. The necessity of subjection, 5. The propriety of paying lawful tribute, 6, 7. Christians should love one another, 8—10. The necessity of immediate conversion to God, proved from the shortness and uncertainty of time, 11, 12. How the Gentiles should walk so as to please God, and put on Christ Jesus in order to their salvation, 13, 14.

A. M. cir. 4002.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 311.

LET every soul be subject unto the higher powers. For, there is no power but

of God: the powers that be, are ordained of God.

A. M. cir. 4002.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 311

2 Whosoever, therefore,

Tit. 3. 1. 1 Pet. 2. 13.—Prov. 8. 15, 16. Dan. 2. 21.

& 4. 32. Wisd. 6. 3. John 19. 11.—Or, ordered.

NOTES ON CHAP. XIII.

To see with what propriety the apostle introduces the important subjects which he handles in this chapter, it is necessary to make a few remarks on the circumstances in which the church of God then was.

It is generally allowed that this epistle was written about the year of our Lord 58, according to the vulgar reckoning, four or five years after the edict of the emperor Claudius, by which all the Jews were banished from Rome. And as, in those early times, the Christians were generally confounded with the Jews, it is likely that both were included in this decree.

For what reason this edict was issued, does not satisfactorily appear. *Suetonius* tells us that it was because the Jews were making continual disturbances under their leader *Chrestus*. (See the note on Acts xviii. 2.) That the Jews were, in general, an uneasy and seditious people, is clear enough from every part of their own history. They had the most rooted aversion from the heathen government; and it was a maxim with them that the world was given to the Israelites; that they should have supreme rule every where, and that the Gentiles should be their vassals. With such political notions, grounded on their native restlessness, it is no wonder, if, in several instances, they gave cause of suspicion to the Roman government, who would be glad of an opportunity to expel from the city, persons whom they considered dangerous to its peace and security; nor is it unreasonable, on this account, to suppose, with Dr. Taylor, that the Christians, under a notion of being the peculiar people of God, and the subjects of his kingdom alone, might be in danger of being infected with those unruly and rebellious sentiments; therefore the apostle shows them that they were, notwithstanding their honours and privileges as Christians, bound by the strongest obligations of conscience to be subject to the civil government. The judicious commentator adds, "I cannot forbear observing the admirable skill and dexterity with which the apostle has handled the subject. His views in writing are always comprehensive on every point; and he takes into his thoughts and instructions, all parties that might probably reap any benefit by them. As Christianity was then growing, and the powers of the world began to take notice of it, it was not unlikely that this letter might fall into the hands of the Roman magistrates. And, whenever that happened, it was right not only that they should see that Christianity was no favourer of sedition; but likewise that they should have an opportunity of reading their own duty and obligations. But as they were too proud and insolent to permit themselves to be instructed in a plain, direct way, therefore, the apostle, with a masterly hand, delineates, and strongly inculcates the

magistrate's duty. While he is pleading his cause with the subject, and establishing his duty on the more sure and solid ground, he dexterously sides with the magistrate, and vindicates his power against any subject who might have imbibed seditious principles, or might be inclined to give the government any disturbance: and, under this advantage, he reads the magistrate a fine and close lecture, upon the nature and ends of civil government. A way of conveyance so ingenious and unexceptionable, that even *Nero* himself, had this epistle fallen into his hands, could not fail of seeing his duty clearly stated, without finding any thing servile or flattering on the one hand, or offensive or disgusting on the other.

"The attentive reader will be pleased to see, with what dexterity, truth, and gravity, the apostle, in a small compass, affirms and explains the foundation, nature, ends, and just limits of the magistrate's authority, while he is pleading his cause; and teaching the subject the duty and obedience he owes to the civil government." Dr. Taylor's Notes, page 352.

Verse 1. *Let every soul be subject unto the higher powers*] This is a very strong saying, and most solemnly introduced; and we must consider the apostle as speaking not from his own private judgment, or teaching a doctrine of present expediency; but declaring the mind of God on a subject of the utmost importance to the peace of the world; a doctrine which does not exclusively belong to any class of people, order of the community, or official situations; but to every soul; and, on the principles which the apostle lays down, to every soul in all possible varieties of situation, and on all occasions. And what is this solemn doctrine? It is this; *Let every soul be subject to the higher powers*. Let every man be obedient to the civil government under which the providence of God has cast his lot.

For, there is no power but of God] As God is the origin of power, and the Supreme Governor of the universe, he delegates authority to whomsoever he will: and though, in many cases, the governor himself may not be of God, yet civil government is of him; for without this, there could be no society, no security, no private property: all would be confusion and anarchy; and the habitable world would soon be depopulated. In ancient times, God, in an especial manner, on many occasions, appointed the individual who was to govern, and he accordingly governed by a divine right; as in the case of *Moses*, *Joshua*, the Hebrew judges, and several of the *Israelitish kings*. In after times, and to the present day, he does that by a general superintending providence, which he did before by especial designation. In all nations of the earth, there is what may be called a con-

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CC/X. 2.
A. U. C. cir. 811.

resisteth ^a the power, resisteth the ordinance of God; ^b and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? ^c do that which is good, and

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
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^a Tit. 3. 1.—^b Deut. 17. 12 & 21. 18.

^c 1 Pet. 2. 14. & 3. 13.

stitution, a plan by which a particular country or state is governed; and this constitution is less or more calculated to promote the interests of the community. The civil governor, whether he be elective or hereditary, agrees to govern according to that constitution. Thus, we may consider, that there is a compact and consent between the *governor* and the *governed*, and, in such a case, the potentate may be considered as coming to the supreme authority in the direct way of God's providence; and as civil government is of God, who is the Fountain of law, order, and regularity; the civil governor, who administers the laws of a state according to its constitution, is the *minister of God*. But it has been asked, if the ruler be an immoral or profligate man, does he not prove himself, thereby, to be unworthy of his high office, and should he not be deposed? I answer—No: if he rule according to the constitution, nothing can justify rebellion against his authority. He may be *irregular in his own private life*; he may be an immoral man, and disgrace himself by an improper conduct: but if he rule according to the law; if he make no attempt to change the constitution, nor break the compact between him and the people; there is, therefore, no legal ground of opposition to his civil authority: and every act against him is not only rebellion, in the worst sense of the word, but is unlawful, and absolutely sinful.

Nothing can justify the opposition of the subjects to the ruler, but *overt attempts*, on his part, to *change the constitution*, or to rule *contrary to law*. When the ruler acts thus, he dissolves the compact between him and his people; his authority is no longer binding, because illegal; and it is illegal, because he is acting *contrary to the laws of that constitution*, according to which, on being raised to the supreme power, he promised to govern. This conduct justifies opposition to his government: but I contend, that no *personal misconduct* in the ruler, no immorality in his own life, while he *governs according to laws*, can either justify rebellion against him, or contempt of his authority. For his *political conduct*, he is accountable to the constitution: for his *moral conduct*, he is accountable to God, his conscience, and the ministers of religion. A king may be a *good moral man*, and yet a weak, and indeed, a *bad and dangerous prince*. He may be a *bad man*, and stained with vice in his private life, and yet be a *good prince*. SAUL was a *good moral man*, but a *bad prince*; because he endeavoured to act contrary to the Israelitish constitution; he changed some essential parts of that constitution, as I have elsewhere shown, (see the Note on Acts xiii. ver. 22.) he was therefore lawfully deposed. James

the *Ild.* was a *good moral man*, as far as I can learn, but he was a *bad and dangerous prince*; he endeavoured to alter, and essentially change the British constitution both in *church and state*; therefore he was lawfully deposed. It would be easy, in running over the list of our own kings, to point out several who were deservedly reputed *good kings*, who in their private life were very *immoral*. Bad as they might be in private life, the constitution was, in their hands, ever considered a sacred deposit; and they faithfully preserved it, and transmitted it unimpaired to their successors: and took care, while they held the reins of government, to have it impartially and effectually administered.

It must be allowed, notwithstanding, that, when a prince, howsoever heedful to the laws, is unrighteous in private life, his example is contagious: morality, banished from the throne, is discountenanced by the community; and happiness is diminished in proportion to the increase of vice. On the other hand, when a king governs according to the constitution of his realms, and has his heart and life governed by the laws of his God, he is then a double blessing to his people; while he is ruling carefully according to the laws, his pious example is a great means of extending and confirming the reign of pure morality among his subjects. Vice is discredited from the throne: and the profligate dare not hope for a place of trust and confidence, (however in other respects he may be qualified for it,) because he is a *vicious man*.

As I have already mentioned some potentates by name, as apt examples of the doctrines I have been laying down, my readers will naturally expect, that, on so fair an opportunity, I should introduce another; one in whom the double blessing meets; one who, through an unusually protracted reign, (during every year of which he has most conscientiously watched over the sacred constitution committed to his care) not only has not impaired this constitution, but has taken care that its wholesome laws should be properly administered; and who, in every respect, has acted as the father of his people: and has added to all this the most exemplary *moral conduct*, perhaps ever exhibited by a prince, whether in ancient or modern times; not only tacitly discountenancing vice, by his truly religious conduct, but by his frequent *proclamations*, most solemnly forbidding Sabbath-breaking, profane swearing, and immorality in general:—more might be justly said, but when I have mentioned all these things, (and I mention them with exultation, and with gratitude to God,) I need scarcely add the venerable name of GEORGE the Third, king of Great Britain; as every reader will at

The advantage of subjection to CHAP. XIII. the civil constituted authorities.

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 814.

thou shalt have praise of the same:

4 For he is the minister of God to thee for good.

But if thou do that which is evil, be

afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 814.

Ch. 2. 8. & 12. 19.

1 Kings 10. 9. Jer. 25. 9.

once perceive that the description suits no potentate besides. I may just observe, that notwithstanding his long reign has been a reign of unparalleled troubles and commotions in the world, in which his empire has always been involved; yet, never did useful arts, ennobling sciences, and pure religion, gain a more decided and general ascendancy: and much of this, under God, is owing to the manner in which this king has lived; and the encouragement he invariably gave to whatever had a tendency to promote the best interest of his people, discountenancing religious persecution, in all its forms. Indeed, it has been well observed, that, under the ruling providence of God, it was chiefly owing to the private and personal virtues of the sovereign, that the House of Brunswick remained firmly seated on the throne, amidst the storms arising from democratical agitations, and revolutionary convulsions in Europe, during the years 1792—1794. The stability of his throne, amidst these dangers and distresses, may prove a useful lesson to his successors, and show them the strength of a virtuous character; and that morality and religion form the best bulwark against those great evils to which all human governments are exposed. This small tribute of praise to the character and conduct of the British king, and gratitude to God for such a governor, will not be suspected of sinister motive; as the object of it is, by an inscrutable providence, placed in a situation to which neither *envy*, *flattery*, nor even just praise, can approach; and where the majesty of the man is placed in the most awful, yet respectable ruins.

But to resume the subject, and conclude the argument: I wish particularly to show the utter unlawfulness of rebellion against a ruler, who, though he may be incorrect in his moral conduct, yet rules according to the laws; and the additional blessing of having a prince, who, while his political conduct is regulated by the principles of the constitution; his heart and life are regulated by the dictates of eternal truth, as contained in that revelation which came from God.

Verse 2. *Whosoever resisteth the power*] ὁ ἀντιτάσσων; he who sets himself in order against this order of God; τῆ τοῦ Θεοῦ διαταγῆ, and they who resist, ἰσχυροῦσιν, they who obstinately, and for no right reason, oppose the ruler; and strive to unsettle the constitution, and to bring about illegal changes.

Shall receive to themselves damnation.] ἔμψα, condemnation; shall be condemned both by the spirit and letter of that constitution; which, under pretence of defending or improving, they are indirectly labouring to subvert.

Verse 3. *For rulers are not a terror to good works*] Here the apostle shows the civil magis-

trate what he should be: he is clothed with great power, but that power is entrusted him, not for the terror and oppression of the upright man, but to overawe and punish the wicked. It is, in a word, for the benefit of the community, and not for the aggrandizement of himself, that God has entrusted the supreme civil power to any man. If he should use this to wrong, rob, spoil, oppress, and persecute his subjects, he is not only a *bad man*, but also a *bad prince*. He infringes on the essential principles of law and equity. Should he persecute his obedient, loyal subjects, on any religious account, this is contrary to all law and right; and, his doing so, renders him unworthy of their confidence; and they must consider him not as a *blessing*, but a *plague*. Yet, even in this case, though in our country it would be a breach of the constitution, which allows every man to worship God according to his conscience; yet the truly pious will not feel, that even this, would justify rebellion against the prince; they are to suffer patiently, and commend themselves and their cause to him that judgeth righteously. It is an awful thing to rebel, and the cases are extremely rare that can justify rebellion against the constituted authorities. See the doctrine on ver. 1.

Will thou then not be afraid of the power] If thou wouldst not live in fear of the civil magistrate, live according to the laws; and thou mayest expect that he will rule according to the laws; and, consequently, instead of incurring blame, thou wilt have praise. This is said on the supposition that the ruler is himself a good man: such the laws suppose him to be; and the apostle, on the general question of obedience and protection, assumes the point, that the magistrate is such.

Verse 4. *For he is the minister of God to thee for good*] Here the apostle puts the character of the ruler in the strongest possible light. *He is the minister of God*: the office is by Divine appointment: the man who is worthy of the office will act in conformity to the will of God: and, as the eyes of the Lord are over the righteous, and his ears open to their cry, consequently, the ruler will be the minister of God to them for good.

He beareth not the sword in vain] His power is delegated to him for the defence and encouragement of the good, and the punishment of the wicked: and he has authority to punish capitally, when the law so requires; this, the term sword leads us to infer.

For he is a minister of God, a revenger] Θεοῦ διακονῶν ὡς ὑμῶν, for he is God's vindictive minister, to execute wrath; ὡς ὀφθαλμοῦ, to inflict punishment upon the transgressors of the law; and this according to the statutes of that law;

A. M. cir. 4002.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

5 Wherefore ^a ye must needs be subject, not only for wrath, ^b but also for conscience sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 ^c Render therefore to all their dues;

^a Eccles. 8. 2.—^b 1 Pet. 2. 19.—^c Matt. 22. 21. Mark 12. 17. Luke 20. 25.

for God's civil ministers are never allowed to pronounce or inflict punishment according to their own minds or feelings; but according to the express declarations of the law.

Verse 5. *Ye must needs be subject*] *Αναγκη*, there is a necessity that ye should be subject, not only for wrath, *δια της οργης*, on account of the punishment which will be inflicted on evil doers, but also for conscience sake; not only to avoid punishment, but also to preserve a clear conscience. For, as civil government is established in the order of God, for the support, defence, and happiness of society; they who transgress its laws, not only expose themselves to the penalties assigned by the statutes, but also to guilt in their own consciences; because they sin against God. Here are two powerful motives to prevent the infraction of the laws, and to enforce obedience. 1. The dread of punishment: this weighs with the ungodly. 2. The keeping of a good conscience, which weighs powerfully with every person who fears God. These two motives should be frequently urged both among professors and profane.

Verse 6. *For this cause pay ye tribute also*] Because civil government is an order of God, and the ministers of state must be at considerable expense in providing for the safety and defence of the community; it is necessary that those in whose behalf these expenses are incurred, should defray that expense; and hence nothing can be more reasonable than an impartial and moderate taxation, by which the expenses of the state may be defrayed, and the various officers, whether civil or military, who are employed for the service of the public, be adequately remunerated. All this is just and right; but there is no insinuation in the apostle's words in behalf of an extravagant and oppressive taxation, for the support of unprincipled and unnecessary wars: or the pensioning of corrupt or useless men. The taxes are to be paid for the support of those who are God's ministers, the necessary civil officers, from the king downwards, who are attending continually on this very thing. And let the reader observe, that by God's ministers, are not meant here the ministers of religion, but the civil officers, in all departments of the state.

Verse 7. *Render therefore to all their dues.*] This is an extensive command. Be rigidly just: withhold neither from the king, nor his ministers, nor his officers of justice and revenue, nor from even the lowest of the community, what the

tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

A. M. cir. 4002.
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8 Owe no man any thing, but to love one another: for ^d he that loveth another hath fulfilled the law.

9 For this, ^e Thou shalt not commit

^d Ver. 10. Gal. 5. 14. Col. 3. 14. 1 Tim. 1. 5. James 2. 8. ^e Exod. 20. 13, &c. Deut. 5. 17, &c. Matt. 9. 18.

laws of God and your country require you to pay.

Tribute to whom tribute] *Φοβος*: this word probably means such taxes as were levied on persons and estates.

Custom to whom custom] *Τελος*: this word probably means such duties as were laid upon goods, merchandize, &c. on imports and exports; what we commonly call customs. Kypke on this place, has quoted some good authorities for the above distinction and signification. Both the words occur in the following quotation from Strabo, *Αναγκη γαρ μινουσαι τα τελη, φοβος εκκαλλουον*; it is necessary to lessen the customs, if taxes be imposed. Strabo, lib. ii. page 307. See several other examples in Kypke.

Fear to whom fear] It is likely that the word *φοβος*, which we translate fear, signifies that reverence which produces obedience. Treat all official characters with respect, and be obedient to your superiors.

Honour to whom honour] The word *τιμη*, may here mean that outward respect which the principle reverence, from which it springs, will generally produce. Never behave rudely to any person; but behave respectfully to men in office: if you cannot even respect the man, for an important office may be filled by an unworthy person, respect the office, and the man on account of his office. If a man habituate himself to disrespect official characters, he will soon find himself disposed to pay little respect or obedience to the laws themselves.

Verse 8. *Owe no man any thing, but to love one another*] In the preceding verses, the apostle has been showing the duty, reverence, and obedience which all Christians, from the highest to the lowest, owe to the civil magistrate; whether he be emperor, king, pro-consul, or other state-officer; here, he shows them their duty to each other; but this is widely different from that which they owe to the civil government; to the first, they owe subjection, reverence, obedience, and tribute; to the latter they owe nothing but mutual love, and those offices which necessarily spring from it. Therefore, the apostle says, *owe no man*; as if he had said, ye owe to your fellow-brethren, nothing but mutual love: and this is what the law of God requires; and in this the law is fulfilled. Ye are not bound in obedience to them as to the civil magistrate; for, to him ye must needs be subject, not merely for fear of punishment, but for conscience sake: but to these ye are bound

We are commanded not to commit CHAP. XIII. *adultery, nor bear false witness.*

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLX. 2.
A. U. C. cir. 811.

adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, ^aThou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore ^blove is the fulfilling of the law.

^a Lev. 19. 18. Matt. 22. 39. Mark 12. 31. Gal. 5. 14. James 2. 8.—^b Matt. 22. 40. ver. 8.—^c 1 Cor. 15. 34. Eph. 5. 14. 1 Thess. 5. 5, 6.—^d Eph. 5. 11. Col. 3. 8.

by love: and by that love especially, which utterly prevents you from doing any thing by which a brother may sustain any kind of injury.

Verse 9. *For this, thou shalt not commit adultery*] He that loves another, will not deprive him of his wife, of his life, of his property, of his good name; and will not even permit a desire to enter into his heart which would lead him to wish to possess any thing that is the property of another: for the law, the sacred Scripture, has said, *Thou shalt love thy neighbour as thyself.*

It is remarkable, that *ἡ ἀγάπη*, *thou shalt not bear false witness*, is wanting here in ABDEFG. and several other MSS. Griesbach has left it out of the text. It is wanting also in the Syriac, and in several of the primitive Fathers. The generality of the best critics think it a spurious reading.

Verse 10. *Love worketh no ill*] As he that loves another, will act towards that person, as, on a reverse of circumstances, he would that his neighbour should act towards him; therefore, this love can never work ill towards another; and, on this head, i. e. the duty we owe to our neighbour, *love is the fulfilling of the law.*

Verse 11. *And that, knowing the time*] Dr. Taylor has given a judicious paraphrase of this and the following verses. "And all the duties of a virtuous and holy life we should the more carefully and zealously perform, considering the nature and shortness of the present season of life; which will convince us that it is now high time to rouse and shake off sleep; and apply, with vigilance and vigour, to the duties of our Christian life; for, that eternal salvation which is the object of our Christian faith and hope, and the great motive of our religion, is every day nearer to us, than when we first entered into the profession of Christianity."

Some think the passage should be understood thus: We have now many advantages which we did not formerly possess. *Salvation is nearer*; the whole Christian system is more fully explained, and the knowledge of it more easy to be acquired than formerly; on which account, a greater progress in religious knowledge, and in practical piety, is required of us: and we have, for a long time, been too remiss in these respects. *Deliverance from the persecutions, &c.* with which they were then afflicted, is supposed by others, to be the meaning of the apostle.

11 And that knowing the time, that now it is high time ^cto awake out of sleep; for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: ^dlet us therefore cast off the works of darkness, and ^elet us put on the armour of light.

13 ^fLet us walk ^ghonestly, as in the day; ^hnot in rioting and drunkenness,

A. M. cir. 4062.
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cir. CCLX. 2.
A. U. C. cir. 811.

^a Eph. 6. 15. 1 Thess. 5. 8.—^b Phil. 4. 8. 1 Thess. 4. 12. 1 Pet. 2. 12.—^c Or, *decently*.—^d Prov. 23. 30. Luke 21. 34. 1 Pet. 4. 3.

Verse 12. *The night is far spent*] If we understand this in reference to the *heathen state* of the Romans, it may be paraphrased thus: *the night is far spent*; heathenish darkness is nearly at an end: *the day is at hand*; the full manifestation of the Sun of righteousness, in the illumination of the whole Gentile world, approaches rapidly.—The manifestation of the Messiah is regularly termed by the ancient Jews *יום היום*, *day*, because previously to this all is *night*. Bereshith Rabba, sect. 91. fol. 89. *Cast off the works of darkness*: prepare to meet this rising light, and welcome its approach; by throwing aside superstition, impiety, and vice of every kind: *and put on the armour of light*: fully receive the heavenly teaching, by which your spirits will be as completely armed against the attacks of evil, as your bodies could be by the best weapons and impenetrable armour. This sense seems most suitable to the following verses, where the *vices of the Gentiles* are particularly specified; and they are exhorted to abandon them, and to receive the Gospel of Christ. The common method of explanation is this: *the night is far spent*; our present imperfect life, full of afflictions, temptations, and trials, is almost run out; *the day of eternal blessedness is at hand*, is about to dawn on us in our glorious resurrection unto eternal life. Therefore, *let us cast off*, let us live as candidates for this eternal glory. But this sense cannot at all comport with what is said below; as the *Gentiles* are most evidently intended.

Verse 13. *Let us walk honestly as in the day*] *Let us walk, ὡς ἄνθρωποι*, *decently*, from *ω*, *well*, and *αἴμα*, *mien, habit, or dress*. Let our deportment be decent, orderly, and grave; such as we shall not be ashamed of in the eyes of the whole world.

Not in rioting and drunkenness] *Μη ἠσπάζετε καὶ μεθυσθεῖτε*: *Καμὸς* rioting, according to *Henychius*, signifies; *ἀσχητὰ ἀσπάζεσθαι, ἢ πορνεία, ἢ ἀσχητὰ, ἢ ἀσχητὰ ἀσπάζεσθαι, ἢ ἀσχητὰ ἀσπάζεσθαι*; banquets, and such like. *Μεθύειν*, signifies *drunken festivals*, such as were celebrated in honour of their gods: when after they had sacrificed (*μὴν ἑορταῖς*, *SUIDAS*,) they drank to excess, accompanied with abominable acts of every kind. See *Suidas* and *Henychius*, under this word.

Not in chambering] This is no legitimate word, and conveys no sense till, from its connexion in this place, we force a meaning upon

A. M. cir. 4022.
A. D. cir. 58.
An. Olymp.
cir. CCI'X. 2.
A. U. C. cir. 811.

“not in chambering and wantonness, ^b not in strife and envying.

14 But ^c put ye on the

Lord Jesus Christ, and ^d make not provision for the flesh, to fulfil the lusts thereof.

A. M. cir. 4022.
A. D. cir. 58
An. Olymp
cir. CCI'X. 2.
A. U. C. cir. 811.

1 Cor. 6. 9. Eph. 4. 8. — James 3. 14. — Gal. 3. 27.

Eph. 4. 24. Col. 3. 10. — Gal. 5. 16. 1 Pet. 2. 11.

it. The original word *πορνεία*, signifies *whoredoms, and prostitution* of every kind.

And wantonness] *ἀσχημασίαι*, all manner of uncleanness, and sodomitical practices.

Not in strife and envying.] *Μη ἔσθι καὶ φέω*, not in contentions and furious altercations, which must be the consequence of such practices as are mentioned above. Can any man suppose that this address is to the Christians at Rome? That they are charged with practices almost peculiar to the heathens? And practices of the most abandoned and dissolute sort? If those called Christians at Rome were guilty of such acts, there could be no difference, except in profession, between them and the most abominable of the heathens. But it is impossible that such things should be spoken to the followers of Christ; for the very grace that brings repentance enables the penitent to cast aside and abominate all such corrupt and vicious conduct.

The advices to the Christians may be found in the preceding chapter: those at the conclusion of this chapter belong solely to the heathens.

Verse 14. Put ye on the Lord Jesus] This is in reference to what is said ver. 13. Let us put on decent garments: let us make a different profession, unite with other company; and maintain that profession by a suitable conduct. Putting on, or being clothed with Jesus Christ, signifies receiving and believing the Gospel; and, consequently, taking its maxims for the government of life: having the mind that was in Christ. The ancient Jews frequently use the phrase, putting on the Shechinah, or Divine Majesty, to signify the soul's being clothed with immortality, and rendered fit for glory.

To be clothed with a person, is a Greek phrase, signifying to assume the interests of another, to enter into his views, to imitate him, and be wholly on his side. St. Chrysostom particularly mentions this as a common phrase, *ὁ δὲνα τὸν δάνα ἀνδρῶν, such a one hath put on such a one*; i. e. he closely follows and imitates him. So Dionysius Hal. Antiq. lib. xi. page 689. speaking of Appius, and the rest of the Decemviri, says, *ὡςτὶ μοιμαρτοῦτε, ἀλλὰ τοῖς Τάμνιου ἐπισημαίνετε. They were no longer the servants of Tarquin, but they clothed themselves with him*: they imitated and acted him in every thing. Eusebius, in his Life of Constantine, says the same of his sons, *they put on their father*; they seemed to enter into his spirit and views, and to imitate him in all things. The mode of speech itself is taken from the custom of stage-players; they assumed the name and garments of the person whose character they were to act; and endeavoured as closely as possible to imitate him in their spirit, words, and actions. See many pertinent examples in *Kyplos*.

And make not provision for the flesh] By flesh we are here to understand, not only the body, but all the irregular appetites and passions

which led to the abominations already recited. No provision should be made for the encouragement and gratification of such a principle as this.

To fulfil the lusts thereof.] *Εὐκ ἐπιθυμίας*, in reference to its lusts; such as the *ἀμύλαι, πορνείαι, μεθαι, and ἀσχημασίαι, rioting, drunkenness, prostitutions, and uncleanness*, mentioned ver. 13. to make provision for which the Gentiles lived and laboured, and bought and sold, and schemed and planned; for it was the whole business of their life to gratify the sinful lusts of the flesh. Their philosophers taught them little else; and the whole circle of their deities, as well as the whole scheme of their religion, served only to excite and inflame such passions, and produce such practices.

I. In these four last verses there is a fine metaphor, and it is continued and well sustained in every expression. 1. The apostle considers the state of the Gentiles under the notion of night: a time of darkness, and a time of evil practices. 2. That this night is nearly at an end, the night is far spent. 3. He considers the Gospel as now visiting the Gentiles, and the light of a glorious day about to shine forth on them. 4. He calls those to awake who were in a stupid, senseless state, concerning all spiritual and moral good; and those who were employed in the vilest practices that could debase and degrade mankind. 5. He orders them to cast off the works of darkness, and put on the armour; *ὡπλα, the habiliments of light, of righteousness*: to cease to do evil: to learn to do well. Here is an allusion to laying aside the night-clothes; and putting on their day-clothes. 6. He exhorts them to this, that they may walk honestly, *ὡρθόμως, decently habited*; and not spend their time, waste their substance, destroy their lives, and ruin their souls, in such iniquitous practices as those which he immediately specifies. 7. That they might not mistake his meaning concerning the decent clothing which he exhorts them to walk in, he immediately explains himself by the use of a common form of speech, and says, still following his metaphor, put on the Lord Jesus Christ: receive his doctrine, copy his example, and seek the things which belong to another life; for the Gentiles thought of little else than making provision for the flesh or body, to gratify its animal desires and propensities.

II. These last verses have been rendered famous in the Christian church, for more than 1400 years, as being the instrument of the conversion of St. Augustine. It is well known that this man was, at first, a Manichean, in which doctrine he continued till the 33d year of his age;—he had frequent conferences and controversies on the Christian religion with several friends, who were Christians; and with his

mother *Monica*, who was incessant in her prayers and tears for his conversion. She was greatly comforted by the assurance given her by St. Ambrose, bishop of Milan, where her son Augustin was then professor of rhetoric; that a child of so many prayers and tears could not perish. He frequently heard St. Ambrose preach, and was affected not only by his eloquence, but by the important subjects which he discussed; but still could not abandon his Manicheanism. Walking one day in a garden with his friend *Alypius*, who it appears had been reading a copy of St. Paul's Epistle to the Romans, and had left it on a bank near which they then were, (though some say that Augustin was then alone,) he thought he heard a musical voice calling out distinctly *TOLLE et LEGE! TOLLE et LEGE! take up and read! take up and read!* He looked down, saw the book, took it up, and hastily opening it, the first words that met his eye were these, *Μη σαυον και μεθαι, &c.* Not in rioting and drunkenness, &c. but put ye on the Lord Jesus Christ. He felt the import and power of the words, and immediately resolved to become a follower of Christ: he, in consequence, instantly embraced Christianity; and afterward boldly professed and wrote largely in its defence; and became one of the most eminent of all the

Latin fathers. Such is the substance of the story handed down to us from antiquity, concerning the conversion of St. Augustin. He was made bishop of Hippo, in Africa, in the year 395, and died in that city Aug. 28, 430, at the very time that it was besieged by the Vandals.

III. After what I have said in the Notes, I need add nothing on the great political question of subordination to the civil powers; and of the propriety and expediency of submitting to every ordinance of man for the Lord's sake. I need only observe, that it is in things civil this obedience is enjoined: in things religious, God alone is to be obeyed. Should the civil power attempt to usurp the place of the Almighty, and forge a new creed, or prescribe rites and ceremonies not authorized by the word of God; no Christian is bound to obey. Yet, even in this case, as I have already noted, no Christian is authorized to rebel against the civil power; he must bear the persecution; and, if needs be, seal the truth with his blood; and thus become a martyr of the Lord Jesus. This has been the invariable practice of the genuine church of Christ. They committed their cause to Him who judgeth righteously. See further on this subject on Matt. xxii. 20, &c.

CHAPTER XIV.

In things indifferent, Christians should not condemn each other, 1. Particularly with respect to different kinds of food, 2—4. And the observation of certain days, 5, 6. None of us should live unto himself, but unto Christ, who lived and died for us, 7—9. We must not judge each other; for all judgment belongs to God, 10—13. We should not do any thing by which a weak brother may be stumbled or grieved; lest we destroy him for whom Christ died, 14—16. The kingdom of God does not consist in outward things, 17, 18. Christians should endeavour to cultivate peace and brotherly affection, and rather deny themselves of certain privileges, than be the means of stumbling a weak brother, 19—21. The necessity of doing all in the spirit of faith, 22, 23.

A. M. cir. 4022.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

HIM that ^a is weak in the faith receive ye, but ^b not to doubtful disputations.

2 For one believeth that he ^c may eat all things: another, who is weak, eateth herbs.

A. M. cir. 4022
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

^a Ch. 15. 1. 7. 1 Cor. 8. 9, 11. & 9. 22.—^b Or, not to judge his doubtful thoughts.

^c Ver. 14. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15.

NOTES ON CHAP. XIV.

It seems very likely, from this, and the following chapter, that there were considerable misunderstandings between the Jewish and Gentile Christians at Rome, relative to certain customs which were sacredly observed by the one, and disregarded by the other. The principal subject of dispute was, concerning meats and days. The converted Jew, retaining a veneration for the law of Moses, abstained from certain meats, and was observant of certain days: while the converted Gentile, understanding that the Christian religion laid him under no obligations to such ceremonial points, had no regard to either. It appears further, that mutual censures, and

uncharitable judgments, prevailed among them; and that brotherly love, and mutual forbearance, did not generally prevail. The apostle, in this part of his epistle, exhorts, that in such things, not essential to religion; and in which both parties, in their different way of thinking, might have an honest meaning, and serious regard to God, difference of sentiments might not hinder Christian fellowship and love: but that they would mutually forbear each other, make candid allowance, and especially not carry their Gospel liberty so far as to prejudice a weak brother, a Jewish Christian, against the Gospel itself, and tempt him to renounce Christianity. His rules and exhortations are still of great use;

A. M. cir. 4002.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him that eateth: for God hath received him.

4^b Who art thou that judgest another man's servant? to his own master he

standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5^c One man esteemeth one day above another; another esteemeth every day alike. Let every man be^d fully persuaded in his own mind.

A. M. cir. 4002.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

a Col. 2. 16.—b James 4. 12.—c Gal. 4. 10. Col. 2. 16.

d Or, fully assured.

and happy would the Christian world be, if they were more generally practised. See Dr. Taylor, who further remarks, that it is probable St. Paul learnt all these particulars from Aquila and Priscilla, who were lately come from Rome. Acts xviii. 2, 3. and with whom the apostle was familiar for a considerable time. This is very likely, as there is no evidence that he had any other intercourse with the church at Rome.

Verse 1. *Him that is weak in the faith*] By this the apostle most evidently means the converted Jew; who must indeed be weak in the faith, if he considered this distinction of meats and days essential to his salvation.—See on ver. 21.

Receive ye] Associate with him; receive him into your religious fellowship; but when there, let all religious altercations be avoided.

Not to doubtful disputations] *Μη τις διαφωνῶν διαλογισμῶν*. These words have been variously translated and understood; Dr. Whilby thinks the sense of them to be this, *Not discriminating them by their inward thoughts*. Do not reject any from your Christian communion, because of their particular sentiments on things which are in themselves indifferent. Do not curiously inquire into their religious scruples, nor condemn them on that account. Entertain a brother of this kind rather with what may profit his soul, than with curious disquisitions on speculative points of doctrine. A good lesson for modern Christians in general.

Verse 2. *One believeth that he may eat all things*] He believes that whatsoever is wholesome and nourishing, whether herbs or flesh, whether enjoined or forbidden by the Mosaic law, may be safely and conscientiously used by every Christian.

Another, who is weak, eateth herbs] Certain Jews, lately converted to the Christian faith, and having as yet little knowledge of its doctrines, believe the Mosaic law relative to clean and unclean meats, to be still in force; and, therefore, when they are in a Gentile country, for fear of being defiled, avoid flesh entirely, and live on vegetables. And a Jew, when in a heathen country, acts thus, because he cannot tell whether the flesh which is sold in the market, may be of a clean or unclean beast; whether it may not have been offered to an idol; or whether the blood may have been taken properly from it.

Verse 3. *Let not him that eateth*] The Gentile, who eats flesh, despise him, the Jew, who eateth not flesh, but herbs. *And let not him, the Jew, that eateth not indiscriminately, judge, con-*

demn him, the Gentile, that eateth indiscriminately flesh, or vegetables.

For God hath received him.] Both being sincere, and upright, and acting in the fear of God, are received as heirs of eternal life, without any difference on account of these religious scruples or prejudices.

Verse 4. *Who art thou that judgest another man's servant?*] Who has ever given thee the right to condemn the servant of another man, in things pertaining to his own master? *To his own master he standeth or falleth.* He, not thou, is to judge him; thy intermeddling in this business, is both rash and uncharitable.

Yea, he shall be holden up] He is sincere and upright; and God who is able to make him stand, will uphold him; and so teach him that he shall not essentially err. And it is the will of God that such upright though scrupulous persons, should be continued members of his church.

Verse 5. *One man esteemeth one day above another*] Perhaps the word *ἡμέραν*, day, is here taken for time, festival, and such like: in which sense it is frequently used. Reference is made here to the Jewish institutions, and especially their festivals; such as the pass-over, pentecost, feast of tabernacles, new moons, jubilee, &c. The converted Jew still thought these of moral obligation; the Gentile Christian, not having been bred up in this way, had no such prejudices. And as those who were the instruments of bringing him to the knowledge of God, gave him no such injunctions, consequently he paid to these no religious regard.

Another] The converted Gentile, esteemeth every day; considers that all time is the Lord's; and that each day should be devoted to the glory of God: and that those festivals are not binding on him.

We add here alike, and make the text say, what I am sure was never intended, viz. that there is no distinction of days, not even of the Sabbath; and that every Christian is at liberty to consider even this day to be holy or not holy, as he happens to be persuaded in his own mind.

That the Sabbath is of lasting obligation may be reasonably concluded from its institution: see the note on Genesis ii. 3. and from its typical reference. All allow that the Sabbath is a type of that rest in glory which remains for the people of God. Now, all types are intended to continue in full force till the antitype, or thing signified, take place; consequently, the Sabbath will continue in force till the consummation of all things. The word alike should not be added; nor is it acknowledged by any MS. or ancient Version.

A. M. cir. 4002.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

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

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

a Gal. 4. 10.—b Or, observeth.—c 1 Cor. 10. 31. 1 Tim. 4. 3.—d 1 Cor. 6. 19, 20. Gal. 2. 20. 1 Thess. 5. 10. 1 Pet. 4. 2.—e 2 Cor. 6. 15.—f Acts 10. 36.

Let every man be fully persuaded] With respect to the propriety or non-propriety of keeping the above festivals, let every man act from the plenary conviction of his own mind: there is a sufficient latitude allowed: all may be fully satisfied.

Verse 6. He that regardeth the day] A beautiful apology for mistaken sincerity, and injudicious reformation. Do not condemn the man for what is indifferent in itself; if he keep these festivals, his purpose is to honour God by the religious observance of them. On the other hand, he who finds that he cannot observe them in honour of God, not believing that God has enjoined them; he does not observe them at all. In like manner, he that eateth any creature of God, which is wholesome and proper for food, gives thanks to God, as the author of all good. And he who cannot eat of all indiscriminately, but is regulated by the precepts in the Mosaic law, relative to clean and unclean meats, also gives God thanks. Both are sincere; both upright; both act according to their light; God accepts both: and they should bear with each other.

Verse 7. None of us liveth to himself] The Greek writers use the phrase *κατὰ ἑαυτὸν*, to signify acting according to one's own judgment, following one's own opinion. Christians must act in all things according to the mind and will of God, and not follow their own wills. The apostle seems to intimate, that in all the above cases, each must endeavour to please God; for he is accountable to him alone for his conduct in these indifferent things. God is our Master, we must live to him; as we live under his notice, and by his bounty, and when we cease to live among men, we are still in his hand. Therefore, what we do, or what we leave undone, should be in reference to that eternity which is ever at hand.

Verse 9. Christ both died and rose] That we are not our own, but are the Lord's both in life and death, is evident from this, that Christ lived and died, and rose again, that he might be the

A. M. cir. 4002.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

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

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not, therefore, judge one

g Matt. 26. 31, 32. Acts 10. 42. & 17. 31. 2 Cor. 5. 10. Jude 14. 15.—h Isai. 45. 25. Phil. 2. 10.—i Matt. 12. 36. Gal. 6. 5. 1 Pet. 4. 5.

Lord of the dead and the living; for his power extends equally over both worlds: separate as well as embodied spirits, are under his authority; and he it is who is to raise even the dead to life: and thus all, throughout eternity, shall live under his dominion.

The clause *et resurrexerit*, and rose, is wanting in several reputable MSS. and certainly is not necessary to the text. Griesbach omits the words, and reads *et resurrexerit et vivens*, died and lived; of which professor White says, *lectio indubie genuina*; "this reading is indisputably genuine."

Verse 10. But why dost thou] Christian Jew, observing the rites of the Mosaic law; judge, condemn thy brother, Christian Gentile, who does not think himself bound by this law?

Or why dost thou] Christian Gentile, set at nought thy Christian Jewish brother, as if he were unworthy of thy regard, because he does not yet believe that the Gospel has set him free from the rites and ceremonies of the law?

It is a true saying of Mr. Heylin, on this verse; the superstitious are prone to judge; and those who are not superstitious, are prone to despise.

We shall all stand before the judgment seat of Christ] Why should we then judge and condemn each other? We are accountable to God for our conduct, and shall be judged at his bar; and let us consider that whatever measure we mete, the same shall be measured unto us again.

Verse 12. Every one of us shall give account of himself] We shall not, at the bar of God, be obliged to account for the conduct of each other—each shall give account of himself: and let him take heed that he be prepared to give up his accounts with joy.

Verse 13. Let us not, therefore, judge one another any more] Let us abandon such rash conduct; it is dangerous; it is uncharitable: judgment belongs to the Lord, and he will condemn those only, who should not be acquitted.

That no man put a stumblingblock] Let both the converted Jew and Gentile consider that

A. M. cir. 4062. another any more : but
 A. D. cir. 58. judge this rather, that " no
 An. Olymp. man put a stumblingblock,
 cir. CCLX. 2. or an occasion to fall in
 A. U. C. cir. 811. his brother's way.

14 I know, and am persuaded by the Lord Jesus, ^b that *there is nothing* ^c unclean of itself : but ^d to him that esteemeth any thing to be ^e unclean, to him *it is unclean*.

^a 1 Cor. 8. 9, 13. & 10. 32. — ^b Acts 10. 15. ver. 2, 20. 1 Cor. 10. 25. 1 Tim. 4. 4. Tit. 1. 15. — ^c Gr. common.

they should labour to promote each other's spiritual interests; and not be a means of hindering each other in their Christian course; or of causing them to abandon the Gospel, on which, and not on questions of *rites and ceremonies*, the salvation of their souls depends.

Verse 14. *I know, and am persuaded by the Lord Jesus*] After reasoning so long and so much with these contending parties, on the subject of their mutual misunderstandings; without attempting to give any opinion, but merely to show them the folly and uncharitableness of their conduct; he now expresses himself fully, and tells them that *nothing is unclean of itself*, and that he has the inspiration and authority of Jesus Christ to say so; for to such an inspiration he must refer in such words as, *I know, and am persuaded by the Lord Jesus*. And yet, after having given them this decisive judgment, through respect to the tender, mistaken conscience of weak believers, he immediately adds, *But to him that esteemeth any thing to be unclean, to him it is unclean*; because if he act contrary to his conscience, he must necessarily contract guilt; for he who acts in opposition to his conscience in one case, may do it in another; and thus even the *plain declarations of the word of God* may be set aside on things of the utmost importance, as well as the *erroneous*, though well-intentioned dictates of his conscience, on matters which he makes of the *last consequence*; though others, who are better taught, know them to be *indifferent*.

It is dangerous to *trifle with conscience*, even when *erroneous*; it should be borne with and instructed; it must be *won over*, not *taken by storm*. Its feelings should be respected, because they ever refer to God, and have their foundation in his fear. He who sins against his conscience in things which every one else knows to be indifferent, will soon do it in those things in which his salvation is most intimately concerned. It is a great blessing to have a *well-informed* conscience; it is a blessing to have a *tender* conscience, and even a *sore* conscience is infinitely better than none.

Verse 15. *If thy brother be grieved*] If he think that thou dost wrong, and he is, in consequence, stumbled at thy conduct;

Now walkest thou not charitably] *Kata agapen, according to love*; for, *love worketh no ill to its neighbour*; but by thy eating some particular kind of meat, on which neither thy *life*, nor

15 But if thy brother be grieved with *thy* meat, now walkest thou not ^f charitably. ^g Destroy not him with thy meat, for whom Christ died.

16 ^h Let not then your good be evil spoken of:

17 ⁱ For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

^d 1 Cor. 8. 7, 10. — ^e Gr. common. — ^f Gr. according to charity. — ^g 1 Cor. 8. 11. — ^h ch. 12. 17. — ⁱ 1 Cor. 8. 8.

well-being depend: thou *workest ill* to him by *grieving* and distressing his mind; and therefore thou breakest the *law of God* in reference to him, while pretending that *thy Christian liberty* raises thee above his *scruples*.

Destroy not him with thy meat for whom Christ died.] This puts the uncharitable conduct of the person in question in the strongest light; because it supposes that the weak brother may be so *stumbled* as to *fall and perish finally*; even the man for whom *Christ died*. To injure a man in his *circumstances* is bad; to injure him in his *person* is worse; to injure him in his *reputation* is still *worse*; and to injure his *soul* is worst of all. No wickedness, no malice, can go further than to injure and destroy the soul; thy uncharitable conduct may proceed thus far; therefore thou art highly criminal before God.

From this verse we learn that a *man for whom Christ died* may *perish*, or have his soul *destroyed*; and destroyed with such a *destruction* as implies *perdition*. The original is very emphatic, *μη κατασταναι απολλυμεν υμεις ου Χριστος παθωντες*, Christ died in his *stead*; do not destroy his soul. The *sacrificial death* is as strongly expressed as it can be; and there is no word in the New Testament that more forcibly implies *eternal ruin*, than the verb *απολλυμεν*, from which is derived the most significant name of the *Devil*, *ὁ Απολλυμεν*, the *DESTROYER*, the great universal murderer of souls.

Verse 16. *Let not then your good be evil spoken of*] Do not make such a use of your *Christian liberty* as to subject the *Gospel* itself to reproach. Whatsoever you do, do it in such manner, spirit, and time, as to make it productive of the greatest possible good. There are many who have such an unhappy method of doing their good acts, as not only to do *little or no good* by them, but a great deal of *evil*. It requires much prudence and watchfulness to find out the proper time of performing even a good action.

Verse 17. *For the kingdom of God*] That holy religion which God has sent from heaven, and which he intends to make the instrument of establishing a counterpart of the kingdom of glory among men: see on Matt. iii. 2.

Is not meat and drink] It consists not in these outward and indifferent things. It neither particularly *enjoins*, nor particularly *forbids* such.

But righteousness] Pardon of sin, and holiness of heart and life.

A. M. cir. 4092.
A. D. cir. 56.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

18 For, he that in these things serveth Christ ^a is acceptable to God, and approved of men.

19 ^b Let us therefore follow after the things which make for peace, and things wherewith ^c one may edify another.

20 ^d For meat, destroy not the work

a 2 Cor. 2. 21.—b Psal. 34. 14. ch. 12. 18.—c ch. 13. 2. 1 Cor. 14. 12. 1 Thess. 5. 11.—d ver. 15.

And peace] In the soul, from a sense of God's mercy; peace regulating, ruling, and harmonizing the heart.

And joy in the Holy Ghost] Solid, spiritual happiness; a joy which springs from a clear sense of God's mercy; the love of God being shed abroad in the heart by the *Holy Ghost*. In a word, it is a happiness brought into the soul by the Holy Spirit, and maintained there by the same influence. This is a genuine counterpart of heaven; *righteousness* without sin, *PEACE* without inward disturbance, *JOY* without any kind of mental agony, or distressing fear. See the note on Matt. iii. 2.

Verse 18. *For, he that in these things*] The man, whether Jew or Gentile, who in these things, righteousness, peace, and joy in the Holy Ghost, serveth Christ, acts according to his doctrine, is acceptable to God, for he has not only the form of godliness in thus serving Christ, but he has the power, the very spirit and essence of it, in having righteousness, and peace, and joy in the Holy Ghost; and therefore the whole frame of his mind, as well as his acts, must be acceptable to God.—*And approved of men*; for although religion may be persecuted, yet the righteous man, who is continually labouring for the public good, will be generally esteemed. This was a very common form of speech among the Jews; that he who was a conscientious observer of the law, was pleasing to God, and approved of men.—See several examples in Schoetgen.

Verse 19. *Let us therefore follow*] Far from contending about meats, drinks, and festival times, in which it is not likely that the Jews and Gentiles will soon agree; let us endeavour, to the utmost of our power, to promote peace and unanimity, that we may be instrumental in edifying each other; in promoting religious knowledge and piety, instead of being stumbling-blocks in each other's way.

Verse 20. *For meat, destroy not the work of God*] Do not hinder the progress of the Gospel, either in your own souls, or in those of others, by contending about lawful or unlawful meats. And do not destroy the soul of thy Christian brother, ver. 15. by offending him so as to induce him to apostatize.

All things indeed are pure] This is a repetition of the sentiment delivered, ver. 14. in different words. Nothing that is proper for aliment, is unlawful to be eaten: but it is evil for that man who eateth with offence; the man who either

of God. All things indeed are pure; but it is evil for that man who eateth with offence.

A. M. cir. 4092.
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A. U. C. cir. 811.

21 It is good neither to eat ^a flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself

a Matt. ch. 15. 11. Acts 10. 15. ver. 14. Tit. 1. 15. 1 Cor. 2. 8, 10, 11, 12.—b 1 Cor. 8. 13.

eats contrary to his own conscience, or so as to grieve and stumble another, does an evil act; and however lawful the thing may be in itself, his conduct does not please God.

Verse 21. *It is good neither to eat flesh, &c.*] The spirit and self-denying principles of the Gospel teach us, that we should not only avoid every thing in eating or drinking which may be an occasion of offence or apostasy to our brethren, but even to lay down our lives for them, should it be necessary.

Whereby thy brother stumbleth] Προσκοντα, from προσ, against, and κοντα, to strike, to hit the foot against a stone in walking, so as to halt, and be impeded in one's journey. It here means spiritually, any thing by which a man is so perplexed in his mind, as to be prevented from making due progress in the divine life. Any thing by which he is caused to halt, to be indelicate, and undetermined; and under such an influence no man has ever yet grown in grace, and in the knowledge of Jesus Christ.

Or is offended] Η σκανδαλιζουσα, from σκανδαλον, a stumblingblock; any thing by which a person is caused to fall, especially into a snare, trap, or gin. Originally the word signified the piece of wood, or key in a trap, which being trodden on, caused the animal to fall into a pit, or the trap to close upon him. In the New Testament it generally refers to total apostasy from the Christian religion, and this appears to be its meaning in this place.

Or is made weak] Η ασθενια, from α, negative, and σθενος, strength, without mental vigour; without power sufficiently to distinguish between right and wrong, good and evil, lawful and unlawful. To get under the dominion of an erroneous conscience, so as to judge that to be evil or unlawful which is not so. The two last terms are omitted by two excellent MSS. (the Codex Alexandrinus and the Codex Ephraim.) by the Syriac of Erpen, the Coptic and the Ethiopic, and by some of the primitive fathers. It is very likely that they were added by some early hand by way of illustration. Griesbach has left them in the text with a note of doubtfulness.

Verse 22. *Hast thou faith*] The term faith seems to signify, in this place, a full persuasion in a man's mind that he is right, that what he does is lawful, and has the approbation of God and his conscience. Dr. Taylor has a judicious note on this passage. "There is no necessity," says he, "for reading the first clause interrogatively; and it seems to be more agreeable to

A. M. cir. 4062. before God. * Happy
 A. D. cir. 58. is he that condemneth
 An. Olymp. not himself in that
 cir. CCIX. 2. thing which he allow-
 A. U. C. cir. 811. eth.

23 And he that ^bdoubteth
 is damned if he eat, be-
 cause *he eateth* not of faith:
 for ^cwhatsoever is not of
 faith is sin.

A. M. cir. 4062
 A. D. cir. 58.
 An. Olymp.
 cir. CCIX. 2.
 A. U. C. cir. 811.

a 1 John 3. 21. — Or, discerneth and putteth a difference
 between meats.

* Tit. 1. 15.

the structure of the Greek, to render it, *thou hast faith*; as if he had said, 'I own thou hast a right persuasion.' Further, there is an *anadiplosis* in *εχει*, and *εχει* the first simply signifies *thou hast*, the latter, *hold fast*. Thou hast a right persuasion concerning thy Christian liberty; and I advise thee to hold that persuasion steadfastly, with respect to thyself, in the sight of God. *εχει*, *have*, has frequently this emphatical signification. See Matt. xxv. 29," &c.

Happy is he that condemneth not, &c.] That man only can enjoy *peace of conscience* who acts according to the full persuasion which God has given him of the lawfulness of his conduct: whereas, he must be miserable who allows himself in the practice of any thing for which his conscience upbraids and accuses him. This is a most excellent maxim, and every genuine Christian should be careful to try every part of his conduct by it. If a man have not peace in his own bosom, he cannot be happy; and no man can have peace, who sins against his conscience. If a man's passions or appetite allow or instigate him to a particular thing, let him take good heed that his conscience *approve* what his passion *allows*; and that he live not the subject of continual self-condemnation and reproach. Even the man who had the too scrupulous conscience, had better, in such matters as are in question, obey its *erroneous* dictates, than violate this moral feeling, and live only to condemn the actions he is constantly performing.

Verse 23. *And he that doubteth*] This verse is a necessary part of the preceding, and should be read thus, *But he that doubteth is condemned if he eat, because he eateth not of faith*. The meaning is sufficiently plain. He that feeds on any kind of meats prohibited by the Mosaic law, with the persuasion in his mind that he may be wrong in so doing, is condemned by his conscience for doing that which he has reason to think God has forbidden.

For whatsoever is not of faith is sin] Whatever he does, without a *full persuasion* of its lawfulness, (see ver. 22.) is to him *sin*, for he does it under a conviction that he may be wrong in so doing. Therefore, if he make a distinction in his own conscience between different kinds of meats, and yet eats of all indifferently, he is a *sinner* before God; because he eats either through *false shame*, *base compliance*, or an *unbridled appetite*; and any of these is, in itself, a *sin* against the sincerity, ingenuousness, and self-denying principles of the Gospel of Christ.

Some think that these words have a more extensive signification, and that they apply to all who have not *true religion* and *faith in our Lord Jesus Christ*; every work of such persons being sinful in the sight of a holy God, because it does not proceed from a pure motive. On this ground

our church says, *Artic. xiii.* "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they are not of faith in Jesus Christ; yea, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." To this we may add, that without faith it is impossible to please God; every thing is wrong where this principle is wanting.

There are few readers who have not remarked that the three last verses of this epistle, (chap. xvi. 25, 26, 27.) appear to stand in their present place without any obvious *connexion*; and apparently *after* the epistle is concluded. And it is well known to critics, that two MSS. in *uncial* letters, the Cod. A. and I. with upwards of 100 others, together with the *Slavonic*, the latter *Syriac* and *Arabic*, add those verses at the end of the 14th chapter. The transposition is acknowledged by *Cyril*, *Chrysostom*, *Theodoret*, *Æcumenius*, *Theophylact*, *Theodulus*, *Damasceus*, and *Tertullian*, see *Wetstein*. *Griesbach* inserts them at the end of this chapter as their proper place; and most learned men approve of this transposition. It may be necessary to repeat the words here, that the reader may see with what propriety they connect with the subject which terminates the fourteenth chapter as it now stands. Chap. xiv. ver. 23. *And he that doubteth is condemned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.*

Chap. xvi. ver. 25. *Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery which was kept secret since the world began.*

Verse 26. *But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;*)

Verse 27. *To God only wise be glory through Jesus Christ for ever. Amen.* Chap. xv. 1. *We then, that are strong, ought to bear the infirmities of the weak, &c.*

These words certainly connect better with the close of the 14th chapter, and the beginning of the 15th, than they do with the conclusion of the 16th, where they are now generally found: but I shall defer my observations upon them till I come to that place, with only this remark, that the *stablishing* mentioned chap. xvi. ver. 25. corresponds well with the *doubting*, chap. xiv. ver. 23. and indeed the whole matter of these verses agrees so well with the subject so largely handled in the preceding chapter, that there can be very little doubt of their being in their proper place, if joined to the end of this chapter, as they are in the preceding MSS. and Versions.

CHAPTER XV.

The strong should bear the infirmities of the weak, and each strive to please, not himself, but his neighbour, after the example of Christ, 1—3. Whatsoever was written in old times, was written for our learning, 4. We should be of one mind, that we might, with one mouth, glorify God, 5, 6. We should accept each other as Christ has accepted us, 7. Scriptural proofs that Jesus Christ was not only the Minister of the circumcision, but came also for the salvation of the Gentiles, 8—12. The God of hope can fill us with all peace and joy in believing, 13. Character of the church at Rome, 14. The reason why the apostle wrote so boldly to the church in that city—what God had wrought by him, and what he purposed to do, 15—24. He tells them of his intended journey to Jerusalem, with a contribution to the poor saints—a sketch of this journey, 25—29. He commends himself to their prayers, 30—33.

A. M. cir. 4062.
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A. U. C. cir. 811.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for his good to edification.

3 For, even Christ pleased not himself; but, as it is written, 'The reproaches of them that reproached thee fell on me.'

Gal. 5. 1.—ch. 14. 1.—1 Cor. 9. 19, 22. & 10. 24, 33. & 13. 5. Phil. 2. 4, 5.—ch. 14. 19.—Matt. 26. 39. John 5. 30. & 6. 32.

A. M. cir. 4062.
A. D. cir. 58.
Aa. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

4 For, whatsoever things were written aforetime were written for our learning: that we, through patience and comfort of the scriptures, might have hope.

5 Now, the God of patience and consolation grant you to be like-minded one towards another according to Christ Jesus:

6 That ye may, with one mind and

f Psa. 69. 9.—g ch. 4. 23, 24. 1 Cor. 9. 9, 10. & 10. 11. 2 Tim. 3. 16, 17.—h ch. 12. 16. 1 Cor. 1. 10. Phil. 3. 16. 1 Or, after the example of.—k Acts 4. 24, 32.

NOTES ON CHAP. XV.

Verse 1. *We then that are strong*] The sense of this verse is supposed to be the following. We, Gentile Christians, who perfectly understand the nature of our Gospel liberty, not only lawfully may, but are bound in duty to bear any inconveniences that may arise from the scruples of the weaker brethren, and to ease their consciences by prudently abstaining from such indifferent things as may offend and trouble them; and not take advantage from our superior knowledge to make them submit to our judgment.

Verse 2. *Let every one of us please his neighbour*] For it should be a maxim with each of us to do all in our power to please our brethren; and especially in those things in which their spiritual edification is concerned. Though we should not indulge men in mere whims and caprices, yet we should bear with their ignorance and their weakness; knowing that others had much to bear with from us before we came to our present advanced state of religious knowledge.

Verse 3. *For, even Christ pleased not himself*] Christ never acted as one who sought his own ease or profit; he not only bore with the weakness, but with the insults of his creatures; as it is written in Psalm lxix. 9. *The reproaches of them that reproached thee fell upon me.* I not only bore their insults, but bore the punishment due to them for their vicious and abominable conduct. That this Psalm refers to the Messiah and his suffering for mankind, is evident, not only from the quotation here, but also from John xix. 28, 29. when our Lord's receiving the vinegar during his expiatory suffering, is said to be

a fulfilling of the Scripture, viz. of verse 22. of this very Psalm: and his cleansing the temple, John ii. 15—17. is said to be a fulfilment of verse 9. *For the zeal of thy house hath eaten me up,* the former part of which verse the apostle quotes here.

Verse 4. *For, whatsoever things were written aforetime*] This refers not only to the quotation from the 69th Psalm, but to all the *Old Testament* scriptures; for it can be to no other scriptures that the apostle alludes. And from what he says here of them, we learn that God had not intended them merely for those generations in which they were first delivered: but for the instruction of all the succeeding generations of mankind. *That we through patience and comfort of the Scriptures;* That we, through those remarkable examples of *patience* exhibited by the saints and followers of God, whose history is given in those Scriptures; and the *comfort* which they derived from God, in their patient endurance of sufferings brought upon them through their faithful attachment to truth and righteousness, *might have hope;* that we shall be upheld and blessed as they were; and our sufferings become the means of our greater advances in faith and holiness; and consequently our *hope of eternal glory* be the more confirmed. Some think that the word *παρηγοριαι*, which we translate *comfort*, should be rendered *exhortation*; but there is certainly no need here to leave the usual acceptation of the term, as the word *comfort* makes a regular and consistent sense with the rest of the verse.

Verse 5. *Now, the God of patience and consolation*] May that God who endured them with *patience*, and gave them the *consolation* that

The prophets predict the calling **ROMANS.** *and salvation of the Gentiles.*

A. M. cir. 4002.
A. D. cir. 69.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

one mouth, glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore ^a receive ye one another, ^b as Christ also received us to the glory of God.

8 Now I say that ^c Jesus Christ was a minister of the circumcision for the truth of God, ^d to confirm the promises made unto the fathers:

9 And ^e that the Gentiles might glorify God for *his* mercy; as it is written,

^a Ch. 14. 1. 3. — ^b ch. 5. 2. — Matt. 15. 24. John 1. 11. Acts 3. 25, 26. & 13. 46. — ^c ch. 3. 3. 2 Cor. 1. 20.

supported them in all their trials and afflictions; grant you to be like-minded, give you the same mode of thinking, and the same power of acting towards each other, according to the example of Christ.

Verse 6. *That ye, Jews and Gentiles, with one mind*] Thinking the same things, and bearing with each other after the example of Christ; and *one mouth*, in all your religious assemblies, without jarring or contentions: *glorify God*, for calling you into such a state of salvation, and showing himself to be your loving, compassionate Father, as he is the Father of our Lord Jesus Christ.

It is very likely that the apostle refers here to religious acts in public worship, which might have been greatly interrupted by the dissensions between the converted Jews and the converted Gentiles: these differences he labours to compose; and after having done all that was necessary in the way of instruction and exhortation, he now pours out his soul to God, who alone could rule and manage the heart; that he would enable them to think the same things, to be of the same judgment, and that all feeling their obligation to him, they might join in the sweetest harmony in every act of religious worship.

Verse 7. *Wherefore receive ye one another*] *ἑκαστὸς ἑκαστὸν*, have the most affectionate regard for each other; and acknowledge each other as the servants and children of God Almighty.

As Christ also received us] *Καθὼς καὶ ὁ Χριστὸς ὑποδέξατο ἡμᾶς*: In the same manner, and with the same cordial affection as Christ has received us into communion with himself; and has made us partakers of such inestimable blessings, condescending to be present in all our assemblies. And as Christ has received us to the glory of God; so should we, Jews and Gentiles, cordially receive each other, that God's glory may be promoted by our harmony and brotherly love.

Verse 8. *Jesus Christ was a minister of the circumcision*] To show the Gentiles the propriety of bearing with the scrupulous Jews, he shows them here, that they were under the greatest obligations to this people; to whom, in the days of his flesh, Jesus Christ confined his ministry; giving the world to see, that he allowed the claim of the Jews as having the first right to the blessings of the Gospel. And he

For this cause I will confess to thee among the Gentiles, and sing unto thy name.

A. M. cir. 4002.
A. D. cir. 69.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

10 And again he saith, ^a Rejoice ye Gentiles with his people.

11 And again, ^b Praise the Lord; all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, ^c There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

^a John 10. 16. ch. 9. 23. — ^b Psa. 18. 49. — ^c Deut. 32. 43. Psa. 117. 1. — ^d Isai. 11. 1, 10. Rev. 5. 5. & 22. 16.

confined his ministry thus to the Jews, to confirm the truth of God, contained in the promises made unto the patriarchs; for God had declared that thus it should be; and Jesus Christ, by coming according to the promise, has fulfilled this truth, by making good the promises: therefore, salvation is of the Jews, as a kind of right, conveyed to them through the promises made to their fathers. But this salvation was not exclusively designed for the Jewish people; as God by his prophets had repeatedly declared.

Verse 9. *And that the Gentiles might glorify God for his mercy*] As the Jews were to glorify God for his truth; so the Gentiles were to glorify God for his mercy. The Jews received the blessings of the Gospel by right of promise; which promise God had most punctually and circumstantially fulfilled. The Gentiles had received the same Gospel, as an effect of God's mere mercy, having no right, in consequence of any promise or engagement made with any of their ancestors; though they were originally included in the covenant made with Abraham: and the prophets had repeatedly declared that they should be made equal partakers of those blessings with the Jews themselves; as the apostle proceeds to prove.

I will confess to thee among the Gentiles] This quotation is taken from Psalm xviii. 49. and shows that the Gentiles had a right to glorify God for his mercy to them; and we shall see the strength of this saying further, when we consider a maxim of the Jews delivered in *Megillah*, fol. 14. "From the time that the children of Israel entered into the Promised Land, no Gentile had any right to sing a hymn of praise to God. But after that the Israelites were led into captivity, then the Gentiles began to have a right to glorify God." Thus the Jews themselves confess that the Gentiles have a right to glorify God: and this, on account of being made partakers of his grace and mercy. And if, says *Schoetgen*, we have a right to glorify God; then it follows that our worship must be pleasing to him: and if it be pleasing to him, then it follows, that this worship must be good; otherwise God could not be pleased with it.

Dr. Taylor gives a good paraphrase of this and the three following verses. As you Jews glorify God for his truth, so the Gentiles have a right to join with you in glorifying God for his

A. M. cir. 402.
A. D. cir. 59.
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cir. CCLIX. 2.
A. U. C. cir. 811.

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

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

a Ch. 12. 12. & 14. 17.— b 2 Pet. 1. 12. 1 John 2. 21.
c 1 Cor. 8. 1, 7, 10.— d ch. 1. 5. & 12. 3. Gal. 1. 15. Eph. 3. 7, 8.

mercy. And you have Scripture authority for admitting them to such fellowship: for instance, David says, Psal. xviii. 49. *Therefore will I give thanks unto thee, O Lord, among the Gentiles; and sing praises unto thy name.* And again, Moses himself says, in Deuter. chap. xxxii. 43. *Rejoice, O ye Gentiles, with his people.* And again, it is evident, from Psal. cxvii. that praise to God is not to be confined to the Jews only; but that all people, as they all share in his goodness, should also join in thanks to their common Benefactor; *O praise the Lord, all ye nations, (Gentiles) praise him all ye people; for his merciful kindness is great towards us; and the truth of the Lord endureth for ever.* Again, the prophet Isaiah expressly and clearly declares, chap. xi. ver. 10. *There shall be a root of Jesse, (that is the Messiah,) and he shall rise to reign over the Gentiles, and in him shall the Gentiles hope; amen.* And thus the apostle proves both to the Jews and to the Gentiles, who were probably unwilling to join with each other in religious fellowship; that they had both an equal right to glorify God; being equally interested in his mercy, goodness, and truth: and that, from the evidence of the above Scriptures, the Gentiles had as much right to hope in Christ, for the full enjoyment of his kingdom, as the Jews had; and taking occasion from the last word *hope, amen*, which we improperly translate *trust*, he pours out his heart in the following affectionate prayer.

Verse 13. *Now, the God of hope, &c.]* *O Deus in spe, may the God of this hope, that God who caused both Jews and Gentiles to hope that the gracious promises which he made to them should be fulfilled; and who, accordingly, has fulfilled them in the most punctual manner:—*

Fill you with all joy] Give you true spiritual happiness; peace in your own hearts, and unity among yourselves; in believing, not only the promises which he has given you, but believing in Christ Jesus, in whom all the promises are *yea and amen.*

That ye may abound in hope] That ye may be excited to take more enlarged views of the salvation which God has provided for you, and have all your expectations fulfilled by the power of the Holy Ghost, enabling you to hope and believe and then seeing the fulfilment of the promises upon your hearts.

15 Nevertheless, brethren, I have written the, more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

A. M. cir. 402.
A. D. cir. 59.
An. Olymp.
cir. CCLIX. 2.
A. U. C. cir. 811.

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

e Ch. 11. 13. Gal. 2. 7, 8, 9. 1 Tim. 2. 7. 2 Tim. 1. 11. Phil. 2. 17.— f On, sacrificing.— g Isai. 66. 20. Phil. 2. 17.

Verse 14. *And I—am persuaded of you]* This is supposed to be an address to the Gentiles: and it is managed with great delicacy; he seems to apologize for the freedom he had used in writing to them; which he gives them to understand proceeded from the authority he had received by his apostolical office; the exercise of which office respected them particularly. So they could not be offended, when they found themselves so particularly distinguished.

Ye—are full of goodness] Instead of *αγαθους, goodness*, some MSS. of good repute, have *αγαπης, love*. In this connexion both words seem to mean nearly the same thing. They were so full of goodness and love, that they were disposed of themselves, to follow any plan that might be devised, in order to bring about the most perfect understanding between them and their Jewish brethren.

Filled with all knowledge] So completely instructed in the mind and design of God, relative to their calling, and the fruit which they were to bring forth to the glory of God; that they were well qualified to give one another suitable exhortations on every point.

Instead of *αλλήλους, one another*, several MSS. have *άλλους, others*; which gives a clearer sense: for if they were all filled with knowledge, there was little occasion for them to admonish one another; but by this they were well qualified to admonish others; to impart the wisdom they had to those who were less instructed.

Verse 15. *Nevertheless—I have written]* Notwithstanding I have this conviction of your extensive knowledge in the things of God, I have made bold to write to you, in some sort, *επιμυς, to a party*, among you, as some learned men translate the words, who stand more in need of such instructions than the others; and I do this, *because of the grace, in τω χαρι, because of the office* which I have received from God; namely, to be the apostle of the Gentiles. This authority gave him full right to say, advise, or enjoin any thing which he judged to be of importance to their spiritual interests. This subject he pursues further in the following verse.

Verse 15. *Ministering the Gospel of God]* *εργαζομενα, acting as a priest]* Here is a plain allusion, says Dr. Whitby, to the Jewish sacri-

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCLIX. 2.
A. U. C. cir. 811.

17 I have, therefore, whereof I may glory through Jesus Christ^a in those things which pertain

to God.

18 For I will not dare to speak of any of those things^b which Christ hath not wrought by me,^c to make the Gentiles obedient by word and deed,

19^d Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have

fully preached the Gospel of Christ.

20 Yea, so have I strived to preach the Gospel, not where Christ was named,^e lest I should build upon another man's foundation:

21 But as it is written,^f 'To whom he was not spoken of, they shall see: and they that have not heard, shall understand.

22 For which cause also^g I have been^b much hindered from coming to you.

23 But now having no more place in

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A. U. C. cir. 811.

^a Hebr. 5. 1.—Acts 21. 19. Gal. 2. 9.—ch. 1. 5. & 16. 26.—Acts 19. 11. 2 Cor. 12. 12.

^e 2 Cor. 10. 13, 15; 16.—Isai. 52. 15.—ch. 1. 13. ^f Thess. 2. 17, 18.—Or, many ways, or, oftentimes.

fices offered by the priest, and sanctified, or made acceptable by the *libamen* offered with them. For he compares himself, in preaching the Gospel, to the priest performing his sacred functions, preparing his sacrifice to be offered. The Gentiles converted by him, and dedicated to the service of God, are his sacrifices and oblation. The Holy Spirit is the *libamen* poured upon this sacrifice, by which it was sanctified, and rendered acceptable to God. The words of *Isaiah*, lxi. 20. *And they shall bring all your brethren for an offering unto the Lord, out of all nations*, might have suggested the above idea to the mind of the apostle.

Verse 17. *I have, therefore, whereof I may glory*] Being sent of God on this most honourable and important errand, I have matter of great exultation, not only in the honour which he has conferred upon me; but in the great success with which he has crowned my ministry.

Verse 18. *For I will not dare to speak*] If the thing were not as I have stated it, I would not dare to arrogate to myself honours which did not belong to me. But God has made me the apostle of the Gentiles; and the conversion of the Gentiles is the fruit of my ministry; Christ having wrought by me, for this purpose.

By word and deed] *ἄρα καὶ ἔργῳ*. These words may refer to the doctrines which he taught; and to the miracles which he wrought among them. So they became obedient to the doctrines, on the evidence of the miracles with which they were accompanied.

Verse 19. *Through mighty signs and wonders*] This more fully explains the preceding clause:—through the power of the Holy Ghost, he was enabled to work among the Gentiles mighty signs and wonders; so that they were fully convinced that both his doctrine and mission were divine; and therefore they cheerfully received the Gospel of the Lord Jesus.

Round about unto Illyricum] Among ancient writers, this place has gone by a great variety of names, *Illyria*, *Illyrica*, *Illyricum*, *Illyris*, and *Illyrisium*. It is a country of Europe, extending from the Adriatic gulf to Pannonia; according to Pliny, it extended from the river *Arva*, to the river *Drivus*, thus including *Liburnia* on the west, and *Dalmatia* on the east. Its precise limits have not been determined by

either ancient or modern geographers. It seems, according to an inscription in *Gruter*, to have been divided by Augustus into two provinces, the *upper* and *lower*. It now forms part of Croatia, Bosnia, Istria, and Sclavonia. When the apostle says that he preached the Gospel from Jerusalem round about to Illyricum, he intends his land journeys chiefly; and by looking at the Map annexed to the Acts of the Apostles, the reader will see that from Jerusalem, the apostle went round the eastern coast of the Mediterranean Sea, and that he passed through Syria, Phœnicia, Arabia, Cilicia, Pamphylia, Pisidia, Lycaonia, Galatia, Pontus, Paphlagonia, Phrygia, Troas, Asia, Caria, Lycia, Ionia, Lydia, Thrace, Macedonia, Thessaly, and Achaia; besides the isles of Cyprus and Crete. And no doubt he visited many other places which are not mentioned in the New Testament.

I have fully preached the Gospel] *Παράκληται τοὺς μακκαλλοὺς*, I have successfully preached: I have not only proclaimed the word, but made converts, and founded churches. See the Note on Matt. v. 17. where this sense of the word *πλήρως* is noticed; for it signifies not only fully or perfectly, but also to teach with prosperity and success.

Verse 20. *So have I strived to preach the Gospel*] *Ὅσα δὲ φιλοτιμουμένου*, for I have considered it my honour to preach the Gospel where that Gospel was before unknown. This is the proper import of the word *φιλοτιμουμαι*, from *φιλος*, a friend, and *τιμη*, honour. As I am not ashamed of the Gospel of Christ, so I esteem it an honour to preach it; and especially to proclaim it among the heathen; not building on another man's foundation, not watering what another apostle had planted; but cheerfully exposing myself to all kinds of dangers and hardships, in order to found new churches.

Verse 21. *But as it is written*] These words quoted from Isai. lii. 15. the apostle applies to his own conduct; not that the words themselves predicted what Paul had done, but that he endeavoured to fulfil such a declaration by his manner of preaching the Gospel to the heathen.

Verse 22. *For which cause, &c.*] My considering it a point of honour to build on no other man's foundation, and finding that the Gospel

A. N. cir. 4002.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 211.

these parts, and *having a great desire these many years to come unto you;

24 *Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.*

25 But now I go unto Jerusalem to minister unto the saints.

* Acts 19. 21. ver. 32. ch. 1. 11.—Acts 15. 3.—Gr. with you, ver. 32.—Acts 19. 21. & 20. 22. & 24. 17.

has been long ago planted at Rome, I have been prevented from going thither, purposing rather to spend my time and strength in preaching where Christ has not as yet been proclaimed.

Verse 23. *But—having no more place in these parts*] Having nothing further at present that I can do; for *οπου ουκ εστι*, signifies not merely to have a place of residence, or the like, but convenience, opportunity; which is a frequent meaning of the phrase among the best Greek writers: having no large place or city, where Christianity has not yet been planted in which I can introduce the Gospel. The apostle was then at Corinth; and, having evangelized all those parts, he had no opportunity of breaking up any new ground.

Verse 24. *Whensoever I take my journey into Spain*] Where it is very likely the Gospel had not yet been planted; though *legendary tales* inform us, that St. James had planted the Gospel there long before this time; and had founded many bishoprics! But this is as unfounded as it is ridiculous and absurd: for nothing like what is now termed a *bishopric*, nor even a *parish*, was founded for many years after this. An *itinerant preacher* might with more propriety, say *travelling circuits* were formed, rather than *bishoprics*. Whether the apostle ever fulfilled his design of going to Spain is unknown; but there is no evidence whatever that he did; and the presumption is, that he did not undertake this voyage. Antiquity affords no proof that he fulfilled his intention.

I will come to you] *Ελθωμας προς υμας*; these words are wanting in almost every MS. of note: and in the *Syriac* *Erpen*, *Coptic*, *Vulgate*, *Aethiopic*, *Armenian*, and *Itala*. If the first clause of this verse be read in connexion with the latter clause of the preceding, it will fully appear that this rejected clause is useless. *Having a great desire these many years, to come unto you, whensoever I take my journey into Spain: for I trust to see you in my journey, &c.*

Somewhat filled with your company.] The word *επιπληρωθεω*, which we translate *filled*, would be better rendered *gratified*; for *επιπληρωθεις*, signifies to be satisfied, to be gratified, and to enjoy. *ELIAN. Hist. Anim. lib. v. c. 21.* speaking of the peacock spreading out his beautiful plumage, says *ωσταν γαρ επιπληρωθεις τις θεας τον οφθαλμον* "He readily permits the spectator to gratify himself by viewing him." And *MAXIMUS TIRIUS, Dissert. 41. page 413.* "That he

26 For *it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

A. N. cir. 4002.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 211.

27 It hath pleased them verily; and their debtors they are. For, if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When, therefore, I have performed

* 1 Cor. 16. 1, 2. 2 Cor. 8. 1. & 9. 2, 12.—ch. 11. 17. & 1 Cor. 9. 11. Gal. 6. 6.

may behold the heavens, *και καταλαβει λαμπρως φωτος*, and be gratified with the splendour of the light." HOMER uses the word in the same sense—

Η δ' ημε ουδε προς υμωσιν επιπληρωθηναι αμαρτωλως
Οφθαλμοισιν αυτω.

Odyss. lib. xi. ver. 451.

"But my wife never suffered my eyes to be delighted with my son."

The apostle, though he had not the honour of having planted the church at Rome; yet expected much gratification from the visit which he intended to pay them.

Verse 25. *Now I go unto Jerusalem*] From this and the two following verses, we learn that the object of his journey to Jerusalem was, to carry a contribution made among the Gentile Christians of Macedonia and Achaia, for the relief of the poor Jewish Christians at Jerusalem. About this business he had taken great pains, as appears from 1 Cor. xvi. 1—4. 2 Cor. viii. and ix. chapters. His design in this affair is very evident, from 2 Cor. ix. 12, 13, where he says, *The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whilst, by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ; and for your liberal distribution unto them, and unto all men.* The apostle was in hopes that this liberal contribution, sent by the Gentile Christians, who had been converted by St. Paul's ministry, would engage the affections of the Jewish Christians, who had been much prejudiced against the reception of the Gentiles into the church, without being previously obliged to submit to the yoke of the law. He wished to establish a coalition between the converted Jews and Gentiles; being sensible of its great importance to the spread of the Gospel; and his procuring this contribution, was one laudable device to accomplish this good end. And this shows why he so earnestly requests the prayers of the Christians at Rome; that his service, which he had for Jerusalem, might be accepted of the saints. See Dr. Taylor.

Verse 27. *For, if the Gentiles have been made partakers, &c.*] It was through, and by means of the Jews, that the Gentiles were brought to the knowledge of God, and the Gospel of Christ.

A. M. cir. 4002.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

this, and have sealed to them * this fruit, I will come by you into Spain.

29 ^b And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and ^c for the love of the Spirit, ^d that ye strive together with me in *your* prayers to God for me;

31 ^e That I may be delivered from them that ^f do not believe in Judea; and that ^g my service which I *have* for Jerusalem, may be accepted of the saints;

32 ^h That I may come unto you with joy ⁱ by the will of God, and may with you be ^k refreshed.

33 Now ^l the God of peace be with you all. Amen.

A. M. cir. 4002.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811

Phil. 2. 1. — 2 Cor. 1. 11. — Col. 1. 12. — 2 Thess. 3. 2. — 1 Cor. 4. 19. — 2 Cor. 8. 4. — 1 sb. 1. 10. — Acts 18. 21. — 1 Cor. 4. 19.

James 4. 15. — 1 Cor. 16. 18. — 2 Cor. 7. 15. — 2 Tim. 1. 16. — Philem. 7. 20. — ch. 16. 20. — 1 Cor. 14. 53. — 2 Cor. 12. 11. — Phil. 4. 9. — 1 Thess. 5. 23. — 2 Thess. 3. 16. — Hebr. 13. 20.

These were the *spiritual things* which they had received: and the pecuniary contribution was the *carnal things* which the Gentiles were now returning.

Verse 28. *When, therefore, I have performed this Service; And have sealed, faithfully delivered up to them, this fruit of the success of my ministry, and of your conversion to God; I will come by you into Spain:* this was in his desire: he had fully purposed it, if God should see meet to permit him; but it does not appear that he ever went. See ver. 24.

Verse 29. *In the fulness of the blessing of the Gospel of Christ*] The words του ευαγγελιου του, of the Gospel, are wanting in almost every MS. of importance. Griesbach has left them out of the text. There is no doubt they should be omitted. *The fulness of the blessing of Christ, is really more than the fulness of the blessing of the Gospel of Christ.* He hoped to come to them not only with the *blessing of the Gospel*, but endued with the *gifts and graces* of the Lord Jesus himself: which he was now a constant instrument in the hand of God, to dispense among those who were converted to the Christian faith.

Verse 30. *For the love of the Spirit*] By that love of God which the *Holy Spirit* sheds abroad in your hearts.

That ye strive together] Συμαγωνισασθε, that ye agonize with me. He felt that much depended on the success of his present mission to the Christians at Jerusalem; and their acceptance of the charitable contribution which he was bringing with him in order to conciliate them to the reception of the Gentiles into the church of God, without obliging them to submit to circumcision.

Verse 31. *That I may be delivered from them that do not believe*] He knew that his countrymen who had not received the Gospel, lay in wait for his life; and, no doubt, they thought they should do God service by destroying him: not only as an apostate, in their apprehension, from the Jewish religion; but as one who was labouring to subvert and entirely destroy it.

And that my service] Διανοια; but several eminent MSS. read δωρομα, the gift which I bear. This probably was a gloss, which in many MSS. subverted the word in the text; for Διανοια, service, in its connexion here, could refer to

nothing else, but the *contribution* which he was carrying to the poor saints at Jerusalem.

Verse 32. *That I may come unto you with joy*] That his apprehensions of ill usage were not groundless, and the danger to which his life was exposed, real, we have already seen in the account given of this visit, Acts xxi. xxii. xxiii. and xxiv. And that he had such intimations from the Holy Spirit himself, appears from Acts xx. 23. xxi. 11. and xx. 38. Should his journey to Jerusalem be prolix, and his service accepted, so that the converted Jews and Gentiles should come to a better understanding, he hoped to see them at Rome with *great joy*. And if he got his wishes gratified *through their prayers*, it would be the full proof that this whole business had been conducted according to the will of God.

Verse 33. *The God of peace be with you*] The whole object of the epistle is to establish peace between the believing Jews and Gentiles; and to show them their mutual obligations, and the infinite mercy of God to both; and now he concludes with praying that the God of peace, he from whom it comes, and by whom it is preserved, may be for ever with them. The word *Amen*, at the end, does not appear to have been written by the apostle; it is wanting in some of the most ancient MSS.

1. In the preceding chapters the apostle enjoins a very hard, but a very important and necessary duty, that of bearing with each other; and endeavouring to think, and let think, in those religious matters which are confessedly not essential to the salvation of the soul. Most of the disputes among Christians have been concerning non-essential points. *Rites and ceremonies*, even in the simple religion of Christ, have contributed their part in promoting those animosities by which Christians have been divided. *Forms in worship, and sacerdotal garments*, have not been without their influence in this general disturbance. Each side has been ready to take out of the 14th and 15th chapters of this epistle, such expressions as seemed suitable to their own case; but few have been found who have taken up the whole. You believe that a person who holds such and such opinions is *wrong*; pity him, and set him right; *lovingly*, if possible. He believes you to be

wrong, because you do not hold those points: he must bear with you. Both of you stand precisely on the same ground, and are mutually indebted to mutual forbearance.

2. Beware of contentions in religion; if you dispute concerning any of its doctrines, let it be to find out truth; not to support a preconceived, and pre-established opinion. Avoid all potemical heat and rancour; these prove the absence of the religion of Christ. Whatever does not lead you to love God and man more, is most assuredly from beneath. The God of

peace is the Author of Christianity: and the Prince of peace, the priest and sacrifice of it; therefore love one another; and leave off contention before it be meddled with. On this subject, the advice of pious Mr. Herbert is good:—

Be calm in arguing; for fierceness makes Error a fault, and truth discourtesy.
Why should I feel another man's mistakes
More than his sickness or his poverty?
In love I should; but anger is not love;
Nor wisdom neither:—therefore gently move.

CHAPTER XVI.

The apostle commends to the Christians at Rome, Phæbe, a deaconess of the church at Cenchræa, 1, 2. Sends greetings to Aquila and Priscilla, of whom he gives a high character; and greets also the church at their house, 3—5. Mentions several others by name, both men and women, who were members of the church of Christ at Rome, 6—16. Warns them to beware of those who cause dissensions and divisions, of whom he gives an awful character, 17, 18. Extols the obedience of the Roman Christians, and promises them a complete victory over Satan, 19, 20. Several persons send their salutations, 21—23. To whose good wishes he subjoins the apostolic blessing; commends them to God; gives an abstract of the doctrines of the Gospel; and concludes with ascribing glory to the only wise God, through Christ Jesus, 24—27.

A. M. cir. 462.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

I COMMEND unto you Phæbe our sister, which is a servant of the church which is at Cenchræa:

2 That ye receive her in the Lord, as becometh saints; and that ye assist

her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

A. M. cir. 462.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

a Acts 18. 18.—b Phil. 2. 29. 3 John 5. 6.

c Acts 18. 2, 18, 26. 3 Tim. 4. 19.

NOTES ON CHAP. XVI.

Verse 1. *I commend unto you Phæbe*] As the apostle had not been at Rome, previously to his writing this epistle; he could not have had a personal acquaintance with those members of the church there, to whom he sends these friendly salutations. It is likely that many of them were his own converts; who, in different parts of Asia Minor and Greece, had heard him preach the Gospel, and afterward became settlers at Rome.

Phæbe is here termed a *servant*, *διακονος*, a *deaconess of the church at Cenchræa*. There were deaconesses in the primitive church, whose business it was to attend the female converts at baptism; to instruct the catechumens, or persons who were candidates for baptism; to visit the sick, and those who were in prison; and, in short, perform those religious offices, for the female part of the church, which could not with propriety be performed by men. They were chosen in general out of the most experienced of the church; and were ordinarily widows, who had borne children. Some ancient constitutions required them to be forty, others fifty, and others sixty years of age. It is evident that they were ordained to their office, by the imposition of the hands of the bishop; and the form of prayer used on the occasion is extant in the apostolical

constitutions. In the tenth or eleventh century, the order became extinct in the Latin church; but continued in the Greek church till the end of the twelfth century.—See *Broughton's Dictionary*, article *Deaconess*.

Cenchræa was a seaport on the east side of the Isthmus, which joined the Morea to Greece; as the *Lecheum* was the seaport on the west side of the same Isthmus. These were the only two havens and towns of any note next to Corinth, that belonged to this territory. As the *Lecheum* opened the road to the Ionian Sea, so *Cenchræa* opened the road to the *Ægean*: and both were so advantageously situated for commerce, that they were very rich. It was on the Isthmus, between those two ports, which was about six miles wide, that the Isthmian games were celebrated; to which St. Paul makes such frequent allusions.

Verse 2. *Succourer of many*] One who probably entertained the apostles and preachers who came to minister at *Cenchræa*; and who was remarkable for entertaining strangers. See on chap. xii. 8.

Verse 3. *Greet Priscilla and Aquila*] This pious couple had been obliged to leave Rome, on the edict of Claudius, see Acts xviii. 2. and take refuge in Greece. It is likely that they returned to Rome at the death of Claudius, or

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 711.

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet ^a the church that is in their house. Salute my well beloved Epenetus, who is ^b the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

^a 1 Cor. 16. 19. Col. 4. 15. Philem. 2.

whenever the decree was annulled. It seems they had greatly contributed to assist the apostle in his important labours. Instead of *Priscilla*, the principal MSS. and Versions, have *Prisca*, which most critics suppose to be the genuine reading.

Verse 4. *Who have for my life laid down their own necks*] What transaction this refers to we know not; but it appears that these persons had, on some occasion, hazarded their own lives to save that of the apostle; and that the fact was known to all the churches of God in that quarter; who felt themselves under the highest obligations to these pious persons for the important service which they had thus rendered.

Verse 5. *The church that is in their house*] In these primitive times, no such *places* existed as those which we now term *churches*; the word always signifying the *congregation*, or *assembly* of believers, and not the *place* they assembled in.—See the term defined at the end of notes on Matt. xvi.

Epenetus—the first-fruits of Achaia] In 1 Cor. xvi. 15. the *house* or family of *Stephanas*, is said to be the first-fruits of Achaia:—how then can it be said here, that *Epenetus* was the first-fruits, or first person who had received the Gospel in that district? *Ans.*—*Epenetus* might have been one of the family of *Stephanas*; for it is not said that *Stephanas* was the first-fruits, but his *house* or *family*; and there can be no impropriety in supposing that one of that house or family was called *Epenetus*: and that this person being the only one of the family now at Rome, might be mentioned as the *first-fruits* of Achaia; that is, one of that family which first received the Gospel in that country. This would rationally account for the apparent difficulty, were we sure that *Αχαια*, *Achaia*, was the true reading; but this is more than doubtful, for *Ασια*, *Asia*, is the reading of ABCDEFG, some others; the *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, and *Itala*; and some of the chief of the *Fathers*. On this evidence, *Griesbach* has admitted it into the text. Yet the other reading is sufficiently natural, for the reasons already assigned.

Verse 6. *Greet Mary, who bestowed much labour on us.*] Who this *Mary* was, or what the *labour* was, which she bestowed upon the apostles, we know not. Her works, though hidden from man, are with God; and her

7 Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also ^c were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ.

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 711.

^b 1 Cor. 16. 15.—^c Gal. 1. 22.

name is recorded with honour in this book of life.

Verse 7. *Andronicus and Junia, my kinsmen*] As the word *συγγενος*, signifies *relatives*, whether *male* or *female*; and as *Junia* may probably be the name of a woman, the wife of Andronicus, it would be better to say *relatives*, than *kinsmen*. But probably St. Paul means no more than that they were *Jews*; for in chap. ix. 3. he calls all the Jews *his kinsmen according to the flesh*.

My fellow-prisoners] As Paul was in prisons often, it is likely that these persons shared this honour with him on some occasion, which is not distinctly marked.

Of note among the apostles] Whether this intimates that they were *noted apostles*, or only highly reputed *by the apostles*, is not absolutely clear: but the latter appears to me the most probable. They were not only well known to St. Paul, but also to the rest of the apostles.

In Christ before me.] That is, they were converted to Christianity before Paul was; probably at the day of Pentecost, or by the ministry of Christ himself, or by that of the seventy disciples.

Verse 8. *Amplias, my beloved in the Lord*] One who is my *particular friend*; and also a genuine Christian.

Verse 9. *Urbane, our helper*] Who this *Urbane* was, we know not: what is here stated, is, that he had been a fellow-labourer with the apostles.

Stachys my beloved] One of my *particular friends*.

Verse 10. *Apelles, approved in Christ*] A man who, on different occasions, had given the highest proofs of the sincerity and depth of his religion. Some suppose that *Apelles* was the same with *Apollos*. Whoever he was, he had given every demonstration of being a genuine Christian.

Of Aristobulus' household] It is doubted whether this person was converted: as the apostle does not salute *him*, but his *household*; or, as the margin reads, his *friends*. He might have been a Roman of considerable distinction: who, though not converted himself, had Christians among his *servants* or his *slaves*. But, whatever he was, it is likely that he was *dead* at this time, and therefore those of his household only are referred to by the apostle.

A. M. cir. 4002. Salute them which are of
A. D. cir. 52. — Aristobulus' ^a household.
Aa. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

11 Salute Herodion my
kinsman. Greet them that
be of the ^b household of Narcissus,
which are in the Lord.

12 Salute Tryphena and Tryphosa,
who labour in the Lord. Salute the
beloved Persis, which laboured much
in the Lord.

^a Or, friends.

Verse 11. *Herodion my kinsman*] Probably,
another converted Jew. See on ver. 7.

Of the household of Narcissus] Probably dead
also, as we have supposed Aristobulus to have
been at this time.

Which are in the Lord.] This might intimate
that some of this family were not Christians;
those only of that family that were converted to
the Lord, being saluted. There was a person
of the name of *Narcissus*, who was a freed man
of the emperor Claudius, mentioned by *Suetonius*,
in his life of that prince, cap. 37. And by
Tacitus, An. lib. xii. cap. 57. But there does
not seem any reason to suppose that this was the
person designed by St. Paul.

Verse 12. *Tryphena and Tryphosa*] Two
holy women, who, it seems, were assistants to
the apostle in his work; probably by *exhorting*,
visiting the sick, &c. *Persis* was another woman,
who, it seems, excelled the preceding; for, of
her it is said, she *laboured much in the Lord*.
We learn from this, that Christian women, as
well as men, laboured in the ministry of the
word. In those times of simplicity, all persons,
whether men or women, who had received the
knowledge of the truth, believed it to be their
duty to propagate it to the uttermost of their
power. Many have spent much useless labour
in endeavouring to prove that these women did
not *preach*. That there were some *prophetesses*,
as well as *prophets*, in the Christian church, we
learn; and that a woman might *pray* or *prophesy*,
provided she had her *head covered*, we
know; and that whoever *prophesied*, spoke unto
others to *edification, exhortation, and comfort*,
St. Paul declares 1 Cor. xiv. 3. And that no
preacher can do *more*, every person must ac-
knowledge; because to *edify, exhort, and*
comfort, are the prime ends of the Gospel
ministry. If women thus *prophesied*, then women
preached. There is, however, much more than
this implied in the Christian ministry; of which
men only, and men called of God, are capable.

Verse 13. *Rufus, chosen in the Lord*] Το
ελεκτον; one of *great excellence* in Christianity;
a choice man, as we would say. So the word
ελεκτον οσταν signifies. Psa. lxxviii. 31. *They*
mole, τωσ ελεκτων, the chosen men that were of
Israel.—So Ελεκτα μνηματα, are *choice sepul-*
chres, Gen. xxiii. 6.—Ελεκτα τωσ θυμων, *choice*
gifts, Deut. xii. 11. And ανδρω ελεκτω, *choice*
men, Judges xx. 6. By the same use of the
word, the companions of Paul and Barnabas are
termed *chosen men*, ελεγεμενωσ ανδρωσ, persons
vol. vi. (22)

13 Salute Rufus, ^c chosen
in the Lord, and his mother
and mine.

A. M. cir. 4002.
A. D. cir. 52.
Aa. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

14 Salute Asyncritus,
Phlegon, Hermas, Patrobas, Hermes,
and the brethren which are with
them.

15 Salute Philologus, and Julia, Ne-
reus, and his sister, and Olympas, and
all the saints which are with them.

^b Or, friends.—^c John 1.

in whom the church of God could confide. See
Whitby.

His mother and mine] It is not likely that the
mother of Rufus was the mother of Paul; but
while she was the natural mother of the former,
she acted as a *mother* to the latter. We say of
a person of this character that she is a *motherly*
woman. Among the ancients, he or she, who
acted a kind, instructing, and indulgent part to
another, was styled the *father* or *mother* of such
a one. So *Terence*.

Naturā tu illi pater es, consiliū ego.
Adelphi, Act i. scene 2. ver. 47.

Thou art his father by nature, I, by instruction.

Verse 14. *Salute Asyncritus, &c.*] Who these
were, we know not: Hermas was probably the
same to whom a work called the *Shepherd*, is
attributed; a work with this title is still extant,
and may be found among the writings of the
apostolical fathers. But it is vain to look for
identity of persons, in *similarity* of names; for,
among the Greeks and Romans, at this time
there were many persons who bore the same
names mentioned in this chapter.

Verse 15. *Salute Philologus, &c.*] Of these
several persons, though much has been con-
jectured, nothing certain is known. Even the
names of some are so ambiguous, that we know
not whether they were *men* or *women*. They
were persons well known to St. Paul, and un-
doubtedly were such as had gone from different
places where the apostle had preached, to
sojourn or settle at Rome. One thing we may
remark, that there is no mention of *St. Peter*,
who, according to the Roman and Papistical
catalogue of bishops, must have been at Rome
at this time; if he were not now at Rome, the
foundation stone of Rome's ascendancy, of
Peter's supremacy, and of the uninterrupted
succession, is taken away; and the whole fabric
falls to the ground. But, if Peter were at
Rome at this time, Paul would have sent his
salutations to him, in the first place; and if
Peter were there, he must have been there ac-
cording to the Papistical doctrine, as *bishop* and
vicar of Jesus Christ. But if he were there, is
it likely that he should have been passed by,
while *Andronicus* and *Junia* are mentioned as
of note amongst the apostles, ver. 7. and that St.
Paul should call on the people to remedy the
disorders that had crept in among themselves;
should not these directions have been given to
Peter, the head of the church? And if there
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A. M. cir. 4062. 16 ^a Salute one another with a holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them ^b which cause divisions and offences contrary to the doctrine which ye have learned, and ^c avoid them.

18 For they that are such serve not our Lord Jesus Christ, but ^d their own belly; and ^e by good words and fair

speeches deceive the hearts of the simple.

19 For ^f your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you ^g wise unto that which is good, and ^h simple concerning evil.

20 And ⁱ the God of peace ^k shall ^l bruise Satan under your feet shortly. ^m The grace of our Lord

A. M. cir. 4062. A. D. cir. 58. An. Olymp. cir. CCIX. 2. A. U. C. cir. 811.

^a 1 Cor. 16. 20. ^b 2 Cor. 13. 12. ^c 1 Thess. 5. 26. ^d 1 Pet. 5. 14. ^e Acts 15. 1, 5, 24. ^f 1 Tim. 6. 3. ^g 1 Cor. 5. 9, 11. ^h 2 Thess. 3. 6, 14. ⁱ 2 Tim. 3. 5. ^j Titus 3. 10. ^k 2 John 10. ^l Phil. 3. 19. ^m 1 Tim. 6. 5.

ⁿ Col. 2. 4. ^o 2 Tim. 3. 6. ^p Titus 1. 10. ^q 2 Pet. 2. 3. ^r ch. 1. 8. ^s Matt. 10. 16. ^t 1 Cor. 14. 20. ^u Or, harmless. ^v ch. 15. 33. ^w Gen. 3. 15. ^x Or, tread. ^y ver. 24. ^z 1 Cor. 16. 23. ^{aa} 2 Cor. 13. 14. ^{ab} Phil. 4. 23. ^{ac} 1 Thess. 5. 23. ^{ad} 2 Thess. 3. 18. ^{ae} Rev. 22. 21.

were a church, in the Papistical sense of the word, founded there, of which Peter was the head, is it likely that that church should be in the house of Priscilla and Aquila? ver. 5. But it is loss of time to refute such ridiculous and groundless pretensions. It is very likely that Peter, so far from being universal bishop at Rome, never saw the city in his life.

Verse 16. *Salute one another with a holy kiss*] In those early times, the kiss, as a token of peace, friendship, and brotherly love, was frequent among all people; and the Christians used it in their public assemblies, as well as in their occasional meetings. This was at last laid aside, not because it was abused, but because the church becoming very numerous, the thing was impossible. In some countries the kiss of friendship is still common; and in such countries it is scarcely ever abused; nor is it an incentive to evil, because it is customary and common. Shaking of hands is now substituted for it in almost all Christian congregations.

The churches of Christ salute you] The word *εσπασαν*, ALL, is added here by some of the most reputable MSS. and principal Versions; and Griesbach has received it into his text. St. Paul must mean here, that all the churches in Greece and Asia, through which he had passed, in which the faith of the Christians at Rome was known, spoke of them affectionately and honourably: and probably knowing the apostle's design of visiting Rome, desired to be kindly remembered to the church in that city.

Verse 17. *Mark them which cause divisions*] Several MSS. read *απομαρτυρομενοι*, look sharply after them: let them have no kiss of charity nor peace; because they strive to make divisions, and thus set the flock of Christ at variance among themselves; and from these divisions, offences, *εκαταστασεις*, scandals are produced; and this is contrary to that doctrine of peace, unity, and brotherly love, which you have learned. Look sharply after such, that they do you no evil: and avoid them: give them no countenance, and have no religious fellowship with them.

Verse 18. *They serve not our Lord Jesus*] They profess to be apostles, but they are not apostles of Christ: they neither do his will, nor preach his doctrine; they serve their own

belly. They have intruded themselves into the church of Christ, that they might get a secular support. It is for worldly gain alone, that they take up the profession of the ministry; they have no Divine credentials; they convert not the heathen nor the ungodly; they have no Divine unction; but by good words and fair speeches, (for they have no miraculous nor saving powers,) deceive the hearts of the simple, perverting Christian converts, that they may get their property; and thus secure a maintenance for themselves.—The church of God has ever been troubled with such pretended pastors; men who feed themselves, not the flock; men who are too proud to beg, and too lazy to work: who have neither grace nor gifts to plant the standard of the cross on the devil's territories; and by the power of Christ, make inroads upon his kingdom, and spoil him of his subjects. On the contrary, by sowing the seeds of dissensions, by means of doubtful disputations, and the propagation of scandals; by glaring and insinuating speeches, *χρηστολογιας*, for they affect elegance and good breeding, they rend Christian congregations, form a party for themselves, and thus live on the spoils of the church of God.

Should it be asked, Whom do you intend by this description? I answer, no soul, nor party, but such as the description suits. *Irasceris?*—*De re fabula narratus.*

Verse 19. *For your obedience is come abroad*] The apostle gives this as a reason why they should continue to hear and heed those who had led them into the path of truth; and avoid those false teachers whose doctrines tended to the subversion of their souls.

Yet I would have you wise] I would wish you carefully to discern the good from the evil, and to show your wisdom by carefully avoiding the one, and cleaving to the other.

Verse 20. *The God of peace*] Who neither sends nor favours such disturbers of the tranquillity of his church.

Shall bruise Satan] Shall give you the dominion over the great adversary of your souls; and over all his agents, who, through his influence, endeavour to destroy your peace, and subvert your minds.

Several critics suppose that the word *Satan* is

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

Jesus Christ be with you.
Amen.

21 * Timotheus my work-fellow, and

* Jason, and * Sosipater, my kinsmen, salute you.

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

* Acts 16. 1. Col. 1. 1. Phil. 2. 19. 1 Thess. 3. 2. 1 Tim. 1. 2. Hebr. 13. 23. —> Acts 15. 1.

a sort of collective term here, by which all *opponents* and *adversaries* are meant; and especially those false teachers to whom he refers above. It rather means the devil and his agents.

The grace of our Lord] That you may be truly wise; simple, obedient, and steady in the truth; may the favour, or gracious influence, of our Lord Jesus Christ be with you! without which you cannot be preserved from evil, nor do any thing that is good.

Here the apostle appears to have intended to conclude his epistle: but afterward he added a *postscript*, if not *two*, as we shall see below. Several ancient MSS. omit the whole of this clause, probably thinking that it had been borrowed from ver. 24. but on the ground that the apostle might have added a postscript or two, not having immediate opportunity to send the epistle, there is no need for this supposition.

Verse 21. *Timotheus, my work-fellow*] This is on all hands allowed to be the same *Timothy* to whom St. Paul directs the two epistles which are still extant. See some account of him in the notes on Acts xvi. 1, &c.

Lucius] This was probably *Luke*, the *evangelist*, and writer of the book called *The Acts of the Apostles*. For a short account of him, see the *Preface* to that book.

Jason] It is likely that this is the same person mentioned Acts xvii. 7. who, at Thessalonica, received the apostles into his house, and befriended them at the risk both of his property and life.

Sosipater] He was a Berean, the son of one *Pyrrhus*, a Jew by birth; and accompanied St. Paul from Greece into Asia; and probably into Judea. See Acts xx. 4.

Verse 22. *I Tertius, who wrote this epistle*] Some eminent commentators suppose *Tertius* to be the same with *Silas*, the companion of St. Paul. If this were so, it is strange that the name which is generally given him elsewhere in Scripture, should not be used in this place. I have already noticed, (*Preface*, page 5.) that some learned men have supposed that St. Paul wrote this epistle in *Syriac*; and that Tertius translated it into Greek: but this can never agree with the declaration here; I Tertius, who wrote, *ἡ γράμματις τῆς ἐπιστολῆς*, this epistle; not translated or interpreted it. It appears that St. Paul dictated it to him; and he wrote it down from the apostle's mouth: and here introduces himself as joining with St. Paul in affectionate wishes for their welfare.

Salute you in the Lord] I wish you well in the name of the Lord; or I feel for you that affec-

23 * Gaius mine host, and of the whole church, saluteth you.

* Erastus the chamberlain of the city saluteth you, and Quartus a brother.

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

A. M. cir. 4062.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

* Acts 17. 5. —> Acts 20. 4. —> 1 Cor. 1. 14. —> Acts 19. 22. 2 Tim. 4. 20. —> ver. 20. 1 Thess. 5. 21.

tionate respect which the grace of the Lord Jesus inspires. It is not clear whether the two following verses be the words of *Tertius*, or St. Paul.

Verse 23. *Gaius, mine host*] *Gaius*, in Greek, is the same as *Caius* in Latin, which was a very common name among the Romans. St. Luke, Acts xix. 29. mentions one *Gaius of Macedonia*, who was exposed to much violence at Ephesus in the tumult excited by Demetrius the silversmith, against St. Paul and his companions; and it is very possible that this was the same person. He is here called not only the *host*, *ξένος*, the *entertainer* of St. Paul, or *Tertius*, (if he wrote this and the following verse,) but also of the *whole church*: that is, he received and lodged the apostles who came from different places, as well as the messengers of the churches. All made his house their home; and he must have been a person of considerable property to be able to bear this expense: and of much piety and love to the cause of Christ, else he had not employed that property in this way.

Erastus, the chamberlain of the city] *Treasurer of the city* of Corinth, from which St. Paul wrote this epistle. This is supposed to be the same person as is mentioned Acts xix. 22. He was one of St. Paul's companions; and, as appears from 2 Tim. iv. 20. was left about this time by the apostle at Corinth. He is called the *chamberlain*, *αἰνομαστός*, which signifies the same as *treasurer*; he to whom the *receipt* and *expenditure* of the public money was entrusted. He received the tolls, customs, &c. belonging to the city, and out of them paid the public expenses. Such persons were in very high credit, and if Erastus was at this time treasurer, it would appear that Christianity was then in considerable repute in Corinth. But if the Erastus of the Acts were the same with the Erastus mentioned here, it is not likely that he now held the office, for this could not at all comport with his travelling with St. Paul. Hence several, both ancients and moderns, who believe the identity of the persons, suppose that Erastus was not now treasurer, but that having formerly been so, he still retained the title. *Chrysostom* thought that he still retained the employment.

Quartus, a brother] Whether the brother of Erastus or of Tertius we know not; probably nothing more is meant than that he was a *Christian*, one of the heavenly family, a *brother* in the Lord.

Verse 24. *The grace of our Lord*] This is the conclusion of *Tertius*, and is similar to what St. Paul used above. Hence it is possible that

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

25 Now ^a to him that is
of power to stablish you
^b according to my Gospel,
and the preaching of Jesus
Christ, ^c according to the revelation of
the mystery, ^d which was kept secret
since the world began,

26 But now is made manifest, ^e and by
the scriptures of the prophets, according

^a Eph. 3. 20. ¹ Thess. 3. 12. ² Thess. 2. 17. & 3. 3. Jude
24. ^b ch. 2. 16. ^c Eph. 1. 9. & 3. 3, 4, 5. Col. 1. 27.
^d 1 Cor. 2. 7. Eph. 3. 5, 9. Gal. 1. 26. ^e Eph. 1. 9.

Tertius wrote the whole of the 22d, 23d, and 24th verses, without receiving any particular instructions from St. Paul, except the bare permission to add his own salutations with those of his particular friends.

There is a great deal of disagreement among the MSS. and Versions relative to this verse; some rejecting it entirely, and some of those which place the following verses at the end of chap. xiv. inserting it at the end of the 27th verse in that place. The reader who chooses, may consult *Wetstein*, and *Griesbach* on these discordances.

Verse 25. *Now to him*] In the note at the end of chap. xiv. I have shown that this and the following verses are, by the most reputable MSS. and Versions, placed at the end of that chapter; which is supposed, by most critics, to be their proper place. Some of the arguments adduced in favour of this transposition, may be found in the note above-mentioned. I shall, therefore, refer to *Griesbach*, and proceed to make a few short remarks on the verses as they occur here.

Of power to stablish you] To that God without whom nothing is *wise*, nothing *strong*; who is as willing to teach as he is *wise*; as ready to help, as he is *strong*.

According to my Gospel] That Gospel which explains and publishes God's purpose of taking the Gentiles to be His people under the Messiah, without subjecting them to the law of Moses. This is what he here calls the preaching of Jesus Christ, for without this he did not think, as Mr. Locke observes, that Christ was preached to the Gentiles as he ought to be; and therefore in several places of his epistle to the *Galatians*, he calls it *the truth*, and *the truth of the Gospel*, and uses the like expressions to the *Ephesians* and *Colossians*. This is that *mystery* which he is so much concerned that the *Ephesians* should understand and adhere to firmly; and which was revealed to him according to that Gospel whereof he was made a minister. And it is probable that this grand *mystery* of bringing the Gentiles into the kingdom of God, without passing through the *rites* of the Mosaic law, was revealed more particularly to St. Paul, than to any other of the apostles; and that he preached it more *pointedly*, and certainly with *more success*. See *Taylor* and *Locke*.

Which was kept secret] This purpose of calling the Gentiles, and giving them equal privileges

to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To ^a God only wise, be glory through Jesus Christ for ever. ^b Amen.

¶ Written to the Romans from Corinthus, and sent by Phœbe servant of the church at Cenchrea.

A. M. cir. 402.
A. D. cir. 58.
An. Olymp.
cir. CCIX. 2.
A. U. C. cir. 811.

² Tim. 1. 10. Tit. 1. 2, 3. ¹ Pet. 1. 20. — ¹ Acts 6. 7. ch. 1. 5. & 15. 18. — ^g ch. 9. 5. Eph. 3. 20, 21. ¹ Tim. 1. 27. & 6. 16. Jude 25. — ^h 1 Cor. 14. 16. Gal. 1. 4, 5. Rev. 3. 14.

to the Jews, without obliging them to submit to *circumcision*, &c.

Verse 26. *But now is made manifest*] Now, under the New Testament dispensation, and by my preaching.

By the scriptures of the prophets] Hints relative to this important work being scattered up and down through all their works, but no clear revelation that the Gentiles who should be admitted into the church, should be admitted without passing under the yoke of the Mosaic law. This was the point which was kept secret: as to the calling of the Gentiles, this was declared in general terms by the prophets, and the apostle quotes and makes a most important use of their predictions; but the other was a point on which the prophets gave no information, and it seems to have been peculiarly revealed to St. Paul, who received the commandment of the everlasting God to make it known *in πάντα τὰ ἔθνη*, to all the Gentiles; all the people of the earth that were not of Jewish extraction. And it was to be made known for the obedience of faith, that they might believe its doctrines, and obey its precepts; its universal voice requiring repentance towards God, faith in our Lord Jesus Christ, and circumcision of the heart, in the place of all Jewish rites and ceremonies.

Verse 27. *To God only wise*] This comes in with great propriety. He alone, who is the Fountain of wisdom and knowledge, had all this mystery in himself, and he alone who knew the times, places, persons, and circumstances, could reveal the whole; and he has revealed all in such a way as not only to manifest his unsearchable wisdom, but also his infinite goodness. Therefore, to him be glory for his wisdom in devising this most admirable plan; and his goodness in sending Christ Jesus to execute it: to Him, through Christ Jesus, be glory for ever! Because this plan is to last for ever; and is to have no issue but in eternal glory.

Written to the Romans from Corinthus, &c.] That this epistle was written from Corinth is almost universally believed. That *Phœbe* was a deaconess of the church at Cenchrea, we have seen in the first verse of this chapter; and that the epistle might have been sent by her to Rome is possible: but that she should have been the writer of the epistle, as this subscription states, *ἡ φαιβη διακονησασα*, is false, for the 22d verse shows that Tertius was the writer, though by inserting the words *and sent*, we represent her rather as

the carrier than the writer. This subscription, however, stands on very questionable grounds. It is wanting in almost all the ancient MSS. and even of those which are more modern, few have it *entirely*, as in our common editions. It has already been noted that the *subscriptions* to the sacred books are of little or no authority; all having been added in latter times, and frequently by injudicious hands. The most ancient have simply *To the Romans*, or the epistle *to the Romans is finished*. The word *Amen* was seldom added by the inspired writers, and here it is wanting in almost all the ancient MSS. As this was a word in frequent use in religious services, pious people would naturally employ it in finishing the reading or copying of this epistle, as they would thereby express their conviction of the *truth* of its contents, and their desire that the promises contained in it might be fulfilled to them and to the church at large; and in this sense the word is not only harmless, but useful. May the fulness of the Gentiles be brought in, and may all Israel be saved! This is treated of at large in this epistle; and to this prayer let every pious reader say AMEN! See the observations on this word at the end of the Gospel of John.

Before I conclude this work, I shall beg leave to add several important observations, chiefly extracted from Dr. Taylor.

1. Paul, the apostle, writes to all the *Christians at Rome*, without distinction, as being called of *Jesus Christ*; beloved of *God*, called saints, as justified by *faith*, and having peace with *God*, as standing in the *grace* of the Gospel, chap. v. 1, 2. as *alive from the dead*, chap. vi. 13, &c. He gives them various exhortations, *Walk in newness of life. Let not sin reign in your mortal body. Yield yourselves unto God*, chap. xii. 1, &c. *I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*: chap. xiv. 10, 12. *We shall all stand before the judgment seat of Christ. Every one of us shall give account of himself to God*: chap. xiii. 11, 12, 13, 14. *It is high time to awake out of sleep; let us therefore cast off the works of darkness; let us not walk in rioting and drunkenness, in chambering and wantonness, in strife and envying; Make no provision for the flesh to fulfil the lusts thereof*: viii. 13. *For, if ye live after the flesh, ye shall die; but if ye shall deny yourselves hereafter die*, meaning in the world to come. *But if ye, through the Spirit, do mortify the deeds of the body, ye shall live*.

2. The rites and ceremonies of the law of *Moses* were incorporated into the civil state of the *Jews*, and so might be considered as national and political usages. Now, as the Gospel did not interfere with, or subvert, any national polity upon earth; but left all men, in all the several countries of the globe, to live, in all things not sinful, according to the civil constitution under which it found them: so it left the *Jews* also at liberty to observe all the rites and injunctions of the law of *Moses*, considered as a part of the civil and political usages of the nation. And in this respect, they remained in force so long as the *Jews* were a nation, having

the temple, the token of God's presence and residence, among them. But when the temple was destroyed, and they were expelled the land of *Canaan*, their polity was dissolved, and the *Mosaic* rites were quite laid aside. And as the time in which this happened was near, when the Epistle to the *Hebrews* was written, therefore the apostle saith, *The first covenant, or Mosaic dispensation, was then decaying and waxing old, and ready to vanish away*, Hebr. viii. 13.

3. But though the Gospel was not, in itself, intended to unchurch the *Jews*; yet the *Jews* every where warmly opposed the preaching of it, though not for the same reasons. Some *Jews* opposed it *totally*, and rejected the whole Gospel as unnecessary, judging the *Mosaic* constitution, and their conformity to the law there delivered, completely sufficient for justification or salvation, without any further provision made by the grace of God. These accounted *Christ* our Lord an impostor, and the Gospel a forgery; and therefore persecuted the apostles with the utmost assiduity and outrage, as deceivers who had no divine mission. Such were the *Jews* who put *Stephen* to death, Acts vi. vii. chapters. Such were they at *Antioch*, in *Pisidia*, who were filled with envy, and spake against the things that were spoken by *Paul*, contradicting and blaspheming, Acts xiii. 45, 50. Such were the *Jews* at *Iconium*, Acts xiv. 2, 19.—at *Thessalonica*, xvii. 5.—at *Corinth*, xviii. 5, 6. and in other places. And such a *Jew* was *Paul* himself before his conversion. He consented to the death of *Stephen*, made havoc of the church, Acts viii. 3. and breathed out threatenings and slaughter against the disciples of the Lord, ix. 1. xxii. 4. xxvi. 9, 10, 11.

4. What *Paul's* principles, and those of the unbelieving *Jews* were, we may learn, if we observe, that the first persecution raised against the apostles at *Jerusalem*, was, partly, on account of their preaching through *Jesus* the resurrection from the dead, Acts iv. 1, 2. This gave great offence to the *Sadducees*; and, partly, because they openly affirmed that *Jesus*, whom the rulers of the *Jews* slew and hanged on a tree, was the *Messiah*, whom *God* had exalted to be a *Prince* and a *Saviour*. This disgusted all the council and senate of the *Jews*, Acts v. 21, 28, 29, 30, 31. But with regard to these two particulars, the indignation of the *Jews* seems, for some time, abated; till the doctrine the apostles taught was better understood; and *Stephen* in his dispute with some learned *Jews*, had suggested that the Gospel was intended to abrogate the *Mosaic* constitution, Acts vi. 9—15. This irritated the *Jews* afresh; especially the *Pharisees*, the strictest, and most numerous sect among them. And *Saul*, one of that sect, (Acts xvi. 5. xxiii. 6.) being then a young man, just come out of *Gamaliel's* school, having finished his studies in the law, and being fully persuaded that the *Jewish* dispensation was instituted by *God*, never to be altered, but to abide for ever, he really believed that *Jesus* and his followers were deceivers, and that it was his duty to oppose them, and to stand up courageously for *God* and his truth. Thus he honestly followed the dictates of his own conscience. How far other unbelieving *Jews* were, or were not, upright in

their opposition to the Gospel, God only knows; but their professed principles seem to be nearly the same. In short; they were for *seizing on the inheritance*, (Matt. xxi. 38.) and for engrossing all salvation, and the favour of God, to themselves. The *Jews*, they judged, were the only people of God; and the Jewish nation the only true church, out of which there was no salvation. No man could be in a state of acceptance with God, without observing the law of *Moses*. The works of the law, moral and ceremonial, must be performed, in order to his being a member of God's church and family, and having a right to future and eternal happiness. They expected the *Messiah* indeed and his kingdom; but not as if either had a reference to another world. The law, and a punctual observance of it, was the ground of their expectations in a future world. And as for the *Messiah*, they supposed his coming and kingdom related only to the temporal prosperity and grandeur of the *Jewish* nation, and the perpetual establishment of their law, by rescuing them out of the hands of the *Gentile* powers, who had greatly embarrassed and distressed their constitution. Thus they endeavoured to *establish their own righteousness*, (Rom. x. 3.) salvation or interest in God; an interest which they imagined for themselves, and which excluded men of all other nations, who, they thought, were, in fact, utterly excluded from the Divine favour and eternal life, as quite lost and hopeless. Against us *Gentiles*, they had the strongest prejudices, accounting us as perfectly vile, as nothing, as abandoned of God, only because we were not included in their peculiarity; while they imagined themselves to be vastly superior to us, and the only people beloved of God, purely on account of their external privileges, and relation to God as the seed of *Abraham*; being circumcised, enjoying the law, the promises and ordinances of worship, &c.

5. And this was another ground of their opposition to the Gospel, when it was preached to the *Gentiles*. Indeed the apostles themselves, and the first *Christians* among the *Jews*, had, for some time, no notion of the Gospel's being preached to the *Gentiles*; till God, in a vision, convinced *Peter* it was his will that it should, Acts x. But the unbelieving *Jews* regarded the preaching of the Gospel to the *Gentiles*, or the declaring that they were, upon their faith in *Christ*, pardoned and admitted into the church of God, and to the hopes of eternal life, almost in the same manner as we should regard the preaching of the Gospel to brute creatures. They could not bear the thought that the *Gentiles*, any barbarous nations, should, only by faith, have an equal interest in God and the blessings of his covenant, with themselves. They did not indeed deny the possibility of their being taken into the church, and of obtaining salvation. But it must be only by their becoming *Jews*; they must first submit to the law, and yield obedience to its precepts and obligations, before they could be the qualified objects of God's mercy. There was no grace, no part in the kingdom of God, either here or hereafter, for a *Gentile*, unless he first became a *Jew*, and performed the works of the *Mosaic* law. By these sentiments they were led to do

all they could to oppose the preaching of the Gospel to the *Gentiles*, and became very bitter enemies to Paul, who was the apostle particularly selected and commissioned for that purpose. They could not allow the *Gentiles* to have any access to the privileges of God's church and people, but through the door of the law; and to introduce them any other way, was not only to overthrow their law and peculiarity, but to deceive the *Gentiles*. Therefore they did all in their power to withstand the apostle: and to persuade the *Gentiles* every where that he was an odious impostor; that his Gospel was a forgery, destitute of divine authority; that he proposed admitting them into the church and covenant of God, in a way which had no foundation in the declared will of God. Their law was the only divine establishment, and obedience to it the only means to introduce them into the kingdom of God; and *Paul* could have no commission from heaven to teach otherwise, whatever he might pretend, or what miracles soever he might work. Of this sort of *Jews* the apostle speaks, 1 Thess. ii. 14, 15, 16.

Other *Jews* there were who believed the Gospel, and agreed that it ought to be preached to the *Gentiles*. But so that the *Gentiles*, at the same time they accepted the Gospel, were obliged to submit to the law of *Moses* in every part; otherwise they could not be saved, or have any interest in the kingdom and covenant of God, Acts xv. 1. These taught that the Gospel was insufficient without the law. They differed from the fore-mentioned *Jews* in that they embraced the faith of *Jesus Christ*. But agreed with them in this, that the law of *Moses* was to be in force for ever, and the observance of all its rituals absolutely necessary to a standing in the church of God, and the hopes of eternal life. And for this reason, they were upon pretty good terms with the unbelieving *Jews*, and avoided the persecution to which those who adhered to the pure and unmixed Gospel were exposed, Gal. vi. 12. These *Jews*, who were for joining law and Gospel together, were also great enemies to our apostle. He speaks of them, Phil. iii. 2, 3, &c.

6. Now against the mistakes of the infidel *Jews*, the apostle thus argues in the Epistle to the *Romans*: *Jews*, as well as *Gentiles*, have corrupted themselves, and are become obnoxious to the Divine wrath; and if they repent not, will certainly fall under the wrath of God in the last day. Consequently, as both are obnoxious to wrath, both must be indebted to grace and mercy for any favour shown them. The continuance of the *Jews* in the church, as well as the admittance of the *Gentiles* into it, is wholly of grace: mere grace or favour. Upon which footing, the *Gentiles* must have as good a right to the blessings of God's covenant as the *Jews* themselves. And why not? Is not God the Creator and Governor of the *Gentiles*, as well as of the *Jews*? And, if both *Jews* and *Gentiles* have corrupted themselves by wicked works, it is impossible that either should have a right to the privileges of God's church and people, on account of WORKS, or obedience to the law of God, whether natural or revealed. It must be pure mercy, accepted by faith, through *Christ*, as a persuasion of that mercy

on their part which gives that right. All must be indebted to grace. The works of the law never gave the *Jews* themselves a right to the privileges and promises of the covenant. Even Abraham himself, (the head of the nation, who was first taken into God's covenant, and from whom the *Jews* derive all their peculiar blessings and advantages,) was not justified by works of the law. It was free grace, or favour, which at once admitted him and his posterity into the covenant and church of God. And that the grace of the Gospel actually extends to all mankind, appears from the universality of the resurrection; which is the effect of God's grace or favour in a Redeemer; and is the first and fundamental part of the *new* dispensation, with regard to the gift of eternal life. For, as all were involved in death, in consequence of Adam's sin; so shall all be restored to life at the last day, in consequence of Christ's obedience. And, therefore, it is certain that *all men* actually have a share in the mercy of God in *Christ Jesus*.— Thus the apostle argues.

7. And we ought particularly to observe; how he combats the engrossing temper of the *Jews*, in his arguments. They could not engross all virtue to themselves, for they were as bad as other people; they could not engross God and his favour to themselves, for he was the Governor and Creator of *Gentiles* as well as *Jews*; they could not engross *Abraham*, and the promise made to him, to themselves, for he is the father of *many nations*, and the believing *Gentiles* are his seed as well as the *Jews*; they could not engross the resurrection, the necessary introduction to eternal life to themselves, because it is known and allowed to be common to all mankind.

8. And he had good reason to be so large and particular in confuting the mistakes of the infidel *Jews*. For, had their principles prevailed, the Gospel could not have maintained its ground. For, if we must have performed the works of the law, before we could have been interested in the blessings of the covenant, then the Gospel would have lost its nature and force. For then it would not have been a *motive* to obedience, but the *result* of obedience; and we could have had no hope towards God, prior to obedience. Therefore, the apostle has done a singular and eminent piece of service to the church of God, in asserting and demonstrating the free grace and covenant of God, as a foundation to stand upon, prior to any obedience of ours, and as the grand spring and motive of obedience. This sets our interest in the covenant or promise of God upon a foundation very clear and solid.

9. To understand rightly the Epistle to the *Romans*, it is further necessary to observe; that the apostle considers mankind as obnoxious to the Divine wrath, and as standing before God, the Judge of all. Hence it is, that he uses forensic, or law terms, used in *Jewish* courts; such as the LAW, RIGHTEOUSNESS or JUSTIFICATION, being JUSTIFIED, JUDGMENT to CONDEMNATION, JUSTIFICATION of LIFE, being made SINNERS, and being made RIGHTEOUS. These I take to be forensic, or court terms; and the apostle, by using them, naturally leads our thoughts to suppose a court held, a judgment seat to be

erected by the most High God, in the several cases whence he draws his arguments. For instance; chap. v. 12—20. he supposes *Adam* standing in the court of God, after he had committed the first transgression; when the judgment, passed upon him for his offence, came upon all men to condemnation; and when he and his posterity, by the favour and in the purpose of God, were again made righteous, or obtained the justification of life. Again, chap. iv. he supposes *Abraham* standing before the bar of the Supreme Judge; when as an idolater, he might have been condemned; but, through the pure mercy of God, he was justified; pardoned, and taken into God's covenant, on account of his faith. He also supposes, chap. iii. 19—29. all mankind standing before the universal Judge, when *Christ* came into the world. At that time neither *Jew* nor *Gentile* could pretend to justification, upon the foot of their own works of righteousness; having both corrupted themselves, and come short of the glory of God. But at that time, both had righteousness or salvation prepared for them in a Redeemer; namely, the righteousness which results from the pure mercy or grace of God; the Lawgiver and Judge. And so both, (instead of being destroyed,) had admittance into the church and covenant of God, by faith, in order to their eternal salvation.

10. But, besides these three instances, in which he supposes a court to be held by the Supreme Judge, there is a fourth to which he points, chap. ii. 1—17. and that is the *final judgment*, or the court which will be held in the day when God will judge the secrets of men by *Jesus Christ*. And it is with regard to that future court of judicature, that he argues, chap. ii. 1—17. But in the other cases, whence he draws his arguments, he supposes the courts of judicature to be *already* held: and, consequently, argues in relation to the economy, constitution, or dispensation of things in this present world. This is very evident with regard to the court, which he supposes to be held when our Lord came into the world, or when the Gospel constitution was erected in its full glory. For, speaking of the justification which mankind then obtained through the grace of God in *Christ*, he expressly confines that justification to the present time, chap. iii. 26. To demonstrate, I say, his righteousness, *Ev NTN xapp, at the PRESENT TIME*. This plainly distinguishes the righteousness, or salvation, which God then exhibited, from that righteousness or justification, which he will vouchsafe in the day of judgment, to pious and faithful souls.

11. Before the coming of our Lord, the peculiar kingdom of God was confined to the *Jewish* nation, and to such only of the heathens as were incorporated among them by becoming *Jews*, and observing the whole law of *Moses*. And the *Jews* firmly believed it would always continue in the same state.

But when our Lord came, the mystery of God, which had been concealed both from *Jews* and *Gentiles*, was revealed; namely, that the *Gentiles* also, even men of all nations, should be freely admitted into it. This was an act of great favour, considering the darkness, idolatry, and wickedness, into which the heathen world was then sunk.

But God mercifully passed over their former sins; and our Lord commissioned his apostles, and particularly *St. Paul*, to promulge a general pardon; and to call, or invite, all who repented, and accepted of the grace, to all the blessings and privileges of his kingdom; confirming their interest in those blessings, by pouring out the Holy Ghost upon them, in various miraculous gifts, or endowments above the ordinary capacity of men. This was a very evident seal to them, (and to us too,) of a title to the blessings of God's kingdom and covenant, Gal. iii. 2—5.

And it had such an effect upon the Christian *Jews* at *Jerusalem*, that though they were at first greatly disgusted at Peter, for treating the first uncircumcised *Gentile* converts as members of the kingdom of God, (Acts xi. 2, 3,) yet, when they heard that the Holy Ghost was fallen upon those converts, they were much surprised, and glorified God, saying, *Then hath God also to the Gentiles granted,* (the benefit of,) *repentance unto, (eternal,) life;* which, before this, they verily believed, could not have been granted unto them without obedience to the law of *Moses*, by being circumcised.

But the unbelieving *Jews* paid no regard to this, or any other argument in favour of the uncircumcised *Gentiles*. The notion of admitting them into the kingdom and congregation of God, only upon faith in *Christ*, they opposed and persecuted every where, with great zeal and bitterness. And it was not long before good impressions wore off, and old prejudices revived, among even the believing *Jews*. Numbers of them very stiffly, and with much warmth and contention, endeavoured to persuade the *Gentile* converts, that, *except they were circumcised after the manner of Moses, they could not be saved,* or admitted to the privileges of the kingdom of God, and the hope of eternal life, Acts xv. 1, 2.

The *Gentiles*, even the most learned and wise amongst them, were wholly ignorant in the affair. They were perfect strangers to the Gospel scheme: they had no notion or expectation of being received into the kingdom and covenant of God; and could have no knowledge of it but what they received from some or other of the *Jews*: nor could they have any objection against it, worth regarding, but what came from that quarter. And the *Jews* had a considerable influence among them, having synagogues in most, if not all, the great towns in the empire, from the *Euphrates*, as far as *Rome* itself: which numbers of the *Gentiles* frequented, and so had received impressions in favour of the Jewish religion.

But had the Jewish notion prevailed, that no part of mankind could have any share in the blessings of God's covenant, the pardon of sin, and the hope of eternal life, but only such as were circumcised, and brought themselves under obligations to the whole law of *Moses*; had this notion prevailed, the extensive scheme of the Gospel would have been ruined, and the gracious design of freeing the church from the embarrassments of the law of *Moses*, would have been defeated. The Gospel, or glad tidings of salvation, must not only have been confined to the narrow limits of the Jewish peculiarity, and

clogged with all the ceremonial observances belonging to it, which, to the greatest part of mankind, would have been either impracticable, or excessively inconvenient; but, which is still worse, must have sunk and fallen with that peculiarity. Had the Gospel been built upon the foundation of the Jewish polity, it must have been destroyed, when that was demolished; and the whole kingdom of God in the world, would have been overthrown and extinct at the same time; and so all the noble principles it was intended to inspire, to animate, and comfort our hearts, would have been lost; and all the light it was calculated to diffuse, throughout the world, would have been quite extinguished.

It was, therefore, the apostle's duty to vindicate and assert the truth of the Gospel, which he was commissioned to preach to the *Gentiles*; and of very great consequence to prove, *that we Gentiles are the children of God, interested in his covenant; and all the honours, blessings, and privileges of his family and kingdom here upon earth; only by faith in Christ, without coming under any obligations to the law of Moses as such.* Which is the main drift and subject of this epistle.

12. It is worth notice, that there is this difference, in one respect, between the *Gospels* and *Epistles*; namely, That our Lord, in the *Gospels*, represents the doctrines and principles of the Christian religion, chiefly in an absolute sense; or as they are in themselves. But in the *Epistles*, those doctrines and principles are chiefly considered in a relative view; as they respect, partly, the foregoing Jewish dispensation, and partly, the future corruption of the Christian church: but principally as they respect the different state of *Jews* and *Heathens*; showing how just, true, and necessary, they are with reference to both, and directing and exhorting both to value them, and to make a right use of them. This was absolutely necessary to a full explication of the Gospel, to guard it against all objections, and to give it a solid establishment in the world.

And we must not forget that in the Epistle to the *Romans* the Gospel is presented in this relative view, as adapted to the circumstances of us *Gentiles*, and obliging us to all virtue and piety.

13. Further, we can neither duly value this epistle, nor be sensible how much we are indebted to the author of it, unless we make this sentiment familiar to our thoughts: namely, *That St. Paul is the patron and defender of all that is by far the most valuable and important to us in the world, against the only opposition that could be made to our title and claim.* Give me leave to explain this by an easy comparison.—A person, to me unknown, leaves me at his death 1000*l.* a year; I myself can have no objection against the noble donation; and the good pleasure of the donor, who had an undoubted right to dispose of his own, may silence any of the cavillers' surmises. But a person claiming, as heir at law, gives me the greatest uneasiness. He alleges, the estate was entailed, and that he has a prior title, which renders the donation to me invalid. Here I want an able advocate, to prove that his pretensions are ill grounded, and that my title is perfectly good

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and firm. St. Paul is that advocate: he argues and strongly proves, that we, believing *Gentiles*, have a just and solid title to all the blessings of God's covenant; and effectually establishes us in possession of all the noble principles, motives, comfort, hope, and joy of the Gospel. The sum of what he demonstrates, is comprehended in 1 Pet. ii. 8, 9, 10. *They, the Jews, stumble, and lose their ancient honours and privileges; but ye Gentiles, are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who has called you out of heathenish darkness, into his marvellous light.* Thus, on the authority of God, we *Gentiles* have an indisputable right to all the blessings of the Gospel; and if we receive by Christ Jesus, that grace which pardons and cleanses the soul, we shall pass from the church militant into the church triumphant.

At the conclusion of my notes on this very important epistle, I feel it necessary to make a few additional remarks. I have sincerely and conscientiously given that view of the apostle's work which I believe to be true and correct. I am well aware that many great and good men have understood this portion of Divine revelation differently, in many respects, from myself; they have the same right of private judgment which I claim; and to publish those opinions which they judge to accord best with their views of the Gospel. My business is to give what I think to be the mind of my author; and every where I have laboured to do this without even consulting any pre-established creed. I hope my readers will take in good part what is honestly intended. I wish to avoid controversy: I give my own views of Divine truth. The plan on which I have endeavoured to expound this epistle shows it a beautiful, highly important, and consistent whole: a work which casts the clearest light on the grand original designs of God, relative to the diffusion of the Gospel, and its blessings over the face of the earth: illustrating many apparently dark and unaccountable providences; fully proving that, though clouds and darkness are often round the Supreme Being, yet righteousness and judgment are the habitation of his throne. Where this grand view of this epistle is not taken, the major part of its beauties are lost. God, who is not the God of the Jews only, but also of the *Gentiles*, shows by his apostle in this admirable epistle, that from the *beginning* he had purposed to call the whole *Gentile* world to that salvation which he appeared for a time to restrain to the Jews alone: and which they imagined should be exclusively theirs for ever. This prejudice the apostle overturns: and shows that the *Gentiles* also had an equal share in the election of grace.—We should be careful how we make that *partial* and *exclusive* which shows the Fountain of goodness to be no *respector of persons*, or even, ultimately, of *nations*; who, like the sun, the faint, though brightest image of his glory in this lower world, shines equally upon the just and the unjust. God, with the same benevolent design, orders his Gospel to be preached to every creature under heaven.

The peculiar phraseology of this epistle I have also endeavoured to explain; and where this could not be conveniently done in the notes, I

have generally stated it at the end of the chapters. And for the explanations of difficult points, or articles which may have been but slightly handled in the notes, I beg to refer to those concluding observations; and particularly to those at the end of chapters viii. and ix. — But it is necessary to make some remarks on this epistle, as an *epistle* directed to the *Romans*; that is, to the church of God founded at Rome. Though the Gospel was preached and established there long before either the apostle had visited this city, or written this epistle; yet we may rest assured that the doctrine contained here was the doctrine of the *church of Rome*, and therefore that church was *holy* and *apostolic*. If it do not continue to walk by the same rule, and mind the same thing, it is no longer so; in a time then, when the Roman church that *now is*, invites the attention of the Christian world by making great and bold pretensions; assuming to itself the titles of *holy*, *catholic*, and *apostolic*; representing Rome as the fountain whence pure truth and apostolical authority emanate; it may be useful to examine whether such pretensions are well founded; and not permit confident assumption, noise, and parade, to carry away our understandings; and occupy the place of reason, argument, and truth. This, however, cannot be done to any extent in this place; only it may be necessary to state, that as the doctrines, &c. of the Roman church, profess to be *apostolic*, they must be found in the *Epistle to the ROMANS*, this being the only apostolic work directed to that church. If they are not to be met with *here*, it would be absurd to look for them any where else. But there is not one *distinguishing doctrine*, or *practice* of the Romish church, found in this epistle. Here is no pope, no exclusive churchship, no Perseperce, first-fruits, legatine levies, dispensations, pardons, indulgences, reliques, Agnus Dei's, jubilees, pilgrimages, crusades, carnivals, canonizations, abbeys, monasteries, cells, shrines, privileged altars, auricular confessions, purgatories, masses, prayers for the dead, requiems, placebos, dirges, lamps, processions, holy water, chrisms, baptism of bells, justification by works, penances, transubstantiation, works of supererogation, extreme unction, invocation of saints and angels, worship of images, crossings of the body, rosaries, albs, stoles, &c. nor the endless orders of priests, abbots, monks, friars, nuns, anchorets, hermits, capuchins, &c. &c. Here are no inquisitions, no writs de heretico comburendo, no auto da fés, no racks, gibbets, tortures, nor death in all variable and horrid forms, for those who may differ from this *mother* church, in any part of their religious creed. In vain will the reader look into this epistle for any thing that is not consistent with *sound sense*, inflexible *reason*, and the justice, purity, and endless benevolence of the Great God, the equal Father of the spirits of all flesh. Here, indeed, he will see the total fall and degeneracy of all mankind, strongly asserted and proved; the utter helplessness of the human race, to rescue itself from this state of corruption; the endless mercy of God, in sending Christ Jesus into the world to die for sinners; the doctrine of justification by faith in the blood of the Lamb; regeneration by the energy of the Divine Spirit, producing

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that holiness, without which no man can see God. Here, the sacrificial death of Jesus Christ takes place of all Jewish sacrifices, and works or sufferings of man, in reference to justification. Here is nothing puerile, nugatory, or superstitious; no *dogma* degrading to the understanding; no religious act unworthy of the spirit and dignity of the Gospel; nothing that has not the most immediate tendency to enlighten the mind, and mend the heart of man: in a word, every thing is suitable to the state of man, and worthy of the majesty, justice, and benevolence of that God, from whom this epistle came. Here, indeed, is the model of a pure church. What a pity it is not more closely followed by all, whether Protestant or Popish, that profess the faith of Christ crucified! Alas! that a church which was once pure and apostolic, and still retains all the essential doctrines of the Gospel, should compound them with others, which are not only the commandments and invention of men, but which so counteract the influence of the truths still retained, as to destroy their efficacy; and no wonder, when this foreign admixture is an assemblage of rites and ceremonies, borrowed partly from the *Jews*, and partly from the ancient *heathens*; rendered palatable by a small proportion of *Christianity*.

The reader will observe, that in the attempt to illustrate this difficult and most important epistle, I have levied contributions in all quarters.—*Jews*, *Christians*, *Heathens*, *Fathers*, *schoolmen*, *orthodox* and *heterodox*, have all contributed their quota. I sought the light of

truth, and was regardless whose hand held the lamp.

Tros tyriusque mihi nullo discrimine agetur.
Æn. l. ver. 574

To divines and critics, both on the continent, and in our own country, I am under great obligation; and this obligation I have felt gratified in acknowledging, whenever an opportunity presented itself:—but to no man am I under so much obligation as to the late Dr. John Taylor of Norwich. No man, previous to his time, ever studied this epistle so closely, or understood it so well. He alone was the first who set all its parts in a consistent, edifying, and glorious light, as far as its grand *nature and design* are concerned. On his plan alone, this epistle can be interpreted; those who have had the rashness to say, (because his religious creed and theirs happened to differ,) “Dr. T. knew nothing of this epistle; and his *key* far from *opening*, has *locked* it;” are worthy of no regard; they are either too weak, or too prejudiced, to be able to discern truth, unless it come to them through the medium of their own preconceptions. Such persons would refuse the *water of life*, if not brought to them in their own *pitcher*. I have now only to add, that a *re-impression* of this epistle being now called for, the first being *entirely sold off*, I have carefully revised the whole, and have found little to alter; and not one *sentence* either in the introductory matter, or in the *notes* themselves, that I can either in conscience or honour expunge.

Millbrook, January 23. 1818. A. C.

A SHORT EXPLANATION

OF THE FOLLOWING

ANCIENT ROMAN CALENDAR.

WITH THE

FESTIVALS, &c. OF THE PRESENT ROMISH CHURCH.

INSTEAD of *Chronological Tables*, which the subject of this epistle neither admits nor requires, for it was probably all written in the course of a few days; (and I have entered the supposed year at the top of every page,) I here insert the *ancient Roman Calendar*, regularly distinguished into all its *Calends*, *Nones*, and *Ides*, with the different *festivals* observed in honour of their gods, goddesses, &c. in each month, and their principal *astronomical notes*. The *modern Roman Calendar* I have also introduced, with as many of the *festivals*, *saints' days*, &c. as the margin would receive. The reader will, no doubt, be struck with the conformity that subsists between *ancient and modern Rome* on this subject; on which, in this place, I shall make no further remarks.

This Calendar, which was made by Julius Cæsar, in the year of Rome 708, and before Christ 45, is still exceedingly useful, especially for understanding the writers of antiquity, particularly those of the *Latin church*; as well as for ascertaining the precise dates of *bulls*, *diplomas*, and public acts in general.

The Roman month, the reader will observe, is divided into *Calends*, *Nones*, and *Ides*; all of which are reckoned *backward*. The *Calends* are the *first day* of the month; as *Calendis Januarii*, is the first day of January; *Pridie Calendarum*, or *Calendas*, is the 31st of December; *iii. Cal.* the 30th; *iv. Cal.* the 29th; *v. Cal.* the 28th, &c.

The *Nones*, which are four, follow the *Calends*; as *iv. Nonas Januarii*, is Jan. 2. *iii. Nonas Januarii*, is Jan. 3. *Pridie Nonas Jan.* is Jan. 4. and *Nonas Januarii*, is Jan. 5. But in *March*, *May*, *July*, and *October*, there are six *Nones*.

After these, the *Ides* in each month are eight; as *viii. Id. Jan.* (*Octavo Idus*, or *Iduum Januarii*), is January the 6th; *vii. Id. Jan.* (*Septimo Idus*, or *Iduum Januarii*), is January the 7th; *vi. Id. Jan.* (*sexto Idus*, or *Iduum Januarii*), is January the 8th; and so on, till you come to the *Ides* themselves, *Idibus Januarii*, being January the 13th.

Observe—1. When the *accusative* case is used, as *Nonas*, *Idus*, *Calendas*, the preposition *ante*, before, which governs this case, is understood; as *tertio ante Calendas*, the third day before the *Calends*; *quarto ante Calendas*, the fourth day before the *Calends*, &c. Observe—2. That after the *Ides* which are on the 13th day of *January*, *February*, *April*, *June*, *August*, *September*, *November*, and *December*; and on the 15th of *March*, *May*, *July*, and *October*, which have six *Nones* a-piece, the *Calends* following are to be reckoned to the next month.

The *first column* in each month, contains the regular days of that month; the next column, the *Calends*, *Nones*, and *Ides*; and the slightest inspection will show how the days of these denominations answer to the common days of the month in their regular order.

The *Nundinal Letters* I have not inserted, as they only refer to the custom of *administering law*, or trying causes, holding public assemblies, electing magistrates, &c. among the ancient Romans. I have thought it best to fill up that place with other matters belonging to this calendar, in which general readers might find more interest.

The last column, the reader will perceive, is the *modern Roman Calendar*, copiously filled with the days of *real* and *reputed* saints; these, however, are not the whole whose festivals are observed, and whose protection is implored in that church; as, upon an average, there are not fewer than *five* of these real or imaginary beings to every day of the year!

The *Saints' days* and *Festivals* of the Romish church are taken from Mr. Alban Butler's *Lives of the Saints*, (one of the best publications of this kind,) conferred with the *Connaissance des Temps*, edited by *La Lande*.

The ancient Roman Calendar has been taken chiefly from *Ainworth*; the two copies, one English, the other Latin, in his second volume, being collated together, and mutually corrected.

JANUARY.—Under the protection of Juno.

Days of Month.	Days of the ancient Roman month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Januariis	Sacred to Janus, Juno, Jupiter, and Æsculapius.	St. Fulgentius, Odilo or Oloa
2	IV Nonas	An unfortunate day, termed by the Romans <i>dies atræ</i> .	Macarius, Adelard
3	III Nonas	Cancer sets. Birth day of Cicero.	P. Balsam, Genevieve
4	Pridie Nonas	Prayer for the safety of the prince.	Titus, Rigobert, Rumon
5	Nonis Jan.	Lyra rises.	Simeon Stylites, Syncletica
6	VIII Idus		Melanius, Nilammon
7	VII Idus		Lucian, Cedd, Aldric
8	VI Idus	Sacrifice to Jupiter. [phin rises.	Apollinaris, Severinus, Pega
9	V Idus	Agonalia, or festivals in honour of Agonius. The Dol-	Juliana, Marciana, Felan
10	IV Idus	Media hyema, or Mid-winter. [dedicated to Juturna.	William, Agatho, Marcian
11	III Idus	Carmentalia, or festivals in honour of Carmenta. Temple	Theodosius, Hyginus
12	Pridie Idus	Compitalia, or festivals in honour of the Lares, or household	Aradius, Bennet, Aelred
13	Idibus Jan.	Sacred to Jupiter Stator. Augustus named Octavius. [gods	Veronica, Kentigern
14	XIX Cal. Feb.		Hilary, Felix, Sabas
15	XVIII Cal.	Sacred to Carmenta, Porrina, and Postverta.	Paul the first Hermit
16	XVII Cal.	Temple of Concord raised by Camillus.	Honoratus, Pope Marcellus
17	XVI Cal.	Sun in Aquarius.	Antony patr. of the monks
18	XV Cal.		Peter's chair at Rome
19	XIV Cal.		Canute, Henry, Wulstan
20	XIII Cal.		Fabian, Sabastian, Fecchin
21	XII Cal.		Agnes, Epiphanius, Publius
22	XI Cal.		Vincent, Anastasius
23	X Cal.	Lyra (the bright star in the Harp) sets.	Raymund, Ildefonsus
24	IX Cal.	Sementinus Ferie, or the feast of seed-time.	Timothy, Babyas, Cadoc
25	VIII Cal.		Projectus, Apollo, Poppo
26	VII Cal.		Polycarp, Paula, Conon
27	VI Cal.	Temple dedicated to Castor and Pollux.	J. Chrysostom, Marius
28	V Cal.		Charlemagne, Cyril
29	IV Cal.	Equiria, or horse-races in honour of Mars in the Campus	Francis, Gildas of Sales
30	III Cal.	Sacred to Peace. Fidicula sets. [Martius.	Bathilde, Martina
31	Pridie Cal.	Sacred to the Dii Penates, or household gods.	Cyrus, Maidoc, Galdus

FEBRUARY.—Under the protection of Neptune.

1	Cal. Februariis	Lucaria, festivals at Rome celebrated in a large grove. [The sacrificium bidens to Jupiter.	St. Ignatius, Sigebert, Kinnia
2	IV Nonas	Lyra and the middle of the Lion set.	Laurence abp. of Canterbury
3	III Nonas	Dolphin sets. [try. Aquarius rises.	Blase, Wereburge
4	Pridie Nonas	Augustus surnamed Pater Patriæ, or father of his coun-	Gilbert, Isidore, Madan
5	Nonis Feb.		Martyrs of Japan, Vitus
6	VIII Idus		St. Dorothy, Vedast, Amandus
7	VII Idus		Romuald, Theodorus
8	VI Idus		Stephen, Cuthman, Paul
9	V Idus	Commencement of spring.	Thetiau, Ansbert, Erhard
10	IV Idus		Scholastica, William
11	III Idus	Arctophylax, or Arcturus rises. Genialic games.	Saturinus, Severinus
12	Pridie Idus		Benedict, Meletius, Eufalia
13	Idibus Feb.	Sacred to Faunus and Jupiter. Slaughter of the Fabii.	Gatharine, Modomoc
14	XVI Cal. Mar.	The Crow, Crater, and Serpent, rise.	Valentine, Maro, Conran
15	XV Cal.	Lupercalia, or festivals in honour of Pan.	Faustinus, Sigfrid, Jovita
16	XIV Cal.	Sun in Pisces.	Onesimus, Juliana, Tanco
17	XIII Cal.	Quirinalia, or festivals in honour of Romulus.	Flavian, Silvin, Loman
18	XII Cal.	Fornacalia, or festivals in honour of Fornax. Ferialia, or	Simeon, Leo, Pargorius
19	XI Cal.	Muta, or goddess of silence. [festivals in honour of the dead	Barbatus or Barbis
20	X Cal.	Charistia, or festivals at Rome for the distribution of mutual	Tyrannio, Eucherius
21	IX Cal.	Terminalia, or festivals in honour of Terminus [presents.	Severianus, Pepin, Verda
22	VIII Cal.		Margaret, Baradat
23	VII Cal.	[place of the Bisextile.	Serenus, Dotheus, Boisil
24	VI Cal.	Regifugium, or banishment of the kings from Rome. The	Matthias the apostle
25	V Cal.		Tarasius, Cæsarius
26	IV Cal.		Alexander, Victor, Porphyrius
27	III Cal.	Equiria, or horse-races in the Campus Martius.	Leander, Alnoth, Galmier
28	Pridie Cal.	The Tarquins overcome.	Proterius, Romanus

MARCH.—Under the protection of Minerva.

Days of Month.	Days of the ancient Roman month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Martius	Matronalia, or festivals in honour of Mars. Ancilia in ho-	St. David, Monan, Albinus
2	VI Nonas	Birth of Jupiter. Sacred to Lucina. [nour of the same god.	Charles the Good, Joavan
3	V Nonas	The second Fisk sets.	Cunegundes, Lanuliffe
4	IV Nonas		Casimir pr. of Poland, Adrian
5	III Nonas	Arctophylax, or Arcturus sets. Vindemiator rises. Cancer	Kiaran, Breaca, Roger
6	Pridie Nonas	Feasts of Vesta. Julius Cæsar created high-priest.	Chrodegang, Frido'in
7	Nonis Mar.	Pegasus rises. Temple of Ve Jupiter.	Perpetua, Felicitas
8	VIII Idus	The Crown rises.	Duthak, Rosa, Senan
9	VII Idus	Orion rises. The Northern Fish rises.	Pacian, Gregory of Nyssa
10	VI Idus		40 Martyrs of Sebaste
11	V Idus		St. Eulogius, Engus
12	IV Idus		Pope Gregory the Great
13	III Idus	The opening of the Sea. [Tyber	St. Nicephorus, Gerald
14	Pridie Idus	The second Equiria, or horse-races upon the banks of the	Queen Mathildis, Lubin
15	Idibus Mar.	Sacred to Anna Perenna. The Parricide. Scorpio rises.	Pope Zachary, Mary
16	XVII Cal. Ap.	Middle of the Scorpion sets. [nour of Agonius. Milvius rises.	St. Julian, Finian the leper
17	XVI Cal.	Liberalia, or festivals in honour of Bacchus. Agonalia in ho-	Patrick, Josph. of Arimathea
18	XV Cal.	Sun in Aries. [for five days	King Edward, Anselm, Cyril
19	XIV Cal.	Quinquatris, or festival in honour of Minerva. It continued	St. Joseph Almund
20	XIII Cal.		Cuthbert, Wulfran
21	XII Cal.	The first day of the Century. Pegasus sets.	The three Serapions, Endeus
22	XI Cal.		St. Basil, Lea, Catharine
23	X Cal.	Tubilustrium, or solemn procession with trumpets.	Victorian, Edelwald [mon
24	IX Cal.		Irenæus bp. of Sirnium, Si-
25	VIII Cal.	Vernal equinox. Hilaria, or festivals in honour of the mother	Annunciation B. V. M.
26	VII Cal.		St. Ludger, Braulio [Robert
27	VI Cal.	Cæsar made himself master of Alexandria.	John the hermit, Rupert or
28	V Cal.	Megalæsia, or games in honour of Cybele.	Pope Sixtus III., K. Gontran
29	IV Cal.		St. Jonas, Armoastes, Mark
30	III Cal.	Sacred to Janus, Concord, Health, and Peace.	Zosimus, Rioul or Regulus
31	Pridie Cal.	Sacred to the Moon, or Diana, on the Aventine mount.	Benjamin, Guy, Achates

APRIL.—Under the protection of Venus.

1	Cal. Aprilis	Sacred to Venus, and Virile Fortune. Scorpion sets	St. Hugh, Melito, Gibert
2	IV Nonas	The Pleiades set.	Apian, Ebba, Bronacha
3	III Nonas		Agape, Ulpian, Nicetas
4	Pridie Nonas	Megalæsia, or games in honour of Cybele for eight days.	Isidore, Plato [Becan
5	Nonis Apr.		Vincent, Ferrer, Tigernach
6	VIII Idus	Sacred to Public Fortune. Birth-day of Diana.	Martyrs of Hadiab, William
7	VII Idus	Birth-day of Apollo, Socrates, and Plato.	St. Hegesippus, Finan, Albert
8	VI Idus	Games for the victory of Cæsar. Libra and Orion set.	Dionysius, Walter, Albert
9	V Idus	Cerealis, or festivals in honour of Ceres. Ludi Circenses, or	Waltrude, Dotto, Gaucher
10	IV Idus	[games in the circus dedicated to Consus.	Bademus, Mechtildes
11	III Idus		Pope Leo the Great, Antipas
12	Pridie Idus	The great mother brought to Rome.	St. Zeno, Sabas, Victor, Julius
13	Idibus Apr.	Sacred to Jupiter Victor, and Liberty.	Hermenegild, Caradoc
14	XVIII C. Mai.		Tiburtius, Carpus, Benzet
15	XVII Cal.	Fordicidia, or festivals wherein cows with calf were sa-	Mande, Basilissa, Ruidhan
16	XVI Cal.	Augustus saluted emperor. Hyades set.	Martyrs of Saragossa, Druon
17	XV Cal.		Pope Anicetus, Simeon
18	XIV Cal.	Equiria, or horse-races in the circus, and the burning of the	St. Galdin, Laferian
19	XIII Cal.	Sun in Taurus. [in honour of Agonius. Birth-day of Rome.	Pope Leo IX., Elphege the Bald
20	XII Cal.		St. Agnes, Serf, James
21	XI Cal.	Pallia, or festivals in honour of Pales. Agonalia, or festivals	Anselm, Harluin, Bueno
22	X Cal.		Soto, Azades Leonids
23	IX Cal.	The first Vinalia, or festivals of Jupiter and Venus.	George the Martyr, Ibar
24	VIII Cal.	Destruction of Ilium. [spring. Aries sets. The Dog rises.	Fidelis, Mellitus, Bona
25	VII Cal.	Robigalia, or festivals in honour of Robigo or Rubigo. Mid-	Mark the Evangelist, Ivia
26	VI Cal.	The Goat rises.	Cletus, Richarius, Radbert
27	V Cal.	Feræ Latine, or Latin festivals in honour of Jupiter Latialis.	Anthimus, Zita, Anastasus
28	IV Cal.	Floralia, or games in honour of Flora for six days.	Vitalis, Cronan, Pollio
29	III Cal.		Fiachna, Robert, Hugh
30	Pridie Cal.	Sacred to Vesta Palatina. The first Larentinalia.	Catharine, Sophia, Ajutte

MAY.—Under the protection of Apollo.

Days of Month.	Days of the ancient Roman month.	Festivals, &c: of the ancient Romans.	Saints' Days, &c. of the Roman or Latin Church.
1	Cal. Mai.	To the good goddess. Altar raised to the Lares. Games of Flora.	St. Philip and James, Apostles
2	VI Nonas	Hyades rise. The Compitalia. [for three days. Capella rises.	Athanasius
3	V Nonas	The Centaur and Hyades rise.	Invention of the Holy Cross
4	IV Nonas		St. Monica, Godard
5	III Nonas	Lyra rises.	Pope Pius V., Angelus, Hilary
6	Pridie Nonas	Middle of the Scorpion sets.	St. John before the Latin gate
7	Nonas Mai.	Virgilia rise.	Pope Benedict II., Stanislas
8	VIII Idus	The Goat rises.	St. Wiro, Odrian, Gybrian
9	VII Idus	Lemuria, or night festivals, to appease the manes of the dead.	Hermas, Brynoth
10	VI Idus		Antoninus, Achard, Isidore
11	V Idus	Orion sets. Unfortunate days to marry on.	Mammertus, Maieul (cras
12	IV Idus	Sacred to Mars, the avenger at the Circus.	Germanus, Rictrudes, Pau-
13	III Idus	Pleiades rise. Commencement of summer.	John the Silent, Servatius
14	Pridie Idus	Taurus rises. Sacred to Mercury. [Sacred to Jupiter.	Boniface, Pontius, Carthagh
15	Idibus Mai.	Birth-day of Mercury. Festival of the merchants. Lyra rises.	Dymna, Genebern
16	XVII Cal. Jun.		Hebedjesus, Abdas, Brendan
17	XVI Cal.		Fossidius, Maw, Maden
18	XV Cal.	Sun in Gemini.	Eric, Potamon, Venantius
19	XIV Cal.		Dunstan, Pudentiana
20	XIII Cal.		Bernardin, Ethelbert
21	XII Cal.	Agonalia, or festivals in honour of Agonius. Sacred to	Godric, Sospis or Hospitius
22	XI Cal.	[Vejus, or Vejupiter. The Dog rises.	Yvo, Bobo, Conall, Cautus
23	X Cal.	Tubilustrum, or solemn procession with trumpets. The ferie	Julia, Desiderius
24	IX Cal.	[of Vulcan.	Donatian, Rogatian, Vincent
25	VIII Cal.	Temple of Fortune. Aquila rises.	Pope Gregory VII., Urian
26	VII Cal.	Arctophylax, or Arcturus, sets. The second Regifugium.	St. Augustine, apos. of England
27	VI Cal.	Hyades rise.	Bede, Pope Joan, Julius
28	V Cal.		Germanus, Caro
29	IV Cal.		Maximinus, Cyril, Conon
30	III Cal.		Pope Felix, Maguil, Walstan
31	Pridie Cal.		St. Petronilla, Cantius

JUNE.—Under the protection of Mercury.

1	Cal. Jun.	Fabaria, or festivals in honour of Carna. Aquila rises. Sac. to	St. Eustas Martyr, Wistan
2	IV Nonas	Hyades rise. Sac. to Mars. [Juno, Moneta, and Tempesta.	Erasmus, Potinius
3	III Nonas	Sacred to Bellona.	Cecilius, Clotildis, Lifard
4	Pridie Nonas	Temple of Hercules in the Circus.	Quirinus, Nenoc, Petroc
5	Nonas Jun.	Sacred to Jupiter Sponsor. Temple of Faith.	Illidius, Dorotheus
6	VIII Idus	Temple of Vesta. [Mind. Arcturus sets.	Philip the deacon, Gudwall
7	VII Idus	Piscatorian days in the Campus Martius. Temple of the	Colman, Merindic, Robert
8	VI Idus	Altar of Jupiter Pistor. [rises.	Clon, William abb. of York
9	V Idus	Matralia, or festival in honour of Matuta, or Ino. Dolphin	Richard, Pelagia, Vincent
10	IV Idus	Sacred to Powerful Fortune. Temple of Concord.	Margaret queen of Scotland
11	III Idus	Sacred to Mother Matuta. [festivals in honour of Minerva.	Barnabas the apostle
12	Pridie Idus	Invincible Jupiter. Quinquatria minuscule, or the minor	Eskill, Onuphrius, Ternan
13	Idibus Jun.		Antony of Padua, Damnade
14	XVIII Cal. Jul.	Hyades rise. [Vesta.	Basil the Great, Nennus
15	XVII Cal.	Orion rises. The carrying of the dung out of the temple of	Vitus, Landelin, Vauge
16	XVI Cal.	Equi and Volsci put to flight by Posthumus.	Quiricus, Ferreolus, Aurelian
17	XV Cal.		Nicander, Mar ian, Avitus
18	XIV Cal.	Festival of Minerva on the Aventine mount. Sun in Cancer.	Marina, Amand, Marcus
19	XIII Cal.	Summanalia, or festivals in honour of Pluto. Ophiuchus rises.	Gerrasius, Die bp. of Nervera
20	XII Cal.		Gobain, Idalerga, Bain
21	XI Cal.		Aloysius, Eusebius, Men
22	X Cal.	Flaminus conquered by the Carthagenians.	Alban protomart. of Britain
23	IX Cal.	Sacred to Powerful Fortune.	Etheidreda, Mary of Oignies
24	VIII Cal.	Crowned ships carried banquets along the Tiber.	Nativity of John Baptist
25	VII Cal.	Summer Solstice.	St. Prosper, Moloc, Adalbert
26	VI Cal.	Sacred to Jupiter Stator, and Lar.	Vigilius, Babolen, Anthelm
27	V Cal.	Temple of Quirinus.	Ladislav I. king of Hungary
28	IV Cal.		Pope Leo II., Basilides
29	III Cal.	Sacred to Hercules and the Muses.	St. Peter prince of the apostles
30	Pridie Cal.		Paul the apostle

QUINTILIS, or JULY:—Under the protection of Jupiter.

Days of Month.	Days of the ancient Roman month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Jul.	Removing from one house to another.	St. Celsus, Thierri, Leonorus
2	VI Nonas		Visitation of blessed V. M.
3	V Nonas		St. Guthagon, Hertran, Phocas
4	IV Nonas	The Crown sets. The Hyades rise. [their enemies.	Ulric, Odo, Finbar, Bertha
5	III Nonas	Populifugium, or day in which the people of Rome fled from	Modwena, Edana, Peter
6	Pridie Nonas	Conflagration of the Capitol, in the time of Sylla.	Palladius apos. of the Scots
7	Nonis Jul.	Caprotine, or festivals in honour of Juno. Festival of the	Pope Benedict XI., Hedda
8	VIII Idus	Vitulation, or wanton rejoicings. [Maids.	St. Elizabeth Q. of Portugal
9	VII Idus	Cepheus rises.	Ephrem doctor of the church
10	VI Idus	The Etesian winds begin to blow. [time.	The seven brothers, Rufina
11	V Idus	Ludi Apollinares, or games in honour of Apollo about this	Pope Pius I., Drostan
12	IV Idus	Birth-day of Julius Cæsar. Festival of Female Fortuna.	St. Nabor, Felix, J. Gualbert
13	III Idus		Anacletus, Turias, Eugenius
14	Pridie Idus	Sacred to Female Fortune.	Bonaventure Dr. of the church
15	Idibus Jul.	Festival of Castor and Pollux.	Henry II. emperor, Swithun
16	XVII Cal. Aug.	The foremost Dog rises. [Allia.	Eustathius, Elier the hermit
17	XVI Cal.	Aliens dies atra, or anniversary of the unlucky battle of	Pope Leo IV., Marcellina
18	XV Cal.		St. Symphoroëa, Bruno, Arnoul.
19	XIV Cal.	Lucaria, games lasting four days.	Symmachus, Macrina
20	XIII Cal.	Plays for Cæsar's victory. Sun in Leo.	Joseph Barsabas, Ceslas
21	XII Cal.		Praxedes, Zoticus; Victor
22	XI Cal.		Mary Magdalene, Dabius
23	X Cal.	The games of Neptune.	Apollinaris, Liborius
24	IX Cal.	[games lasting six days.	Lupus, Kings, Declan
25	VIII Cal.	Furinalia, or festivals in honour of Furina. The Circensian	James the Greater, Thea
26	VII Cal.	In this month dogs were sacrificed to the dog-star, according	Anne mother of B. V. M.
27	VI Cal.	Aquila rises. [to Festus.	Pantaleon, Congall, Luican
28	V Cal.		Pope Innocent I., Pope Victor
29	IV Cal.	Neptunalia, or festivals in honour of Neptune, were celebrated	St. Martha, Olaus, Pope Felix
30	III Cal.	Aquila sets. [some time in this month, according to Varro.	Abdon, Sennen, Julitta
31	Pridie Cal.		Ignatius of Loyola, Helen

SEXTILIS, or AUGUST.—Under the protection of Ceres.

1	Cal. Aug.	Temple of Mars consecrated. Sacred to Hope.	The Seven Maccabees
2	IV Nonas	Feriz upon account of Cæsar's subduing Spain.	St. Etheldrita, Pope Stephen
3	III Nonas		Invention of St. Stephen's relics
4	Pridie Nonas	The middle of Leo rises.	St. Dominic, Luannus
5	Nonis Aug.	Sacred to Health on the Quirinal mount.	Oswald, Memnius, Afra
6	VIII Idus	Sacred to Hope.	Transfiguration of our Lord
7	VII Idus	Middle of Aquarius sets.	St. Cajetan, Donatus
8	VI Idus	Sacred to Soli Indigeti on the Quirinal mount.	Cyriacus, Hormisdas, Largus
9	V Idus		Romanus, Nathy or David
10	IV Idus	Altars of Ops and Ceres in the Jugarian street.	Deusedit, Blaan, Laurence
11	III Idus	Sacred to the great guardian of Hercules in the Circus Fla-	Susanna, Equitius, Gery
12	Pridie Idus	Lignaposia. [minius. The beginning of autumn.	Clare, Euplius, Muredach
13	Idibus Aug.	Sacred to Diana in the Sylva Aricina, and Vertumnus. The	Hippolytus, Wigbert, Cassian
14	XIX Cal. Sep.	[feast of slaves and servant-maids.	Eusebius the priest
15	XVIII Cal.		Assumption of B. V. M.
16	XVII Cal.		St. Hyacinth, Roch [monks
17	XVI Cal.	Portunalia, or festivals in honour of Portunus.	Mamas, Liberatus and six
18	XV Cal.	Consualia, or festivals in honour of Consus. Rape of the	Helen, Agapetus, Clare
19	XIV Cal.	Death of Augustus. [Sabines.	Mochteus, Cumii, Lewis
20	XIII Cal.	Vinalia secunda, according to Pliny. Suh in Virgo. Lyra sets.	Bernard, Oswin
21	XII Cal.	Vinalia rustica, according to Varro. The grand Mysteries.	Bonosus, Maximilian
22	XI Cal.		Symphorian, Philibert
23	X Cal.	Vulcanalia, or festivals in honour of Vulcan.	Theonas, Justinian the hermit
24	IX Cal.	The Feriz of the Moon.	Bartholomew the apostle
25	VIII Cal.	Sacred to Ops Consva in the Capitol.	Lewis IX. king of France
26	VII Cal.		Pope Zephyrinus, Genesisus
27	VI Cal.	[Etesian winds.	St. Pœmen, Hugh of Lincoln
28	V Cal.	Altars dedicated to Victory in the Court. The end of the	Augustine Dr. of the church
29	IV Cal.	Vulcanalia, or festivals in honour of Vulcan, according to	Decollation of John Baptist
30	III Cal.	Ornaments of Ceres exhibited. [Festus.	St. Rose of Lima, Fiaker
31	Pridie Cal.	Birth-day of Germanicus. Andromeda rises.	Raymund, Nonnatus, Isabel

SEPTEMBER.—Under the protection of Vulcan.

Days of Month.	Days of the ancient Roman month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romiah or Latin Church.
1	Cal. Sept.	Sacred to Jupiter Mainactes. Feasts to Neptune.	St. Giles, Firminus, Lupus
2	IV Nonas	Naval victory of Augustus over M. Antony and Cleopatra.	King Stephen, Justus (sius)
3	III Nonas	Dionysia, or festivals in honour of Bacchus.	St. Mansuet, Remaclus, Macni-
4	Pridie Nonas	Roman games for eight days.	Translation of S. Cuthbert, Ida
5	Nonis Sept.		St. Bertin, Alto of Ireland
6	VIII Idus	Sacred to Erebus.	Pambo of Nitria, Bega
7	VII Idus	The Goat rises.	Cloud, Eunan, Regina
8	VI Idus	Jerusalem taken by Titus Vespasian.	Nativity and name of B. V. M.
9	V Idus		St. Omer, Kieran, Osmenna
10	IV Idus	The head of Medusa rises.	Winin, Salvius, Pulcheria
11	III Idus	The middle of Virgo rises.	Protus, Patiens, Hyacinthus
12	Pridie Idus		Eanswide, Guy, Albus
13	Idibus Sept.	The Prætor strikes the clavus. The dedication of the Ca-	Eulogius, Amatus, Maurilius,
14	XVIII C. Oct.	The trial of horses. [pitol. Sacred to Jupiter.	Catharine, Exalt. Holy Cross
15	XVII Cal.	The Roman, or great games, which continued five days.	John the dwarf, Nicomedes
16	XVI Cal.	[The departure of the swallows.	Lucia, Editha, Cyprian
17	XV Cal.		Lambert, Rouin, Columba
18	XIV Cal.	Virgin's spike rises in the morning.	Methodius, Ferreol, Joseph
19	XIII Cal.	Sun in Libra.	Januarius, Lucy Sequanus
20	XII Cal.	Birth-day of Romulus, according to Plutarch. The Mercatus	Pope Agapetus, Eustachius
21	XI Cal.	[for the space of four days.	St. Matthew the apostle, Lo
22	X Cal.	Death of Virgil. Argo and Pisces set.	Maurice, Emmeran
23	IX Cal.	Birth-day of Augustus, according to Suetonius. The Cir-	Pope Linus, Thecia, Adamnan
24	VIII Cal.	The autumnal equinox. [censian games.	St. Germer, Rusticus, Conald
25	VII Cal.	Sacred to Venus, Saturn, and Mania.	Barr of Finbarr, Aunair
26	VI Cal.		Nilus the younger, Justina
27	V Cal.	Sacred to returning Fortune, and Venus the mother.	Cosmas, Elzear, Damian
28	IV Cal.	The end of Virgo's rising.	Lioba, Exuperius, Wencealas
29	III Cal.	[of medicines. Birth-day of Pompey the Great.	Feast of the holy angels
30	Pridie Cal.	Meditrinalia, or festivals in honour of Meditrina, the goddess	St. Jerom Dr. of the church

OCTOBER.—Under the protection of Mars.

1	Cal. Oct.		Festival of the Rosary, Bave
2	VI Nonas		Feast of the angel-guardians
3	V Nonas		St. Dionysius the Areopagite
4	IV Nonas	Boötes sets in the morning.	Ammon, king Edwin, Francis
5	III Nonas	The ornaments of Ceres exhibited.	Placidus, Galla
6	Pridie Nonas	Sacred to the gods' manes.	Bruno, Faith or Fides
7	Nonis Oct.		Pope Mark, Oath, Marcellus
8	VIII Idus	Pyanepsia, or festivals in honour of Theseus and his com-	St. Thais, Bridget of Sweden
9	VII Idus	[panions. The bright star in Corona rises.	Domninus, Guislain
10	VI Idus	Oscophoria, or festivals to Minerva.	John of Bridlington, Paul' nus
11	V Idus	Commencement of winter. [to Rome after establishing peace.	Tarachus, Probus, Gomer
12	IV Idus	Augustalia, or festivals in commemoration of Augustus' return	Wlfrid bishop of York
13	III Idus	Fontinalia, or festivals wherein the Romans adorned their	K. Edward the Confessor
14	Pridie Idus	[fountains and wells with chaplets.	Donation, Burckard
15	Idibus Oct.	The merchants to Mercury.	Teresa, Tecla, Hospicius
16	XVII C. Nov.	Popular games. Arcturus sets.	Gall, Mummolin, Lallus
17	XVI Cal.		Andrew of Crete, Austrudis
18	XV Cal.	Sacred to Jupiter Liberator.	Luke the evangelist, Monon
19	XIV Cal.	Armilustrum, or festival at Rome, wherein all the people ap-	Peter of Alcantara, Egbin
		[peared under arms when the sacrifices were offered.	
20	XIII Cal.	Sun in Scorpio.	Artemius, Aidan, Barsabias
21	XII Cal.		Ursula, Hilarion, Fintan
22	XI Cal.		Nunilo, Donatus, Mello
23	X Cal.	A day in this month was held sacred to Liber Pater.	Theodoret, Ignatius
24	IX Cal.		Proclus, Magloire, Felix
25	VIII Cal.	The ferise of Vertumnus were celebrated in this month, ac-	Crispin, Crispinian, Maria
26	VII Cal.	[cording to Varro.	Evaristus, Lucian, Marcian
27	VI Cal.	Games of Victory.	K. Eleaban, Abban
28	V Cal.	The less Mysteries.	St. Simon and Jude the apostles
29	IV Cal.		Narcisus, Chef [tus
30	III Cal.	The ferise of Vertumnus. Games consecrated.	Asterius, Germanus, Marcol-
31	Pridie Cal.	Arcturus sets.	Quintin, Wolfgang, Foillan

NOVEMBER.—Under the protection of Diana.

Day of Month.	Days of the ancient Roman month.	Festivals, &c. of the ancient Romans.	Saints' Days, &c. of the Romish or Latin Church.
1	Cal. Nov.	The banquet of Jupiter. The Circensian games. The head of Taurus sets.	All Saints, Benignus, Mary
2	IV Nonas	Arcturus sets at night.	All Souls, Vulcan [Rumwald]
3	III Nonas	Fidicula rises in the morning.	St. Malachy, Winefride, Flour,
4	Pridie Nonas	Solemn feast of Jupiter in this month.	Vitalis, Clarus, Brinstan
5	Nonis Nov.	Neptunalia, or festivals in honour of Neptune.	Bertille abbess of Chelles
6	VIII Idus	An exhibition of ornaments.	Leonard the hermit, Winoc
7	VII Idus	Scorpio rises with a clear light.	Willibrord, Werenfrid
8	VI Idus		The four crowned brothers
9	V Idus		St. Mathurin, Vazne, Binon
10	IV Idus		Justus, Milles, Abrosimus
11	III Ides	The seas are shut up till the VI. Id. Mar. Virgilie sets.	Martin, Mennas [Nilus]
12	Pridie Idus		Pope Martin, Livin, Lebwin,
13	Idibus Nov.	Lectisternia, or a spreading of funeral banquets to the gods. The trial of horses. [in the ceremonies of heathen burials.	St. Didacus, Brice, Mitrius
14	XVIII C. Dec.	Plebeian games in the circus, according to Suetonius, for the end of seed-time for corn. [three days.	Laurence abp. of Dublin
15	XVII Cal.		Leopold, Maclou, Eugenius
16	XVI Cal.		Edmund, Encherius [San]
17	XV Cal.		Gregory Thaumaturgus, Ag-
18	XIV Cal.	The Mercatus for three days. Sun in Sagittarius.	Alpheus, Odo, Hilda
19	XIII Cal.	Supper of the pontiffs in honour of the Great Mother.	Pope Pontian, Barlaam
20	XII Cal.	The horns of the Bull set.	King Edmund the martyr
21	XI Cal.	Sacred to Pluto and Proserpine. Liberatia. Lepus sets.	Presentation of B. V. M.
22	X Cal.		St. Cecily, Appia, Philemon
23	IX Cal.		Pope Clement the martyr
24	VIII Cal.	Brumalia, or festivals in honour of Bacchus for the space of 30 days.	St. John of the Cross, Flora
25	VII Cal.		Catharine, Erasmus [Peter]
26	VI Cal.		Nicon, Conrad, Gazzolina,
27	V Cal.	In this month sacrifices were made to the infernal gods for the Gauls and Greeks dug from under the Boarian forum, according to Plutarch.	Virgil of Ireland, Maximus
28	IV Cal.		Stephen the younger
29	III Cal.		Saturinus, Radbod [Sapor]
30	Pridie Cal.		Andrew the apostle, Naras,

DECEMBER.—Under the protection of Vesta.

1	Cal. Dec.	Festival of Female Fortune.	St. Eligius or Eloy
2	IV Nonas		Bibiana [Indies]
3	III Nonas		Francis Xavier apos. of the
4	Pridie Nonas	Sacred to Neptune and Minerva.	Clement of Alexandria
5	Nonis Dec.	Faunalia, or festivals in honour of Faunus.	Sabas, Crispina, Nicetius
6	VIII Idus	Middle of Sagittarius sets, Aquila rises in the morning.	Nicholas, Leontia, Dativa
7	VII Idus		Ambrose Dr. of the church,
8	VI Idus	Sacred to Juno Jugalia.	Conception of B. V. M. [Fara]
9	V Idus		St. Leocadia, Wulfhilde
10	IV Idus	Agonalia, or festivals in honour of Agonia.	Pope Melchisedes, Eulalia
11	III Ides	The fourteen Halcyonian days begin.	St. Damasus, Fuscian, Gentian
12	Pridie Idus	Equiria, or horse-races.	Epimachus, Valery, Corentin
13	Idibus Dec.		Jodoc, Aubert, Marinoni
14	XIX Cal. Jan.	Brumalia, or festivals in honour of Bacchus.	Spiridon, Nicasius
15	XVIII Cal.	Consualia. All Cancer rises in the morning.	Eusebius, Florence or Phann
16	XVII Cal.		Ado, Adelaide, Beanus
17	XVI Cal.	Saturnalia, or festivals in honour of Saturn, for five days.	Olympias, Begga [Zozimus]
18	XV Cal.	Sun in Capricorn. Cygnus rises.	Gatian, Winebald, Rufus,
19	XIV Cal.	Opalia, or festivals in honour of Ops.	Nemesion, Samthana
20	XIII Cal.	Sagillaria, lasting two days. [wine mixed with water.	Paul of Latrus, Philegonius
21	XII Cal.	Angeronalia. The Divalia. To Hercules and Venus with Feræ dedicated to the Lares. The Compitalia.	Thomas the apostle, Edburge
22	XI Cal.		Ichthyon, Methodius, Cyril
23	X Cal.	The Feræ of Jupiter. Laurentinalia, festivals in honour of the Ludi Juvenales. [Laurentia. The Goat sets.	Servulus, 10 martyrs of Crete
24	IX Cal.		Gregory of Spoleto [tasia]
25	VIII Cal.	The end of the Brumalia. Winter solstice.	Christmas day, Eugenius, Anas-
26	VII Cal.		St. Stephen the first martyr
27	VI Cal.	Dolphin rises.	John the apostle, T. Grapt
28	V Cal.	Sacred to Phœbus for three days.	The holy Innocents, Orsisius
29	IV Cal.	Aquila sets.	St. Thomas abp. of Canterbury
30	III Cal.	Canicula sets.	Sabinus, Anysis, Maximus
31	Pridie Cal.		Pope Sylvester, Columba

OBSERVATIONS

On the Progressive Improvement of the Roman Calendar; from the Days of Romulus, about 750 Years before Christ, to the present Time.

The ROMAN CALENDAR, before the time of Julius Cæsar, was very defective: in the reign of Romulus, the first king of Rome, the science of astronomy was so little understood in Italy, that the calendar was made to consist of ten months, and the year of only 304 days. The names of the ten months were in order as follows:—March, April, May, June, Quintilis, Sextilis, September, October, November, December. Besides the 304 days, Romulus is said to have intercalated days without name, to make up the number of 360: but whether this was the case, or in what way these days were intercalated, cannot be determined; as history, with reference to this point, is extremely obscure. The months of March, May, Quintilis, and October, contained 31 days each; and the other six, only 30 days each; as may be seen in the following Table, which exhibits the state of the Roman Calendar about 750 years previously to the Incarnation:

March	April	May	June	Quintilis	Sextilis	September	October	November	December
<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>	<i>Calend.</i>
VI	IV	VI	IV	VI	IV	IV	VI	IV	IV
V	III	V	III	V	III	III	V	III	III
IV	<i>Prid.</i>	IV	<i>Prid.</i>	IV	<i>Prid.</i>	<i>Prid.</i>	IV	<i>Prid.</i>	<i>Prid.</i>
III	<i>Non.</i>	III	<i>Non.</i>	Id	<i>Non.</i>	<i>Non.</i>	III	<i>Non.</i>	<i>Non.</i>
<i>Prid.</i>	VIII	<i>Prid.</i>	VIII	<i>Prid.</i>	VIII	VIII	<i>Prid.</i>	VIII	VIII
<i>Non.</i>	VII	<i>Non.</i>	VII	<i>Non.</i>	VII	VII	<i>Non.</i>	VII	VII
VIII	VI	VIII	VI	VIII	Vf	VI	VIII	VI	VI
VII	V	VII	V	VII	V	V	VII	V	V
VI	IV	VI	IV	VI	IV	IV	VI	IV	IV
V	III	V	III	V	III	III	V	III	III
IV	<i>Prid.</i>	IV	<i>Prid.</i>	IV	<i>Prid.</i>	<i>Prid.</i>	IV	<i>Prid.</i>	<i>Prid.</i>
III	<i>Id.</i>	III	<i>Id.</i>	III	<i>Id.</i>	<i>Id.</i>	III	<i>Id.</i>	<i>Id.</i>
<i>Prid.</i>	XVIII	<i>Prid.</i>	XVIII	<i>Prid.</i>	XVIII	XVIII	<i>Prid.</i>	XVIII	XVIII
<i>Id.</i>	XVII	<i>Id.</i>	XVII	<i>Id.</i>	XVII	XVII	<i>Id.</i>	XVII	XVII
XVII	XVI	XVII	XVI	XVII	XVI	XVI	XVII	XVI	XVI
XVI	XV	XVI	XV	XVI	XV	XV	XVI	XV	XV
XV	XIV	XV	XIV	XV	XIV	XIV	XV	XIV	XIV
XIV	XIII	XIV	XIII	XIV	XIII	XIII	XIV	XIII	XIII
XIII	XII	XIII	XII	XIII	XII	XII	XIII	XII	XII
XII	XI	XII	XI	XII	XI	XI	XII	XI	XI
XI	X	XI	X	XI	X	X	XI	X	X
X	IX	X	IX	X	IX	IX	X	IX	IX
IX	VIII	IX	VIII	IX	VIII	VIII	IX	VIII	VIII
VIII	VII	VIII	VII	VIII	VII	VII	VIII	VII	VII
VII	VI	VII	VI	VII	VI	VI	VII	VI	VI
VI	V	VI	V	VI	V	V	VI	V	V
V	IV	V	IV	V	IV	IV	V	IV	IV
IV	III	IV	III	IV	III	III	IV	III	III
III	<i>Prid.</i>	III	<i>Prid.</i>	III	<i>Prid.</i>	<i>Prid.</i>	III	<i>Prid.</i>	<i>Prid.</i>
<i>Prid.</i>		<i>Prid.</i>		<i>Prid.</i>			<i>Prid.</i>		<i>Prid.</i>

In the reign of Numa Pompilius, the second king of the Romans, the Calendar was very much improved. This monarch, by means of the instructions he received from Pythagoras, the prince of the Italian philosophers, adopted very nearly the same kind of year which the Greeks then used; with this principal exception, that he assigned to every one of his years 355 days, which is one day more than the Grecian and Rabbinical years usually contained. The reformation of the Calendar of Romulus, consisted in taking away one day from April, June, Sextilis, September, November, and December, (the day after the Ides of these months, being named the 16th before the Calends of the ensuing one,) and then adding these six days to the 51 which the year of Romulus wanted, to make up his own of 355 days: with these 57 days he made two new months, viz. January and February, the former of which was the first, and the other the last month of his year; assigning to the former 29 and to the latter 28 days. In order to make his year equal to that which the Greeks used in their Olympiads, Numa is said to have intercalated 82 days in every eight years, in the following manner:—At the end of the first two years, an intercalation of 22 days; at the end of the next two, an intercalation of 23 days; at the end of the third two, an intercalation of 22 days; and at the end of the last two, an intercalation of the remaining 15 days.

The Calendar of Numa Pompilius, (with the slight variation in it at the time of the Decemviri, about 452, B. C. which consisted in constituting February the second instead of the last month,) continued in use among the Romans till the time of Julius Cæsar, who, perceiving the great inconveniences that resulted from not making the civil year equal in length to the solar revolution through the 12 signs of the zodiac, employed Sosigenes of Alexandria, (esteemed the greatest astronomer of his time,) to reform the Calendar in such a way that the seasons of the year might perpetually correspond to the same months. As, according to the calculations of Sosigenes, the

Further Observations on the Roman Calendar.

solar ecliptical revolution took up about 365 days six hours, it was found necessary to lengthen the civil year at least ten days, making it to consist of 365 days, instead of 355; and to make a proper compensation for the six hours which the solar year exceeds 365 days, every fourth year was proposed to be an *intercalary one*, containing 366 days. Julius Cæsar, by public edict, accordingly ordered these corrections to be made; and the Calendar, thus corrected, is the same as that already given in the preceding Table, with the Festivals, &c. of the ancient Romans. In consequence of the ignorance of the priests, a considerable error was committed in the first 50 years after the Julian reformation of the Calendar; for the priests imagined that the fourth year in which the intercalation should be made was to be computed from that in which the preceding intercalation took place, by which means they left only two common years instead of three between the two intercalary ones. Consequently, *twelve* days, instead of *nine*, were intercalated in 50 years, an error too considerable to escape the notice of the Augustan age: and, accordingly, the emperor directed that no intercalation should be made for the first twelve years, that the three superfluous days might be gradually dropped; and that the intercalations should be afterward regulated in such a manner that *three* common years should continually intervene. This last alteration of the Calendar continued without any interruption till the pontificate of *Gregory XIII.* in the latter part of the 16th century, when he gave orders that the Roman Calendar should be again reformed.

The necessity of this reformation originated in Sosigenes assigning precisely 365 days six hours, for the sun's passage through the twelve signs of the zodiac; instead of 365 days, five hours, and 48 minutes, and 48 seconds, as ascertained by the more perfect observations of modern astronomers. The error of Sosigenes, of about *eleven minutes* in the length of the solar year, amounts to a whole day in 134 years, insomuch that from the council of Nice, in A. D. 325, to the time of Gregory XIII., ten days too many had crept into the calendar, the vernal equinox which, in 325, was fixed on the 21st of March, happening in 1582, on the 11th, though the Calendar constantly placed it on the 21st.

To remedy this defect, Pope Gregory ordered that ten days should be suppressed in the almanac of 1582, the 5th of October being denominated the 15th, and in these days fewer festivals occurred than in any other ten consecutive days in the year; and to prevent the recurrence of this error for the future, it was directed by a public bull, that every *three centurial years* out of four, after A. D. 1600, (which in the Julian Calendar are leap-years,) should be only common years of 365 days each. Thus 1700, 1800, and 1900, are styled common years, 2000 a bissextile, 2100, 2200, and 2300, common years, 2400 a bissextile, &c. &c.

By this last correction of the Calendar, the Gregorian year is so nearly commensurate with the revolution of the earth round the sun, that an error of a day cannot be made in less than 3,600 years. If the intercalations be made according to the calculations of the late M. de la Laude, and other eminent astronomers of the last and present centuries, an error of a day need not be committed in less than a *million* of years!

The Papal bull, by which this alteration is made, is thus intitled:—“*Constitutio Gregorij Papæ XIII. pro approbatione et introductione novi Kalendarij ad usum universæ Ecclesiæ Romanæ; quâ, inter plura cætera præcipit, et mandat, ut de mense Octobris hujus anni 1582, decem dies inclusivè a 11 Nonarum usque ad Pridiæ Idus eximantur, et dies qui festum S. Francisci 14 Nonas celebrari solitum sequitur, dicatur Idus Octobris. Datum Tusculi, Anno Incarnationis Dom. 1582, sexto Kal. Martii, Pontif. sui anno X.*”

“The Constitution of Pope Gregory XIII. for the approval and introduction of a New Calendar for the use of the Romish Church universally; in which, among many other things, he decrees and commands, that ten days be struck off from the month of October of this present year 1582: namely, from the third of the Nones, (Oct. 5.) to the day before the Ides, (Oct. 14.) both inclusive; and that the day which follows the festival of St. Francis, usually celebrated as the *fourth of the Nones*, should be called the *Ides of October*. Given at Tusculum, in the year of the incarnation of our Lord 1582, on the sixth of the Calends of March, (Feb. 24.) and in the tenth year of his Pontificate.” See Suppl. au Corps Diplomatique, Tome II. Part I. pp. 187, 188.

This alteration of the Calendar was not adopted by the British till 1752, in which year, the day after the second of September was called Sept. 14. All the nations of Europe have adopted this mode of reckoning except the Russians, who follow the *Julian* account, introduced among them by Peter the Great, instead of the Constantinopolitan æra, by which their chronology had been previously regulated.

The Commentator should make an apology to his readers for the introduction of the preceding Tables and Calculations, as having apparently but little relation to the subject of the *Epistle to the Romans*; but the very obvious utility of what is here inserted, will more than plead his excuse.

INTRODUCTION

NO. 1234

FIRST EPISTLE TO THE CORINTHIANS.

IN my Preface to the Epistle to the Romans I have made several extracts from Dr. Paley's *Horæ Paulinæ*, in which, from internal evidence, he demonstrates the *authenticity* of that epistle. His observations on the first Epistle to the Corinthians, are distinguished by the same profound learning and depth of thought: and as, in an age in which *scepticism* has had an unbridled range, it may be of great consequence to a sincere inquirer after truth, to have all his doubts removed relative to the *authenticity* of the epistle in question: and as Dr. Paley's observations cast considerable light on several passages in the work; I take the liberty to introduce them, as something should be said on the subject; and I do not pretend to have any thing equal to what is here prepared to my hands. I have scarcely made any other change than to introduce the word *section* for *number*.

SECTION I.

† Before we proceed to compare this *epistle* with the *history*, says Dr. Paley, or with any other *epistle*; we will employ one section in stating certain remarks applicable to our argument, which arise from a perusal of the epistle itself.

By an expression in the first verse of the seventh chapter, "Now concerning the things whereof ye wrote unto me," it appears that this letter to the Corinthians was written by St. Paul in answer to one which he had received from them; and that the *seventh*, and some of the following chapters, are taken up in resolving certain doubts, and regulating certain points of order, concerning which the Corinthians had in their letter consulted him. This alone is a circumstance considerably in favour of the *authenticity* of the epistle: for it must have been a far-fetched contrivance in a forger, first to have feigned the receipt of a letter from the church of Corinth, which letter does not appear; and then to have drawn up a fictitious answer to it, relative to a great variety of doubts and inquiries, purely economical and domestic; and which, though likely enough to have occurred to an infant society, in a situation and under an institution so novel as that of a Christian Church then was, it must have very much exercised the author's invention, and could have answered no imaginable purpose of forgery, to introduce the mention of it at all. Particulars of the kind we refer to, are such as the following; the rule of duty and prudence relative to entering into marriage, as applicable to *virgins*, and to *widows*; the case of *husbands* married to *unconverted wives*, of wives having *unconverted husbands*; that case where the *unconverted party* chooses to *separate*, or where he chooses to *continue* the union; the effect of which their conversion produced upon their prior state, of *circumcision*, of *slavery*; the *eating of things offered to idols*, as it was in *itself*, or as *others* were affected by it; the *joining in idolatrous sacrifices*; the *decorum* to be observed in their *religious assemblies*, the *order of speaking*, the *silence of women*, the *covering or uncovering of the head*, as it became *men*, as it became *women*. These subjects, with their several subdivisions, are so particular, minute, and numerous, that, though they be exactly agreeable to the circumstances of the persons to whom the letter was written, nothing, I believe, but the existence and reality of those circumstances, could have suggested to the writer's thoughts.

But this is not the *only*, nor the *principal* observation upon the correspondence between the church of Corinth, and their apostle, which I wish to point out. It appears, I think, in this correspondence, that although the Corinthians had written to St. Paul, requesting his *answer* and his directions in the several points above enumerated; yet that they had not said one syllable about the enormities and disorders which had crept in amongst them, and in the blame of which they all shared; but that St. Paul's information concerning the irregularities then prevailing at Corinth had come round to him from other quarters. The quarrels and disputes excited by their contentious adherence to their different teachers, and by their placing of them in competition with one another, were not mentioned in their *letter*, but communicated to St. Paul by more private intelligence: "It hath been declared unto me, my brethren, *by them which are of the house of Chloe*, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." (i. 11, 12.) The incestuous marriage

INTRODUCTION TO THE FIRST

"of a man with his father's wife," which St. Paul reprehends with so much severity in the fifth chapter of this epistle; and which was not the crime of an individual only, but a crime in which the whole church, by tolerating and conniving at it, had rendered themselves partakers, did not come to St. Paul's knowledge by the letter, but by a rumour which had reached his ears: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles: that one should have his father's wife; and ye are puffed up, and have not rather mourned that he that hath done this deed might be taken away from among you." (v. 1, 2.) Their going to law before the judicature of the country, rather than arbitrate and adjust their disputes among themselves, which St. Paul animadverts upon with his usual plainness, was not intimated to him in the letter, because he tells them his opinion of this conduct before he comes to the contents of the letter. Their litigiousness is censured by St. Paul, in the sixth chapter of his epistle; and it is only at the beginning of the seventh chapter that he proceeds upon the articles which he found in their letter; and he proceeds upon them with this preface: "Now concerning the things whereof ye wrote unto me," (vii. 1.) which introduction he would not have used if he had been already discussing any of the subjects concerning which they had written. Their irregularities in celebrating the Lord's Supper, and the utter perversion of the institution which ensued, were not in the letter, as is evident from the terms in which St. Paul mentions the notice he had received of it: "Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse; for, first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it." Now that the Corinthians should, in their own letter, exhibit the fair side of their conduct to the apostle, and conceal from him the faults of their behaviour, was extremely natural, and extremely probable: but it was a distinction which would not, I think, have easily occurred to the author of a forgery; and much less likely is it, that it should have entered into his thoughts to make the distinction appear in the way in which it does appear, viz. not by the original letter, not by any express observation upon it in the answer; but distantly by marks perceivable in the manner, or in the order, in which St. Paul takes notice of their faults.

SECTION II.

† This epistle purports to have been written after St. Paul had already been at Corinth: "I brethren, when I came unto you, came not with excellency of speech or of wisdom," (ii. 1.) and in many other places to the same effect. It purports also to have been written upon the eve of another visit to that church: "I will come to you shortly, if the Lord will," (iv. 19.) and again, "I will come to you when I shall pass through Macedonia," (xvi. 5.) Now the history relates that St. Paul did in fact visit Corinth twice: once as recorded at length in the eighteenth, and a second time as mentioned briefly in the twentieth chapter of the Acts. The same history also informs us, Acts xx. 4. that it was from Ephesus St. Paul proceeded upon his second journey into Greece. Therefore, as the epistle purports to have been written a short time preceding that journey; and as St. Paul, the history tells us, had resided more than two years at Ephesus, before he set out upon it, it follows that it must have been from Ephesus, to be consistent with the history, that the epistle was written; and every note of place in the epistle agrees with this supposition. "If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not!" (xv. 32.) I allow that the apostle might say this, wherever he was; but it was more natural, and more to the purpose to say it, if he was at Ephesus at the time, and in the midst of those conflicts to which the expression relates. "The churches of Asia salute you," (xvi. 19.) Asia, throughout the Acts of the Apostles, and the epistles of St. Paul, does not mean the whole of Asia Minor or Anatolia, nor even the whole of the proconsular Asia, but a district in the interior part of that country, called Lydian Asia, divided from the rest, much as Portugal is from Spain, and of which district Ephesus was the capital. "Aquila and Priscilla salute you," (xvi. 19.) Aquila and Priscilla were at Ephesus during the period within which this epistle was written. (Acts xviii. 18—26.) "I will tarry at Ephesus until Pentecost," (xvi. 8.) This, I apprehend, is in terms almost asserting that he was at Ephesus at the time of writing the epistle—"A great and effectual door is opened unto me," (xvi. 9.) How well this declaration corresponded with the state of things at Ephesus, and the progress of the Gospel in these parts, we learn from the reflection with which the historian concludes the account of certain transactions which passed there: "So mightily grew the word of God and prevailed," (Acts xix. 20.) as well as from the complaint of Demetrius, "that not only at Ephesus, but also throughout all Asia, this Paul hath persuaded, and turned away much people," (xix. 26.) "And there are many adversaries," says the epistle, (xvi. 9.) Look into the history of this period: "When divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples." The conformity, therefore, upon this head of comparison, is circumstantial and perfect. If any one think that this is a conformity so obvious, that any forger of tolerable caution and sagacity would have taken care to preserve it; I must desire such a one to read the epistle for himself; and, when he has done so, to declare whether he has discovered one mark of art or design; whether the notes of time and place appear to him to be inserted with any reference to each other, with any view of their being compared with each other, or for the purpose of establishing a visible agreement with the history, in respect of them.

SECTION III.

† Chap. iv. 17—19. "For this cause I have sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ,

EPISTLE TO THE CORINTHIANS.

as I teach every where in every church. Now some are puffed up, as though I would not come unto you; but I will come unto you shortly, if the Lord will."

With this I compare Acts xix. 21, 22. "After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem; saying, After I have been there, I must also see Rome; so he sent unto Macedonia two of them that ministered unto him, *Timotheus* and *Erastus*."

Though it be not said, it appears I think with sufficient certainty, I mean from the history, independently of the epistle, that Timothy was sent upon this occasion into *Achaia*, of which Corinth was the capital city, as well as into Macedonia: for the sending of Timothy and Erastus is, in the passage where it is mentioned, plainly connected with St. Paul's own journey: *he sent them before him*. As he therefore purposed to go into *Achaia* himself, it is highly probable that they were to go thither also. Nevertheless, they are said only to have been sent into Macedonia, because Macedonia was in truth the country to which they went immediately from Ephesus; being directed, as we suppose, to proceed afterward from thence into Achaia. If this be so, the *narrative* agrees with the *epistle*; and the agreement is attended with very little appearance of design. One thing at least concerning it is certain: that if this passage of St. Paul's history had been taken from his letter, it would have sent Timothy to Corinth by name, or expressly however into Achaia.

But there is another circumstance in these two passages much less obvious, in which an agreement holds without any room for suspicion that it was produced by design. We have observed, that the sending of Timothy into the peninsula of Greece, was connected in the narrative with St. Paul's own journey thither; it is stated as the effect of the same resolution. Paul purposed to go into Macedonia; "so he sent two of them that ministered unto him, *Timotheus* and *Erastus*." Now, in the epistle also you remark that, when the apostle mentions his having sent Timothy unto them, in the very next sentence he speaks of his own visit: "for this cause have I sent unto you *Timotheus*, who is my beloved son, &c. Now some are puffed up, as though I would not come to you; but I will come to you shortly, if God will." Timothy's journey, we see, is mentioned in the *history* and in the *epistle*, in close connexion with St. Paul's own. Here is the same order of thought and intention: yet conveyed under such diversity of circumstances and expressions, and the mention of them in the epistle so allied to the occasion which introduces it, viz. the insinuation of his adversaries that he would come to Corinth no more, that I am persuaded no attentive reader will believe, that these passages were written in concert with one another, or will doubt that the agreement is unsought and uncontrived.

But, in the Acts, Erastus accompanied Timothy in this journey, of whom no mention is made in the epistle. From what has been said in our observations upon the Epistle to the Romans, it appears probable that Erastus was a Corinthian. If so, though he accompanied Timothy to Corinth, he was only returning home, and Timothy was the messenger charged with St. Paul's orders.—At any rate, this discrepancy shows that the passages were not taken from one another.

SECTION IV.

† Chap. xvi. 10, 11.—"Now, if *Timotheus* come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him, but conduct him forth in peace, that he may come unto me, for I look for him with the brethren."

From the passage considered in the preceding section, it appears that Timothy was sent to Corinth, either with the epistle, or before: "for this cause have I sent unto you *Timotheus*." From the passage now quoted, we infer that Timothy was not sent with the epistle: for had he been the bearer of the letter, or accompanied it, would St. Paul in that letter have said, "If *Timothy* come?" Nor is the sequel consistent with the supposition of his carrying the letter: for if Timothy was with the apostle when he wrote the letter, could he say, as he does, "I look for him with the brethren?" I conclude, therefore, that Timothy had left St. Paul to proceed upon his journey before the letter was written. Further, the passage before us seems to imply, that Timothy was not expected by St. Paul to arrive at Corinth till after they had received the letter. He gives them directions in the letter how to treat him when he should arrive: "if he come," act towards him so and so. Lastly, the whole form of expression is most naturally applicable to the supposition of Timothy's coming to Corinth, not directly from St. Paul, but from some other quarter; and that his instructions had been, when he should reach Corinth, to return. Now, how stands this matter in the history? Turn to the *nineteenth chapter* and *twenty-first verse* of the Acts, and you will find that Timothy did not, when sent from Ephesus, where he left St. Paul, and where the present epistle was written, proceed by a straight course to Corinth, but that he went round through Macedonia. This clears up every thing; for, although Timothy was sent forth upon his journey before the letter was written, yet he might not reach Corinth till after the letter arrived there; and he would come to Corinth, when he did come, not directly from St. Paul at Ephesus, but from some part of Macedonia. Here, therefore, is a circumstantial and critical agreement, and unquestionably without design; for neither of the two passages in the epistle mentions Timothy's journey into Macedonia at all, though nothing but a circuit of that kind can explain and reconcile the expressions which the writer uses.

SECTION V.

† Chap. i. 12. "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

Also, iii. 6. "I have planted, Apollos watered, but God gave the increase."

INTRODUCTION TO THE FIRST

This expression, "I have planted, Apollos watered," imports two things; first, that Paul had been at Corinth before Apollos; secondly, that Apollos had been at Corinth after Paul, but before the writing of this epistle. This implied account of the several events, and of the order in which they took place, corresponds exactly with the history. St. Paul, after his first visit into Greece, returned from Corinth into Syria, by the way of Ephesus; and, dropping his companions Aquila and Priscilla at Ephesus, he proceeded forward to Jerusalem; from Jerusalem he descended to Antioch; and from thence made a progress through some of the upper or northern provinces of the Lesser Asia, Acts xviii. 19—23, during which progress, and consequently in the interval between St. Paul's first and second visit to Corinth, and consequently also before the writing of this epistle, which was at Ephesus two years at least after the apostle's return from his progress, we hear of Apollos, and we hear of him at Corinth. Whilst St. Paul was engaged, as had been said, in Phrygia and Galatia, Apollos came down to Ephesus, and being, in St. Paul's absence, instructed by Aquila and Priscilla, and having obtained letters of recommendation from the church at Ephesus, he passed over to Achaia; and when he was there, we read that he "helped them much which had believed through grace, for he mightily convinced the Jews, and that publicly." Acts xviii. 27, 28. To have brought Apollos into Achaia, of which Corinth was the capital city, as well as the principal Christian church; and to have shown that he preached the Gospel in that country, would have been sufficient for our purpose. But the history happens also to mention Corinth by name, as the place in which Apollos, after his arrival in Achaia, fixed his residence; for, proceeding with the account of St. Paul's travels, it tells us, that while Apollos was at Corinth, Paul, having passed through the upper coasts, came down to Ephesus, xix. 1. What is said, therefore, of Apollos in the *epistle*, coincides exactly and especially in the point of *chronology*, with what is delivered concerning him in the *history*. The only question now is, whether the allusions were made with a regard to this coincidence. Now, the occasions and purposes for which the name of Apollos is introduced in the Acts and in the epistles, are so independent and so remote, that it is impossible to discover the smallest reference from one to the other. Apollos is mentioned in the Acts, in immediate connexion with the history of Aquila and Priscilla, and for the very singular circumstance of his "knowing only the baptism of John." In the epistle, where none of these circumstances are taken notice of, his name first occurs, for the purpose of reproving the contentious spirit of the Corinthians; and it occurs only in conjunction with that of some others: "Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." The second passage in which Apollos appears, "I have planted, Apollos watered," fixes, as we have observed, the order of *time* amongst three distinct events: but it fixes this, I will venture to pronounce, without the writer perceiving that he was doing any such thing. This sentence fixes this order in exact conformity with the *history*; but it is itself introduced solely for the sake of the reflection which follows:—"Neither is he that planteth, any thing, neither he that watereth, but God that giveth the increase."

SECTION VI.

† Chap. iv. 11, 12. "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our hands."

We are expressly told, in the *history*, that at Corinth St. Paul laboured with his own hands: "He found Aquila and Priscilla; and, because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers." But, in the text before us, he is made to say, that "he laboured *even unto this present hour*," that is, to the time of writing the epistle at Ephesus. Now, in the narration of St. Paul's transactions at Ephesus, delivered in the *nineteenth* chapter of the Acts, nothing is said of his *working with his own hands*; but in the *twentieth* chapter we read, that upon his return from Greece, he sent for the elders of the church of Ephesus, to meet him at Miletus; and in the discourse which he there addressed to them, amidst some other reflections which he calls to their remembrance, we find the following: "I have coveted no man's silver, or gold, or apparel: yea, you yourselves also know, that *these hands have ministered unto my necessities*, and to them that were with me." The reader will not forget to remark, that though St. Paul be now at Miletus, it is to the elders of the church of Ephesus he is speaking, when he says, "Ye yourselves know that these hands have ministered to my necessities;" and that the whole discourse relates to his conduct during his last preceding residence at Ephesus. That manual labour, therefore, which he had exercised at Corinth, he continued at Ephesus: and not only so, but continued it during that particular residence at Ephesus, near the conclusion of which this epistle was written; so that he might with the strictest truth say, at the time of writing the epistle, "Even unto this present hour we labour, working with our own hands." The correspondency is sufficient, then, as to the undesignedness of it. It is manifest to my judgment, that if the *history*, in this article, had been taken from the *epistle*, this circumstance, if it appeared at all, would have appeared in its *place*, that is, in the direct account of St. Paul's transactions at Ephesus. The correspondency would not have been effected, as it is, by a kind of reflected stroke, that is, by a reference in a subsequent speech, to what in the narrative was omitted. Nor is it likely, on the other hand, that a circumstance which is not extant in the history of St. Paul at Ephesus, should have been made the subject of a factitious allusion, in an epistle purporting to be written by him from that place; not to mention that the allusion itself, especially as to time, is too oblique and general to answer any purpose of forgery whatever.

SECTION VII.

† Chap. ix. 20. "And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law."

EPISTLE TO THE CORINTHIANS.

We have the disposition here described, exemplified in two instances which the *history* records; one, Acts xvi. 3. "Him, (Timothy,) would Paul have to go forth with him, and took and circumcised him, because of the Jews in those quarters; for they knew all that his father was a Greek." This was before the writing of the epistle. The other, Acts xxi. 23, 26. and after the writing of the epistle: "Do this that we say to thee; we have four men which have a vow on them; them take, and purify thyself with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.—Then Paul took the men, and the next day, purifying himself with them, entered into the temple." Nor does this concurrence between the character and the instances look like the result of contrivance. St. Paul, in the epistle, describes, or is made to describe, his own accommodating conduct towards Jews and towards Gentiles, towards the weak and over-scrupulous, towards men indeed of every variety of character; "to them that are without law, as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might gain some." This is the sequel of the text which stands at the head of the present section. Taking, therefore, the whole passage together, the apostle's condescension to the Jews is mentioned only as a part of his general disposition towards all. It is not probable that this character should have been made up from the instances in the Acts, which relate solely to his dealings with the Jews. It is not probable that a sophist should take his hint from those instances, and then extend it so much beyond them: and it is still more incredible that the two instances, in the Acts, circumstantially related and interwoven with the history, should have been fabricated, in order to suit the character which St. Paul gives of himself in the epistle.

SECTION VIII.

† Chap. i. 14—17. "I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I baptized in my own name; and I baptized also the household of Stephanas; besides, I know not whether I baptized any other; for Christ sent me not to baptize, but to preach the Gospel."

It may be expected, that those whom the apostle baptized with his own hands, were converts distinguished from the rest by some circumstance, either of eminence, or of connexion with him. Accordingly, of the three names here mentioned, *Crispus*, we find, from Acts xviii. 8. was a "chief ruler of the Jewish synagogue at Corinth, who believed in the Lord with all his house." *Gaius*, it appears from Romans xvi. 23. was St. Paul's host at Corinth, and the host, he tells us, "of the whole church." The household of *Stephanas*, we read in the sixteenth chapter of this epistle, "were the first-fruits of Achaia." Here, therefore, is the propriety we expected: and it is a proof of reality not to be contemned; for their names appearing in the several places in which they occur, with a mark of distinction belonging to each, could hardly be the effect of chance, without any truth to direct it: and, on the other hand, to suppose that they were picked out from these passages, and brought together in the text before us, in order to display a conformity of names, is both improbable in itself, and is rendered more so by the purpose for which they are introduced. They come in to assist St. Paul's exculpation of himself, against the possible charge of having assumed the character of a founder of a separate religion, and with no other visible, or, as I think, imaginable design.*

SECTION IX.

† Chap. xvi. 10, 11. "Now, if Timotheus come, let no man despise him."—Why despise him? This charge is not given concerning any other messenger whom St. Paul sent; and, in the different epistles, many such messengers are mentioned. Turn to 1st of Timothy, chap. iv. 12. and you will find that Timothy was a young man, younger than those who were usually employed in

* Chap. i. 1. "Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes, our brother, unto the church of God, which is at Corinth." The only account we have of any person who bore the name of Sosthenes, is found in the eighteenth chapter of the Acts. When the Jews at Corinth had brought Paul before Gallio, and Gallio had dismissed their complaint as unworthy of his interference, and had driven them from the judgment seat; "then all the Greeks," says the historian, "took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat." The *Sosthenes* here spoken of, was a Corinthian; and, if he was a Christian, and with St. Paul when he wrote this epistle, was likely enough to be joined with him in the salutations of the Corinthian church. But here occurs a difficulty.—If Sosthenes was a Christian at the time of this uproar, why should the Greeks beat him? The assault upon the Christians was made by the Jews. It was the Jews who had brought Paul before the magistrate. If it had been the Jews also who had beaten Sosthenes, I should not have doubted that he had been a favourite of St. Paul, and the same person who is joined with him in the epistle. Let us see, therefore, whether there be not some error in our present text. The Alexandrian manuscript gives *παρτες* alone, without *ὁ Ἐλλαντες*, and is followed in this reading by the Coptic version, by the Arabic version, published by Jeremias, by the Vulgate, and by Bede's Latin version. Three Greek manuscripts again, as well as Chrysostom, give *ὁ Ἰουδαίος*, in the place of *ὁ Ἐλλαντες*. A great plurality of manuscripts authorize the reading which is retained in our copies. In this variety it appears to me extremely probable that the historian originally wrote *παρτες* alone, and that *ὁ Ἐλλαντες* and *ὁ Ἰουδαίος* have been respectively added as explanatory of what the word *παρτες* was supposed to mean. The sentence, without the addition of either name, would run very perspicuously thus, "καὶ ἀπέλασαν αὐτοὺς ἀπὸ τοῦ βήματος: ἀνιλαβόμενοι δὲ παρτες Σάβωνα τὸν ἀρχισυνάγωγον, ἐτύπηται μπροστὴ τοῦ βήματος; and he drove them away from the judgment seat; and they all," viz. the crowd of Jews whom the judge had bid begone, "took Sosthenes, and beat him before the judgment seat." It is certain that, as the whole body of the people were Greeks, the application of *all* to them was unusual and hard. If I were describing an insurrection at Paris, I might say *all* the Jews, *all* the Protestants, or *all* the English, acted so and so; but I should scarcely say *all* the French, when the whole mass of the community were of that description."—See the note on Acts xviii. 27. where the subject mentioned here by the learned Archbishop, is particularly considered.

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the Christian mission; and that St. Paul, apprehending lest he should, on that account, be exposed to contempt, urges upon him the caution which is there inserted, "Let no man despise thy youth."

SECTION X.

† Chap. xvi. 1. "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye."

The churches of Galatia and Phrygia were the last churches which St. Paul had visited before the writing of this epistle. He was now at Ephesus, and he came thither immediately from visiting these churches: "He went over all the country of Galatia and Phrygia, in order, strengthening all the disciples. And it came to pass that Paul, having passed through the upper coasts," (viz. the above-named countries, called the upper coasts, as being the northern part of Asia Minor,) "came to Ephesus." Acts xviii. 23. xix. 1. These, therefore, probably, were the last churches at which he left directions for their public conduct during his absence. Although two years intervened between his journey to Ephesus and his writing this epistle, yet it does not appear that during that time he visited any other church. That he had not been silent when he was in Galatia, upon this subject of contribution for the poor, is further made out from a hint which he lets fall in his epistle to that church: "Only they (viz. the other apostles,) would that we should remember the poor, the same also which I was forward to do."

SECTION XI.

† Chap. iv. 18. "Now, some are puffed up, as though I would not come unto you."

Why should they suppose that he would not come? Turn to the first chapter of the *Second Epistle* to the Corinthians, and you will find that he had already *disappointed* them: "I was minded to come unto you before, that you might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way towards Judea. When I, therefore, was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But, as God is true, our word towards you was not yea and nay." It appears from this quotation, that he had not only *intended*, but that he had *promised* them a visit before; for otherwise, why should he apologize for the change of his purpose, or express so much anxiety lest this change should be imputed to any culpable fickleness in his temper; and lest he should thereby seem to them, as one whose word was not, in any sort, to be depended upon? Besides which, the terms made use of, plainly refer to a promise, "Our word towards you was not yea and nay." St. Paul therefore had signified an intention, which he had not been able to execute; and this seeming breach of his word, and the delay of his visit, had, with some who were evil affected towards him, given birth to a suggestion that he would come no more to Corinth.

SECTION XII.

† Chap. v. 7, 8. "For even Christ, our pass-over, is sacrificed for us; therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Dr. Benson tells us, that from this passage, compared with chapter xvi. 8. it has been conjectured that this epistle was written about the time of the Jewish pass-over; and to me the conjecture appears to be very well founded. The passage to which Dr. Benson refers us is this: "I will tarry at Ephesus until Pentecost." With this passage he ought to have joined another in the same context: "And it may be that I will abide, yea, and winter with you;" for from the two passages laid together, it follows that the epistle was written before Pentecost, yet after winter; which necessarily determines the date to the part of the year within which the pass-over falls. It was written before Pentecost, because he says, "I will tarry at Ephesus until Pentecost." It was written after winter, because he tells them, "It may be that I may abide, yea, and winter with you." The winter which the apostle purposed to pass at Corinth, was undoubtedly the winter next ensuing to the date of the epistle; yet it was a winter subsequent to the ensuing Pentecost, because he did not intend to set forwards upon his journey, till after that feast. The words, "let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth," look very like words suggested by the season: at least they have, upon that supposition, a force and significancy which do not belong to them upon any other; and it is not a little remarkable, that the hints casually dropped in the epistle concerning particular parts of the year, should coincide with this supposition.

LONDON, Oct. 1, 1814.

PREFACE

TO THE FIRST EPISTLE

TO THE

CORINTHIANS.

CORINTH, to which this and the following epistle were sent, was one of the most celebrated cities of Greece. It was situated on a gulf of the same name, and was the capital of the Peloponnesus, or Achaia; and was united to the continent by an isthmus, or neck of land, that had the port of *Lecheum* on the west, and that of *Cenchrea* on the east, by which it commanded the navigation and commerce both of the *Ionian* and *Aegean* seas. It is supposed by some, to have been founded by Sisyphus, the son of *Aeolus*, and grandfather of *Ulysses*, about the year of the world 2490, or 2500, and before the Christian era 1504 years. Others report that it had both its origin and name from *Corinthus*, the son of Pelops. It was at first but a very inconsiderable town; but at last, through its extensive commerce, became the most opulent city of Greece, and the capital of a powerful state. It was destroyed by the Romans under *Mummius*, about 146 years before Christ, but was afterward rebuilt by *Julius Cæsar*.

By its port of *Lecheum*, it received the merchandise of Italy and the western nations; and by *Cenchrea*, that of the islands of the *Aegean* Sea, the coasts of *Asia Minor*, and the *Phœnicians*.

Corinth exceeded all cities of the world, for the splendour and magnificence of its public buildings, such as temples, palaces, theatres, porticoes, cenotaphs, baths, and other edifices; all enriched with a beautiful kind of columns, capitals, and bases, from which the Corinthian order in architecture took its rise. Corinth is also celebrated for its statues, those especially of *Venus*, the *Sun*, *Neptune* and *Amphitrite*, *Diana*, *Apollo*, *Jupiter*, *Minerva*, &c. The temple of *Venus* was not only very splendid, but also very rich, and maintained, according to *Strabo*, not less than 1000 courtezans, who were the means of bringing an immense concourse of strangers to the place. Thus riches produced luxury, and luxury a total corruption of manners; though arts, sciences, and literature, continued to flourish long in it; and a measure of the martial spirit of its ancient inhabitants, was kept alive in it by means of those public games, which, being celebrated on the isthmus which connects the Peloponnesus to the main land, were called the *Isthmian* games; and were exhibited once every five years. The exercises in the games were *leaping*, *running*, throwing the *quoit* or *dart*, *boxing* and *wrestling*. It appears, that besides these, there were contentions for *poetry* and *music*; and the conquerors in any of these exercises, were ordinarily crowned either with *pine leaves*, or with *parsley*. It is well known that the apostle alludes to those games in different parts of his epistles, which shall all be particularly noticed as they occur.

Corinth, like all other opulent and well situated places, has often been a subject of contention between rival states; has frequently changed masters, and undergone all forms of government. The *Venetians* held it till 1715, when the *Turks* took it from them, under whose dominion it has ever since remained. Under this deteriorating government, it is greatly reduced; its whole population amounting only to between 13 and 14,000 souls. It lies about 46 miles to the east of *Athens*; and 342 south-west of *Constantinople*. A few vestiges of its ancient splendour still remain; which are objects of curiosity and gratification to all intelligent travellers.

As we have seen that Corinth was well situated for *trade*, and consequently very rich; it is no wonder that, in its heathen state, it was exceedingly corrupt and profligate. Notwithstanding this, every part of the Grecian learning was highly cultivated here; so that before its destruction by the *Romans*, *Cicero* (*Pro lege Manli. cap. v.*) scrupled not to call it *totius Græciæ lumen*, The eye of all Greece. Yet the inhabitants of it were as *lascivious* as they were *learned*. Public prostitution formed a considerable part of their religion; and they were accustomed, in their public prayers, to request the gods to multiply their prostitutes! and, in order to express their gratitude

PREFACE TO THE FIRST EPISTLE, &c.

to their deities for the favours they received, they bound themselves by *vows*, to increase the number of such women; for commerce with them, was neither esteemed sinful nor disgraceful. *Lais*, so famous in history, was a Corinthian prostitute, and whose price was not less than 10,000 drachmas. Demosthenes, from whom this price was required by her, for one night's lodging, said, "I will not buy repentance at so dear a rate." So notorious was this city for such conduct, that the verb *κορινθιαζωμαι*, to Corinthize, signified to act the prostitute: and *Κορινθια κορη*, a Corinthian damsel, meant a harlot, or common woman. I mention these things the more particularly, because they account for several things mentioned by the apostle in his letters to this city; and things which, without this knowledge of their previous Gentile state and customs, we could not comprehend. It is true, as the apostle states, that they carried these things to an extent that was not practised in any other Gentile country. And yet, even in Corinth, the Gospel of Jesus Christ, prevailing over universal corruption, founded a Christian Church!

ANALYSIS OF THE FIRST EPISTLE TO THE CORINTHIANS.

This epistle, as to its subject matter, has been variously divided; into *three* parts by some, into *four*, *seven*, *eleven*, &c. parts by others. Most of these divisions are merely artificial, and were never intended by the apostle. The following *seven* particulars comprise the whole—

I.—The *Introduction*, ch. i. 1—9.

II.—Exhortations relative to their *dissentions*, ch. i. 9. and to ch. iv. inclusive.

III.—What concerns the *person* who had *married his stepmother*; commonly called the *incestuous person*, ch. v. vi. and vii.

IV.—The question concerning the lawfulness of *eating things* which had been *offered to idols*, ch. viii. ix. and x. inclusive.

V.—Various *ecclesiastical regulations*, ch. xi.—xiv. inclusive.

VI.—The important question concerning the *resurrection of the dead*, ch. xv.

VII.—*Miscellaneous matters*, containing exhortations, salutations, commendations &c. &c.

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, as used by the Emperors of the East in their diplomata, &c. and thence also called the "civil era of the Greeks," 5564.—Year of the Alexandrian era of the world, or Greek ecclesiastical epocha, 5558.—Year of the Antiochian era of the world, 5548.—Year of the Eusebian epocha of the creation, or that used in the Chronicon of Eusebius, and the Roman Martyrology, 4284.—Year of the Julian period, 4764.—Year of the Usaberian era of the world, or that used in the English Bibles, 4060.—Year of the minor Jewish era of the world, 3816.—Year of the greater Rabbinical era of the world, 4415.—Year since the Deluge, according to Archbishop Ussher, and the English Bible, 2404.—Year of the Cali Yuga, or Indian era of the Deluge, 3158.—Year of the era of Iphitus, or since the first commencement of the Olympiæ Games, 996.—Year of the two hundred and eighth Olympiad, 4.—Year from the building of Rome, according to Fabius Pictor, who flourished in the time of the first Punic war, and who is styled by Dionysius of Halicarnassus, an accurate writer, 803. (This epoch is used by Diodorus Siculus.)—Year from the building of Rome, according to Polybius, 807.—Year from the building of Rome, according to Cato and the *Fasti Consulares*, and adopted by Solinus, Eusebius, Dionysius of Halicarnassus, &c. 808.—Year from the building of Rome, according to Varro, which was that adopted by the Roman emperors in their proclamations, by Plutarch, Tacitus, Dio Cassius, Gellius, Censorinus, Onuphrius, Baronius, and by most modern chronologers, 809. N. B. Livy, Cicero, Pliny, and Velleius, Paterculus, fluctuate between the Varronian and Catonian computations.—Year of the epocha of Nabonassar, king of Babylon, or that used by Hipparchus, by Ptolemy in his astronomical observations, by Censorius and others, 803. (The years of this era constantly contained 365 days, so that 1460 Julian were equal to 1461 Nabonassarean years. This epoch began on Feb. 26, B. C. 747; and, consequently, the commencement of the 803d year of the era of Nabonassar, corresponded to the IVth of the Ides of August, A. D. 55.)—Year of the era of the Seleucids; or since Seleucus, one of the generals of Alexander's army, took Babylon, and ascended the Asiatic throne, sometimes called the Grecian era, and the era of Principalities, in reference to the division of Alexander's empire, 368.—Year of the Cæsarean era of Antioch, 104.—Year of the Julian era, or since the Calendar of Numa Pompilius was reformed by Julius Cæsar, 101.—Year of the Spanish era, or since the second division of the Roman provinces among the Triumviri, 94. (This epoch continued in use among the Spaniards, till A. D. 1383, and among the Portuguese till about A. D. 1422.)—Year since the defeat of Pompey, by Julius Cæsar, at Pharsalia in Thessaly, called by Catrou and Rouillé, the commencement of the Roman empire, 104.—Year of the Actiac, or Actian era, or proper epocha of the Roman Empire, commencing with the defeat of Antony by Augustus, at Actium, 86.—Year from the birth of Jesus Christ, 60.—Year of the vulgar era of Christ's nativity, 56.—Year of the Dionysian Period, or Easter Cycle, 57.—Common Golden number, or year of the Grecian or Metonic Cycle of 19 years, 19, or the seventh Embolismic.—Jewish Golden Number, or year of the Rabbinical Cycle of 19 years, 16, or the second after the fifth Embolismic.—Year of the Solar Cycle, 9.—Dominical Letters, it being Bisextile or Leap year, DC; D standing till the twenty-fourth of February, or the sixth of the Calends of March, (the two following days after Feb. 23, or the seventh of the Calends of March, being named the sixth of the same month,) and the other letter for the remainder of the year.—Jewish Pass-over, (15th of Nisan,) Saturday, April 17, or the XVth of the Calends of May.—Number of Direction, or number of days on which Easter Sunday happens after the 21st of March, 28.—Mean time of the Paschal Full Moon, at Corinth, (its longitude being twenty-three degrees to the east of London,) according to Ferguson's Tables, April 19, or the XIIIth of the Calends of May, at fifteen minutes and fifty-eight seconds past eleven at night. (The reason of the discrepancy of the fifteenth of Nisan with the day of the mean Paschal Full Moon arises from the inaccuracy of the Metonic Cycle, which reckoned 235 mean lunations to be precisely equal to nineteen solar years, these lunations being actually performed

in one hour and a half less time. The correspondence of the Pass-over with the mean Full-Moon, according to the Julian account, was in A. D. 325.—True time of the Paschal Full Moon at Corinth, according to Ferguson's Tables, the XIIth of the Calends of May, (April 20.) at fifty-seven minutes and forty-one seconds past five in the morning.—Easter Sunday, April 18, or the XIVth of the Calends of May.—Epace, or moon's age on the twenty-second of March, or the Xth of the Calends of April, 18.—Year of the reign of Nero Caesar, the Roman emperor, and fifth Caesar, 3.—Year of Claudius Felix, the Jewish Governor, 4.—Year of the reign of Vologesus, king of the Parthians, of the family of the Arsacidae, 7.—Year of Caius Numidius Quadratus, governor of Syria, 6.—Year of Ismael, high-priest of the Jews, 2.—Year of the reign of Corbred I. king of the Scots, brother to the celebrated Caractacus, who was carried prisoner to Rome, but afterward released by the emperor, 2.—According to Struyk's catalogue of eclipses, which he collected from the Chinese chronology, the sun was eclipsed at Canton in China, on the 25th of December of this year, or on the VIIIth of the Calends of January, A. D. 57. The middle of the eclipse was at twenty-eight minutes past twelve at noon; the quantity eclipsed at this time being nine digits and twenty minutes. The day of this eclipse was on the 19th of Tybi, in the 804th year of the Nabonassarean era, and on the 24th of Cisleu of the minor Rabbinical, or Jewish era of the world 3816, or 4415 of their greater era.—Roman Consuls, Q. Volusius Saturninus, and P. Cornelius Scipio.

CHAPTER I.

The salvation of Paul and Sosthenes, 1, 2. The apostolical benediction, 3. Thanksgiving for the prosperity of the church at Corinth, 4. In what that prosperity consisted, 5—9. The apostle reproves their dissensions, and vindicates himself from being any cause of them, 10—17. States the simple means which God uses to convert sinners, and confound the wisdom of the wise, &c. 18—21. Why the Jews and Greeks did not believe, 22. The matter of the apostle's preaching, and the reasons why that preaching was effectual to the salvation of men, 23—29. All should glory in God, because all blessings are dispensed by him through Christ Jesus, 30, 31.

Written a little before the pass-over of A. D. 56.

PAUL, ^a called to be an apostle of Jesus Christ ^b through the will of God, and ^c Sosthenes our brother,

2 Unto the church of God which is at Corinth, ^d to them that ^e are sanctified in Christ Jesus, ^f called to be

A. M. 406a
A. D. 56a
A. U. C. 900.
An. Imp. Nero-
nis Cæs. 3

^a Rom. 1. 1.—^b 2 Cor. 1. 1. Ephes. 1. 1. Col. 1. 1. ^c Acts 18. 17.

^d Jude 1.—^e John 17. 19. Acts 15. 9.—^f Rom. 1. 7. 2 Tim. 1. 9.

NOTES ON CHAP. I.

Verse 1. Paul, called to be an apostle] Bishop Pearce contends that a comma should be placed after *καλεσ*, called, which should not be joined to *αποστολος*, apostle; the first signifies being called to, the other sent from. He reads it, therefore, Paul the called; the apostle of Jesus Christ. The word *καλεσ*, called, may be here used, as in some other places, for constituted. For this, and the meaning of the word apostle, see the note on Rom. i. 1.

As the apostle had many irregularities to reprehend in the Corinthian church, it was necessary that he should be explicit in stating his authority. He was called, invited to the Gospel feast; had partaken of it, and by the grace he received, was qualified to proclaim salvation to others: Jesus Christ therefore made him an apostle, that is, gave him a Divine commission to preach the Gospel to the Gentiles.

Through the will of God] By a particular appointment from God alone; for, being an extraordinary messenger, he derived no part of his authority from man.

Sosthenes our brother] probably the same person mentioned Acts xviii. 17. where see the note.

Verse 2. The church of God which is at Co-
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rinth] This church was planted by the apostle himself, about A. D. 52. as we learn from Acts xviii. 1, &c. where see the notes.

Sanctified in Christ Jesus] *ἁγιασμενοι*, separated from the corruptions of their place and age.

Called to be saints] *κατοι ἀγιοι*, constituted saints; or invited to become such; this was the design of the Gospel: for Jesus Christ came to save men from their sins.

With all that in every place, &c.] All who profess Christianity, both in Corinth, Ephesus, and other parts of Greece or Asia Minor: and by this we see, that the apostle intended that this epistle should be a general property of the universal church of Christ; though there are several matters in it, that are suited to the state of the Corinthians only.

Both theirs and ours] That is, Jesus Christ is the common Lord and Saviour of all. He is the exclusive property of no one church, or people, or nation. Calling on, or invoking the name of the Lord Jesus, was the proper distinguishing mark of a Christian. In those times of apostolic light and purity, no man attempted to invoke God, but in the name of Jesus Christ: this is what genuine Christians still mean, when they ask any thing from God for Christ's sake.

A. M. 4000. saints, with all that in every
A. D. 56. place ^a call upon the name of
A. U. C. 909. Jesus Christ, ^b our Lord,
An. Imp. Ne- ^c both theirs and ours :
ronis Cæs. 3.

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

4 ^e I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ;

5 That in every thing ye are enriched by him, ^f in all utterance, and in all knowledge ;

A. M. 4000. 6 Even as the ^g testimony of Christ was confirmed in you :

A. D. 56. 7 So that ye come behind in no gift ; ^h waiting for the ⁱ coming of our Lord Jesus Christ :

A. U. C. 909. 8 ^k Who shall also confirm you unto the end, ^l that ye may be blameless in the day of our Lord Jesus Christ.

An. Imp. Ne- 9 ^m God is faithful, by whom ye were called unto ⁿ the fellowship of his Son Jesus Christ, our Lord.

ronis Cæs. 3. 10 Now, I beseech you, brethren, by

^a Acts 9. 14. 21. & 22. 16. 2 Tim. 2. 22.—^b ch. 8. 6. ^c Rom. 3. 22. & 10. 12.—^d Rom. 1. 7. 2 Cor. 1. 2. Ephes. 1. 2. 1 Pet. 1. 2.—^e Rom. 1. 8.—^f ch. 21. 9. 2 Cor. 8. 7.—^g ch. 2. 1. 2 Tim. 1. 8. Rev. 1. 2.—^h Phil. 3.

20. Titus 2. 13. 2 Pet. 3. 12.—ⁱ Gr. revelation. Col. 3. 4. ^k 1 Thess. 5. 13.—^l Col. 1. 22. 1 Thess. 5. 23.—^m Isai. 49. 7. ch. 10. 13. 1 Thess. 4. 24. 2 Thess. 3. 3. Heb. 10. 23.—ⁿ John 15. 4. & 27. 21. 1 John 1. 3. & 4. 13.

Verse 3. *Grace be unto you*] For a full explanation of all these terms, see the notes on Rom. i. 7.

Verse 4. *For the grace—which is given you*] Not only their calling to be saints, and to be sanctified in Christ Jesus; but for the various spiritual gifts which they had received, as is specified in the succeeding verses.

Verse 5. *Ye are enriched—(ye abound)—in all utterance*] *Εν παντι λεγομεν, in all doctrine*, for so the word should certainly be translated and understood. All the truths of God, relative to their salvation, had been explicitly declared to them; and they had *all knowledge*; so that they perfectly *comprehended* the doctrines which they had heard.

Verse 6. *As the testimony of Christ, &c.*] The testimony of Christ is the *Gospel* which the apostle had preached, and which had been confirmed by various gifts of the Holy Spirit, and miracles wrought by the apostle.

Verse 7. *So that ye come behind in no gift*] Every gift and grace of God's Spirit was possessed by the members of that church, some having their gifts after this manner, others after that.

Waiting for the coming of our Lord] It is difficult to say whether the apostle means the *final judgment*, or our Lord's coming to destroy *Jerusalem*, and make an end of the Jewish polity.—

See 1 Thess. iii? 13. As he does not explain himself particularly, he must refer to a subject with which they were well acquainted. As the Jews, in general, continued to contradict and blaspheme; it is no wonder, if the apostle should be directed to point out to the believing Gentiles, that the judgments of God were speedily to fall upon this rebellious people, and scatter them over the face of the earth; which shortly afterward took place.

Verse 8. *Who shall confirm you*] As the testimony of Christ was confirmed among you; so, in conscientiously believing and obeying, God will confirm you through that testimony.—See ver. 6.

In the day of our Lord Jesus] In the day that he comes to judge the world, according to some; but, in the day in which he comes to destroy the Jewish polity, according to others.

While God destroys them who are disobedient, he can save you who believe.

Verse 9. *God is faithful*] The *faithfulness* of God is a favourite expression among the ancient Jews; and, by it, they properly understand the integrity of God, in preserving whatever is entrusted to him. And they suppose that in this sense, the *fidelity of man* may illustrate the *fidelity of God*; in reference to which they tell the two following stories. "Rabbi Phineas, the son of Jair, dwelt in a certain city, whither some men came who had two measures of barley, which they desired him to preserve for them. They afterward forgot their barley, and went away. Rabbi Phineas, each year, sowed the barley, reaped, threshed, and laid it up in his granary. When seven years had elapsed, the men returned, and desired to have the barley with which they had entrusted him. Rabbi Phineas recollected them, and said, 'come and take your treasure,' i. e. the barley they had left; with all that it had produced for seven years. Thus, from the faithfulness of man, ye may know the faithfulness of God."

"Rabbi Simeon, the son of Shetach, bought an ass from some Edomites, at whose neck his disciples saw a diamond hanging: they said unto him, Rabbi, the blessing of the Lord maketh rich, Prov. x. 22. But he answered—The ass I have bought, but the diamond I have not bought: therefore he returned the diamond to the Edomites. Thus, from the fidelity of man, ye may know the fidelity of God." This was an instance of rare honesty, not to be paralleled among the Jews of the present day; and probably among few Gentiles. Whatever is committed to the keeping of God, he will most carefully preserve; for, he is *faithful*.

Unto the fellowship, &c.] *Εκ κοινωνιας*, into the communion or participation of Christ, in the graces of his Spirit, and the glories of his future kingdom. God will continue to uphold and save you, if you entrust your bodies and souls to him. But, can it be said that God will keep what is either not entrusted to him; or, after being entrusted, is taken away?

Verse 10. *Now, I beseech you, brethren*] The apostle having finished his introduction, comes

A. M. 4060. the name of our Lord Jesus
 A. D. 56. Christ, ^a that ye all speak the
 A. U. C. 809. same thing, and *that* there be
 An. Imp. Ne- no ^b divisions among you;
 monis Cæs. 3. but *that* ye be perfectly joined together
 in the same mind, and in the same
 judgment.

11 For it hath been declared unto me
 of you, my brethren, by them *which are*

of the house of Chloe, that
 there are contentions among
 you.

12 Now this I say, ^c that
 every one of you saith, I am of Paul;
 and I of ^d Apollos; and I of ^e Cephas;
 and I of Christ.

13 ^f Is Christ divided? was Paul
 crucified for you? or were ye bap-

A. M. 4060.
 A. D. 56.
 A. U. C. 809
 An. Imp. Ne
 monis Cæs. 3.

* Rom. 12. 16. & 15. 5. 2 Cor. 13. 11. Phil. 2. 2. & 3. 16.
 1 Pet. 3. 8. — b Gr. schisms. ch. 11. 18.

* Ch. 3. 4. — d Acts 18. 24. & 19. 1. ch. 16. 12. — John
 1. 42. — f 2 Cor. 11. 4. Eph. 4. 5.

to his *second* point, exhorting them to abstain
 from dissensions, that they might be of the
 same heart and mind, striving together for the
 hope of the Gospel.

By the name of our Lord Jesus] By his *au-*
thority, and in his place; and on account of
 your infinite obligations to his mercy, in calling
 you into such a state of salvation.

That ye all speak the same thing] If they did
 not agree exactly in *opinion* on every subject;
 they might, notwithstanding, agree in the words
 which they used to express their religious faith.
 The members of the church of God should labour
 to be of the *same mind*, and to speak the *same*
thing, in order to prevent divisions; which
 always hinder the work of God. On every
 essential doctrine of the Gospel, all genuine
 Christians agree: why then need religious com-
 munion be interrupted? This *general agree-*
ment is all that the apostle can have in view;
 for, it cannot be expected that any number of
 men should, in *every respect*, perfectly coincide
 in their views of all the minor points, on which
 an exact conformity in sentiment is impossible,
 to minds so variously constituted as those of the
 human race. *Angels* may thus agree, who see
 nothing through an *imperfect or false* medium;
 but, to man, this is impossible. Therefore, men
 should bear with each other; and not be so
 ready to imagine that none have the truth of
 God but they and their party.

Verse 11. *By them which are of the house of*
Chloe] This was doubtless some very religious
 matron at Corinth, whose family were converted
 to the Lord; some of whom were probably sent
 to the apostle to inform him of the dissensions
 which then prevailed in the church at that
 place. *Stephanas, Fortunatus, and Archæicus*,
 mentioned ch. xvi. 17. were probably the sons of
 this *Chloe*.

Contentions] *Ephæ*, *alterations*; produced by
 the *χρημα*, *divisions*, mentioned above. When
 once they had *divided*, they must necessarily
 have *contended*, in order to support their re-
 spective parties.

Verse 12. *Every one of you saith*] It seems,
 from this expression, that the whole church at
 Corinth was in a state of *dissention*: they were
 all *divided* into the following sects, 1. *Paulians*,
 or followers of St. Paul: 2. *Apollonians*, or fol-
 lowers of Apollos: 3. *Kephians*, or followers of
 Kephas: 4. *Christians*, or followers of Christ.
 See the Introduction, sect. v.

The converts at Corinth were partly *Jews*,

and partly *Greeks*. The *Gentile* part, as Dr.
Lightfoot conjectures, might boast the names of
Paul and *Apollos*: the *Jewish*, those of *Kephas*
 and *Christ*. But these again might be sub-
 divided: some probably considered themselves
 disciples of *Paul*, he being the immediate
 instrument of their conversion; while others
 might prefer *Apollos* for his extraordinary
 eloquence.

If by *Kephas* the apostle *Peter* be meant,
 some of the *circumcision* who believed, might
 prefer him to all the rest; and they might
 consider him more immediately *sent to them*;
 and therefore have him in higher esteem than
 they had *Paul*, who was the minister or apostle
 of the *uncircumcision*: and on this very account,
 the converted *Gentiles* would prize him more
 highly than they did *Peter*.

Instead of *Χριστο*, *Christ*, some have con-
 jectured that we should read *Κριστου*, of *Crispus*;
 who is mentioned ver. 14. And some think that
Χριστο, of *Christ*, is an interpolation, as it is not
 likely that *Christ*, in any sense of the word,
 could be said to be the *head of a sect or party*
 in his own church: as all those parties held that
Gospel, of which himself was both the *author*
 and the *subject*. But it is very easy to conceive
 that, in a church so divided, a party might be
 found, who, dividing *Christ* from his ministers,
 might be led to say,—"We will have nothing
 to do with your *parties*, nor with your *party-*
spirit: we are the *disciples of Christ*, and will
 have nothing to do with *Paulians*, *Apollonians*,
 or *Kephians*, as contra-distinguished from
Christ." The reading *Κριστου* for *Χριστο*, is not
 acknowledged by any MS. or Version.

Verse 13. *Is Christ divided?*] Can he be split
 into different sects and parties? Has he different
 and opposing systems? Or, is the *Messiah* to
 appear under different persons?

Was Paul crucified for you?] As the Gospel
 proclaims salvation through the *crucified* only;
 has Paul poured out his blood as an atonement
 for you? This is impossible, and therefore your
 being called by my name is absurd: for his
 disciples you should be alone, who has bought
 you by his blood.

Were ye baptized in the name of Paul?] To
 be *baptized* in, or into the name of one, implied
 that the *baptized* was to be the *disciple* of him
 into whose name, religion, &c. he was baptized.
 As if he had said, Did I ever attempt to set up
 a new religion, one founded on *my own autho-*
rity, and coming from myself? On the contrary,

A. M. 4000. tized in the name of Paul?
 A. D. 56. 14 I thank God that I bap-
 A. U. C. 809. tized none of you, but ^a Cris-
 An. Imp. Ne- pus and ^b Gaius;
 ronius Cms. 3.

15 Lest any should say that I had baptized in mine own name.

^a Acts 18. 8. — ^b Rom. 16. 23.

have I not preached Christ crucified for the sin of the world, and called upon all mankind, both Jews and Gentiles, to believe on him?

Verse 14. *I thank God that I baptized none of you*] None of those who now live in Corinth, except *Crispus*, the ruler of the synagogue, Acts xviii. 8. And *Gaius*, the same person probably with whom Paul lodged, Rom. xvi. 23. where see the notes. Dr. Lightfoot observes, "If this be *Gaius*, or *Cains*, to whom the third Epistle of John was written, which is very probable, when the first verse of that epistle is compared with Rom. xvi. 23. then, it will appear probable, that John wrote his first Epistle to the *Corinthians*.—*I wrote*, says he, *unto the church*—What church? Certainly it must have been some particular church which the apostle has in view; and the church where *Gaius* himself resided. And if this be true, we may look for *Diotrephes*, 3 John, ver. 9. in the Corinthian church; and the author of the *schism* of which the apostle complains. See the *Introduction*, sect. viii.

Verse 15. *Lest any should say, &c.*] He was careful not to baptize, lest it should be supposed that he wished to make a party for himself; because superficial observers might imagine, that he baptized them into his own name; to be his followers, though he baptized them into the name of Christ only.

Instead of *κάρρια*, *I have baptized*, the *Codex Alexandrinus*, the *Codex Ephraim*, and several others, with the *Coptic*, *Sahidic*, latter *Syriac* in the margin, *Armenian*, *Vulgate*, some copies of the *Itala*, and several of the *Fathers*, read, *κάρριας*, *ye were baptized*. And if we read *in*, so that, instead of *lest*, the sentence will stand thus; *so that no one can say, that ye were baptized into my name*. This appears to be the true reading; and for it Bp. Pearce offers several strong arguments.

Verse 16. *The household of Stephanus*.] From chap. xvi. 15. we learn that the family of *Stephanus* were the first converts in Achaia; probably converted and baptized by the apostle himself. *Epenetus* is supposed to be one of this family; see the note on Rom. chap. xvi. 5.

I know not whether I baptized any other] I do not recollect that there is any person now residing in *Corinth* or *Achaia* besides the above-mentioned, whom I have baptized. It is strange that the *doubt* here expressed by the apostle should be construed so as to affect his *inspiration*! What, does the inspiration of prophet or apostle, necessarily imply that he must understand the geography of the universe, and have an intuitive knowledge of all the inhabitants of the earth, and how often, and where, they may have changed their residence! Nor, was that

16 And I baptized also the household of ^c *Stephanas*: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel: ^d not with

A. M. 4000.
 A. D. 56.
 A. U. C. 809.
 An. Imp. Ne-
 ronius Cms. 3.

^c Ch. 16. 15, 17. — ^d ch. 2. 1, 4, 12. 2 Pet. 1. 16.

inspiration ever given, so to work on a man's memory, that he could not forget any of the acts which he had performed during life. *Inspiration* was given to the holy men of old, that they might be able to write and proclaim the *mind of God*, in the things which concern the *salvation* of men.

Verse 17. *For Christ sent me not to baptize*] Bp. Pearce translates thus, *For Christ sent me, not so much to baptize as to preach the Gospel*; and he supports his version thus—"The writers of the Old and New Testaments do, almost every where, (agreeably to their Hebrew idiom,) express a preference given to one thing beyond another, by an *affirmation* of that which is preferred, and a *negation* of that which is contrary to it: and so it must be understood here, for, if St. Paul was not sent at all to baptize, he *baptized without a commission*: but if he was sent, not only to baptize, but to preach also; or to preach rather than baptize, he did in fact discharge his duty aright." It appears sufficiently evident that *baptizing* was considered to be an inferior office; and, though every minister of Christ might administer it, yet apostles had more important work. Preparing these adult heathens for baptism, by the continual preaching of the word, was of much greater consequence than baptizing them when thus prepared to receive and profit by it.

Not with wisdom of words] Οὐκ ἐν σοφίᾳ λόγου. In several places in the New Testament, the term *λογος* is taken not only to express a word, a speech, a saying, &c. but doctrine, or the matter of teaching. Here, and in 1 Thes. i. 5. and in several other places, it seems to signify reason, or that mode of rhetorical argumentation so highly prized among the Greeks. The apostle was sent not to pursue this mode of conduct, but simply to announce the truth; to proclaim Christ crucified for the sin of the world; and to do this in the plainest and simplest manner possible, lest the numerous conversions which followed, might be attributed to the power of the apostle's eloquence, and not to the demonstration of the Spirit of God. It is worthy of remark, that in all the revivals of religion with which we are acquainted, God appears to have made very little use of human eloquence, even when possessed by pious men. His own nervous truths, announced by plain common sense, though in homely phrase, have been the general means of the conviction and conversion of sinners. Human eloquence and learning have often been successfully employed in defending the out-works of Christianity; but simplicity and truth have preserved the citadel.

It is further worthy of remark, that when God was about to promulgate his laws, he chose

Paul is sent rather to preach I. CORINTHIANS. *the Gospel, than to baptize.*

A. M. 4060. wisdom of ^a words, lest the
A. D. 56. cross of Christ should be
A. U. C. 809. made of none effect.

18 For the preaching of the cross is to ^b them that perish, ^c foolishness; but unto us ^d which are saved, it is the ^e power of God.

19 For it is written, 'I will destroy

^a Or, speech. — ^b 2 Cor. 2. 15. — ^c Acts 17. 16. ch. 2. 14. ch. 15. 2. — ^d Rom. 1. 16. ver. 24. — ^e Job 5. 12, 13. Isai. 29. 14

Moses as the instrument, who appears to have laboured under some natural impediment in his speech, so that *Aaron* his brother was obliged to be his spokesman to Pharaoh: and that, when God had purposed to publish the Gospel to the Gentile world—to Athens, Ephesus, Corinth, and Rome, he was pleased to use *Saul of Tarsus*, as the principal instrument; a man whose bodily presence was weak, and his speech contemptible, 2 Cor. x. 1, 10. And thus it was proved that God sent him to preach not with human eloquence, lest the cross of Christ should be made of none effect; but with the demonstration and power of his own Spirit: and thus the excellence of the power appeared to be of God, and not of man.

Verse 18. For the preaching of the cross] Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ, the doctrine of the cross; or the doctrine that is of, or concerning the cross; that is, the doctrine that proclaims salvation to a lost world, through the crucifixion of Christ.

Is to them that perish, foolishness] There are, properly speaking, but two classes of men known where the Gospel is preached, ἀπιστοῦντες, the unbelievers and gain-sayers, who are perishing: and ὀβριμνοὶ, the obedient believers, who are in a state of salvation. To those who will continue in the first state, the preaching of salvation through the merit of a crucified Saviour is folly. To those who believe, this doctrine of Christ crucified is the power of God to their salvation: it is divinely efficacious to deliver them from all the power, guilt, and pollution of sin.

Verse 19. For it is written] The place referred to is, Isai. xxix. 14.

I will destroy the wisdom of the wise] Τῶ σοφῶν, of wise men; of the philosophers; who, in their investigations, seek nothing less than God; and whose highest discoveries amount to nothing in comparison of the grand truths relative to God, the invisible world, and the true end of man, which the Gospel has brought to light. Let me add that the very discoveries which are really useful, have been made by men who feared God, and conscientiously credited Divine Revelation: witness *Newton*, *Boyle*, *Pascal*, and many others. But all the sceptics, and deists, by their schemes of natural religion and morality, have not been able to save one soul! No sinner has ever been converted from the error of his ways by their preaching or writings.

Verse 20. Where is the wise—the scribe—the disputer of the world?] These words most

the wisdom of the wise; and will bring to nothing the understanding of the prudent.

20 ^a Where is the wise? where is the scribe? where is the disputer of this world? ^b hath not God made foolish the wisdom of this world?

21 ^c For after that in the wisdom of

Jer. 8. 9. — ^a Isai. 33. 18. — ^b Job 12. 17, 20, 24. Isai. 44. 25. Rom. 1. 22. — ^c Rom. 1. 20, 21, 22. See Matt. 11. 25. Luke 10. 21.

manifestly refer to the Jews; as the places, Isai. xxix. 14. xxxiii. 18. and xlv. 25. to which he refers, cannot be understood of any but the Jews.

The wise man, σοφός, of the apostle, is the חכם *chakam* of the prophet, whose office it was to teach others.

The scribe, γραμματικός, of the apostle, is the סופר *sopher* of the prophet; this signifies any man of learning, as distinguished from the common people; especially any master of the traditions.

The disputer, Συζητητής, answers to the שרר *derosh*, or דרשן *derushen*, the propounder of questions; the seeker of allegorical, mystical, and cabalistical senses from the Holy Scriptures. Now, as all these are characters well known among the Jews; and as the words ἀνοητός, of this world, are a simple translation of רחוק דלם *hazzeh*, which is repeatedly used to designate the Jewish republic; there is no doubt that the apostle has the Jews immediately in view. This wisdom of theirs induced them to seek out of the sacred oracle any sense, but the true one; and they made the word of God of none effect, by their traditions. After them, and precisely on their model, the school-men arose; and they rendered the doctrine of the Gospel of no effect, by their hypercritical questions, and endless distinctions without differences. By the preaching of Christ crucified, God made foolish the wisdom of the Jewish wise men; and after that the pure religion of Christ had been corrupted by a church that was of this world; God rendered the wisdom and disputing of the school-men foolishness, by the revival of pure Christianity, at the reformation. The Jews themselves allow that nothing is wise, nothing strong, nothing rich, without God.

"Our rabbins teach that there were two wise men in this world; one was an Israelite, *Achitophel*, the other was a Gentile, *Balaam*: but both were miserable in this world."

"There were also two strong men in the world; one an Israelite, *Sampson*; the other a Gentile, *Goliath*: but they were both miserable in this world."

"There were two rich men in the world; one an Israelite, *Korah*; the other a Gentile, *Haman*: but both these were miserable in this world. And why?—Because their gifts came not from God." See *Schoeigen*.

In truth, the world has derived very little, if any, moral good, either from the Jewish rabbins, or the Gentile philosophers.

Verse 21. For after that in the wisdom of

A. M. 4060. God, the world by wisdom
A. D. 56. knew not God; it pleased
A. U. C. 809. God by the foolishness of
An. Imp. No- preaching to save them that
ronis Cms. 3. believe.

22 For the * Jews require a sign, and
the Greeks seek after wisdom :

• Matt. 12. 38. & 16. 1. Mark 8. 11. Luke 11. 16. John 4.
43.—→ Isai. 1. 14. Matt. 11. 6 & 13. 57. Luke 2. 34.

God] Dr. Lightfoot observes, " that *Σοφία του Θεου*, the wisdom of God, is not to be understood of that wisdom which had God for its author; but that wisdom which had God for its object. There was, among the heathen, *Σοφία τῶν φυσικῶν*, wisdom about natural things; that is, philosophy; and *Σοφία του Θεου*, wisdom about God; that is, divinity. But the world in its divinity, could not, by wisdom, know God." The plain meaning of this verse is, that the wise men of the world, especially the Greek philosophers, who possessed every advantage that human nature could have, independently of a divine revelation, and who had cultivated their minds to the uttermost, could never, by their learning, wisdom, and industry, find out God: nor had the most refined philosophers among them, just and correct views of the Divine Nature: nor of that in which human happiness consists. The work of *Lucretius*, *De Natura Rerum*; and the work of *Cicero*, *De Natura Deorum*, are incontestable proofs of this. Even the writings of *Plato* and *Aristotle*, have contributed little to remove the veil which clouded the understanding of men. No wisdom but that which came from God, could ever penetrate and illuminate the human mind.

By the foolishness of preaching] By the preaching of Christ crucified, which the Gentiles termed *μωρία*, foolishness, in opposition to their own doctrines, which they termed *σοφία*, wisdom. It was not by the foolishness of preaching, literally, nor by the foolish preaching, that God saved the world; but by that Gospel which they called *μωρία*, foolishness; which was, in fact, the wisdom of God, and also the power of God to the salvation of them that believed.

Verse 22. For the Jews require a sign] Instead of *σημειον*, a sign, ABCDEFG. several others: both the *Syriac*, *Coptic*, *Vulgate*, and *Itala*, with many of the *Fathers*, have *σημεια*, signs; which reading, as undoubtedly genuine, *Griesbach* has admitted into the text. There never was a people in the universe more difficult to be persuaded of the truth than the Jews: and had not their religion been incontestably proved, by the most striking and indubitable miracles, they never would have received it. The slowness of heart to believe, added to their fear of being deceived, induced them to require miracles to attest every thing that professed to come from God. They were a wicked and adulterous generation, continually seeking signs, and never saying, It is enough. But the sign which seems particularly referred to here, is the assumption of secular power, which they

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. No-
ronis Cms. 3.

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

John 6. 60, 66. Rom. 9. 32. Gal. 5. 11. 1 Pet. 2. 8.—• ver.
18. ch. 2. 14.—→ Rom. 1. 4, 16. ver. 18.—→ Col. 2. 3.

expected in the Messiah: and because this sign did not appear in Christ, therefore they rejected him.

And the Greeks seek after wisdom] Such wisdom, or philosophy, as they found in the writings of *Cicero*, *Seneca*, *Plato*, &c. which was called philosophy; and which came recommended to them in all the beauties and graces of the Latin and Greek languages.

Verse 23. But we] Apostles, differing widely from these Gentile philosophers—

Preach Christ crucified] Call on men, both Jews and Gentiles, to believe in Christ, as having purchased their salvation by shedding his blood for them.

Unto the Jews a stumblingblock] Because Jesus came meek, lowly, and impoverished; not seeking worldly glory, nor affecting worldly pomp; whereas they expected the Messiah to come as a mighty prince and conqueror: because Christ did not come so, they were offended at him. Out of their own mouths we may condemn the gain-saying Jews. In *Sohar Chadaah*, fol. 26. the following saying is attributed to *Moses*, relative to the brazen serpent: "Moses said, This serpent is a stumblingblock to the world. The holy blessed God answered, Not at all; it shall be for punishment to sinners; and life to upright men." This is a proper illustration of the apostle's words.

Unto the Greeks foolishness] Because they could not believe that proclaiming supreme happiness, through a man that was crucified at *Judea* as a malefactor, could ever comport with reason and common sense: for both the matter and manner of the preaching, were opposite to every notion they had formed of what was dignified and philosophic. In *Justin Martyr's* dialogue with *Trypho* the Jew, we have these remarkable words, which serve to throw light on the above. "Your Jesus," says *Trypho*, "having fallen under the extreme curse of God, we cannot sufficiently admire how you can expect any good from God, who place your hopes, *Εν' ανθρωποι σταυρωθῆντα*, upon a man that was crucified." The same writer adds, "They count us mad; that, after the eternal God, the Father of all things, we give the second place, *ανθρωποι σταυρωθῆντι*, to a man that was crucified." "Where is your understanding," said the Gentiles, "Who worship for a God, him who was crucified?" Thus Christ crucified was, to the Jews, a stumblingblock; and to the Greeks foolishness. See *Whitby* on this verse.

Verse 24. But unto them which are called] Τῶν κλητῶν. I see both of Jews and Greeks, who were, by the preaching of the Gospel.

A. M. 4060. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that ^a not many wise men after the flesh, not many mighty, not many noble, are called :

27 But ^b God hath chosen the foolish things of the world to confound the wise;

A. M. 4060. and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and ^c things which are not, ^d to bring to nought things that are;

29 ^e That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus,

^a John 7. 48. — ^b Matt. 11. 25. James 2. 5. See Psa. 8. 2.

^c Rom. 4. 17. — ^d ch. 2. 6. — ^e Rom. 2. 27. Eph. 2. 9.

called or invited to the marriage feast; and have accordingly believed in Christ Jesus: they prove this doctrine to be divinely powerful, to enlighten and convert the soul; and to be a proof of God's infinite wisdom, which has found out such an effectual way to glorify both his justice and mercy; and save, to the uttermost, all that come to him, through Christ Jesus. The called, or invited, κλητοι, is a title of genuine Christians; and is frequently used in the New Testament. ἁγιοι, saints, is used in the same sense.

Verse 25. The foolishness of God is wiser, &c.] The meaning of these strong-expressions is, that the things of God's appointment which seem to men foolishness; are infinitely beyond the highest degree of human wisdom: and those works of God, which appear to superficial observers, weak and contemptible, surpass all the efforts of human power. The means which God has appointed for the salvation of men, are so wisely imagined, and so energetically powerful, that all who properly use them, shall be infallibly brought to the end, final blessedness, which he has promised to them who believe and obey.

Verse 26. Ye see your calling] ΤΗΝ ΚΛΗΣΙΝ; the state of grace and blessedness to which ye are invited. I think ΚΛΗΣΙΣ ΤΗΝ ΚΛΗΣΙΝ, &c. should be read in the imperative: Take heed to, or consider your calling, brethren; that (οτι) not many of you are wise after the flesh, not many mighty, not many noble; men is not in the original, and Paul seems to allude to the Corinthian believers in particular. This seems to have been said in opposition to the high and worldly notions of the Jews, who assert that the Divine Spirit never rests upon any man, unless he be wise, powerful, and rich. Now, this Divine Spirit did rest upon the Christians at Corinth; and yet these were, in the sense of the world, neither wise, rich, nor noble. We spoil, if not corrupt, the apostle's meaning, by adding are called, as if God did not send his Gospel to the wise, the powerful, and the noble; or did not will their salvation. The truth is, the Gospel has an equal call to all classes of men: but the wise, the mighty, and the noble, are too busy, or too sensual, to pay any attention to an invitation so spiritual and so divine; and, therefore, there are few of these in the church of Christ, in general.

Verse 27. But God hath chosen the foolish things] God has chosen, by means of men, who are esteemed rude and illiterate, to confound the greatest of the Greek philosophers, and overturn their systems: and, by means of men, weak, without secular power or authority, to confound the scribes and Pharisees; and in spite of the exertions of the Jewish sanhedrin, to spread the doctrine of Christ crucified all over the land of Judea: and by such instruments as these, to convert thousands of souls to the faith of the Gospel, who are ready to lay down their lives for the truth. The Jews have proverbs that express the same sense as these words of the apostle. In Shemoth Rabba, sect. 17. fol. 117. it is said, "There are certain matters which appear little to men, yet by them God points out important precepts. Thus hyssop, in the sight of man is worth nothing; but, in the sight of God, its power is great: sometimes he equals it to the cedar, particularly in the ordinance concerning the lepers; and in the burning of the red heifer. Thus, God commanded them in Egypt, Exod. xii. 22, And ye shall take a bunch of hyssop, &c. And concerning Solomon, it is said, 1 Kings v. 13, And he discoursed of trees, from the cedar on Lebanon, to the hyssop that grows out of the wall. Whence we may learn, that great and small things are equal in the eyes of the Lord; and that, even by small things, he can work great miracles."

Verse 28. And base things—and things which are despised] It is very likely that the apostle refers here to the Gentiles, and to the Gentile converts, who were considered base and despicable in the eyes of the Jews, who counted them no better than dogs; and who are repeatedly called the things that are not. By these very people, converted to Christianity, God has brought to nought all the Jewish pretensions; and, by means of the Gentiles themselves, he has annihilated the whole Jewish polity: so that even Jerusalem itself was, soon after this, trodden under foot of the Gentiles.

Verse 29. That no flesh should glory] God does his mighty works in such a way, as proves, that though he may condescend to employ men as instruments; yet, they have no part either in the contrivance or energy, by which such works were performed.

Verse 30. But of him are ye in Christ Jesus] Even the good which you possess is granted by

A. M. 4000. who of God is made unto us
 A. D. 56. ^awisdom, and ^brighteousness,
 A. U. C. 809. and ^csanctification,
 An. Imp. Ne- and ^dredemption:
 rois Cms. 3.

31 That, according as it
 is written, ^eHe that glo-
 rieth, let him glory in the
 Lord,

A. M. 4000.
 A. D. 56.
 A. U. C. 809.
 An. Imp. Ne-
 rois Cms. 3.

^a Ver. 24.—^b Jer. 23. 5, 6. Rom. 4. 25. 2 Cor. 5. 21.
 Phil. 2. 9.

^c John 17. 19.—^d Eph. 1. 7.—^e Jer. 9. 23, 24. 2 Cor.
 10. 17.

God; for it is by and through him, that Christ Jesus comes, and all the blessings of the Gospel dispensation.

Who of God is made unto us wisdom] As being the author of that *evangelical wisdom* which far excels the wisdom of the philosopher and the scribe; and even that *legal constitution* which is called the *wisdom* of the Jews; Deut. iv. 6.

And righteousness] Δικαιοσύνη, justification; as procuring for us that remission of sins, which the law could not give, Gal. ii. 21. iii. 21.

And sanctification] As procuring for, and working in us, not only an external and relative holiness as was that of the Jews; but ὁσιότητα τῆς εὐαγγελίας, true and eternal holiness, Eph. iv. 24. wrought in us by the Holy Spirit.

And redemption] He is the author of *redemption*, not from the Egyptian bondage, or Babylonish captivity, but from the *servitude of Satan*, the *dominion of sin and death*; and from the *bondage of corruption, into the glorious liberty of the sons of God*; or the *redemption of the body*, Rom. viii. 21, 23. See *Whitby*.

The object of the apostle is to show, that man, of himself, possesses no good; that whatever he has, comes from God; and from God only through Christ. For the different acceptations of the word *righteousness*, the reader may consult the note on Rom. i. 17. where the subject is considered in every point of view.

Verse 31. *According as it is written*] In Jerem. ix. 23, 24. Thus saith the Lord, *Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this—That he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness, in the earth.* So then, as all good is of, and from God, let him that has either *wisdom, strength, riches, pardon, holiness*, or any other blessing, whether *temporal or spiritual*, acknowledge that he has nothing but what he has received; and that, as he has cause of *glorying* (*boasting or exultation*) in being made a partaker of these benefits and mercies of his Creator and Redeemer, let him *boast* in God alone, by whom, through Christ Jesus, he has received the whole.

1. This is an admirable chapter, and drawn up with great skill and address. The divided state of the Corinthian church we have already

noticed; and it appears that in these factions, the apostle's authority had been set at nought by some, and questioned by many. St. Paul begins his letter with showing his authority; he had it immediately through Christ Jesus himself, by the will of God. And, indeed, the success of his preaching, was a sufficient proof of the divinity of his call. Had not God been with him, he never could have successfully opposed the whole system of the national religion of the Corinthians; supported as it was by the prejudice of the people, the authority of the laws, and the eloquence and learning of their most eminent philosophers. It was necessary, therefore, that he should call the attention of this people to the divine origin of his mission, that they might acknowledge that the excellency of the power was of God, and not of man.

2. It was necessary also, that he should conciliate their esteem; and therefore speak as favourably concerning them, as truth would allow; hence he shows them that they were a church of God, sanctified in Christ Jesus, and called to be saints; that they abounded and even excelled in many excellent gifts and graces; and that they were not inferior to any church of God, in any gift. And he shows them, that they received all these through God's confirmation of that testimony, which he had delivered among them, ver. 4—7.

3. When he had thus prepared their minds to receive and profit by his admonitions; he proceeds to their schisms, which he mentions, and reprehends in the most delicate manner; so that the most obstinate and prejudiced could take no offence.

4. Having gained this point, he gently leads them to consider that, as God is the fountain of all good, so their good had all come from him; and that none of them should rest in the gift, but in the giver; nor should they consider themselves as of particular consequence, on account of possessing such gifts, because all earthly good was transitory, and those who trust in power, wisdom, or wealth, are confounded and brought to nought; and that they alone are safe who receive every thing as from the hand of God; and, in the strength of His gifts, glorify him who is the donor of all good. He who can read this chapter without getting much profit, has very little spirituality in his soul; and must be utterly unacquainted with the work of God in the heart.

CHAPTER II.

The apostle makes an apology for his manner of preaching, 1. And gives the reason why he adopted that manner, 2—5. He shows that this preaching, notwithstanding it was not with excellency of human speech or wisdom, yet was the mysterious wisdom of God, which the princes of this world did not know, and which the Spirit of God alone could reveal, 6—10. It is the Spirit of God only, that can reveal the things of God, 11. The apostles of Christ know the things of God by the Spirit of God, and teach them, not in the words of man's wisdom, but in the words of that Spirit, 12, 13. The natural man cannot discern the things of the Spirit, 14. But the spiritual man can discern and teach them, because he has the mind of Christ, 15, 16.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 3.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Ch. 1. 17. ver. 4, 13. 2 Cor. 10. 10. & 11. 6. — b ch. 1. 6. c Gal. 6. 14. Phil. 3. 2. — d Acts 18. 1, 6, 12. — e 2 Cor. 4. 7. & 10. 1, 10. & 11. 30. & 12. 5, 9. Gal. 4. 13.

NOTES ON CHAP. II.

Verse 1. *When I came to you*] Acting suitably to my mission, which was to preach the Gospel, but not with human eloquence, chap. 1. 17. I declared to you the *testimony*, the Gospel of God; not with excellency of speech, not with arts of rhetoric used by your own philosophers, where the excellence of the speech recommends the matter, and compensates for the want of solidity and truth; on the contrary, the testimony concerning Christ and his salvation, is so supremely excellent, as to dignify any kind of language by which it may be conveyed. See the *Introduction*, sect. ii.

Verse 2. *I determined not to know any thing among you*] Satisfied that the Gospel of God could alone make you wise unto salvation, I determined to cultivate no other knowledge; and to teach nothing but Jesus Christ, and him crucified, as the foundation of all true wisdom, piety, and happiness. No other doctrine shall I proclaim among you.

Verse 3. *I was with you in weakness*] It is very likely that St. Paul had not only something in his speech very unfavourable to a ready and powerful elocution; but also some infirmity of body, that was still more disadvantageous to him. A fine appearance, and a fine voice, cover many weaknesses and defects, and strongly and forcibly recommend what is spoken, though not remarkable for depth of thought, or solidity of reasoning. Many popular orators have little besides their persons and their voice to recommend them. Lewis XIV. styled Peter du Bosc, *le plus beau parleur de son royaume*; the finest speaker in his kingdom: and, among his own people, he was styled *l'orateur parfait*; the perfect orator. Look at the works of this French Protestant divine, and you find it difficult to subscribe to the above sayings. The difficulty is solved, by the information that the person of M. Du Bosc was noble and princely;

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 3.

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

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand

ver. 1. ch. 1. 17. 2 Pet. 1. 16. — f Or. persuasive. — b Rom. 15. 19. 1 Thess. 1. 5. — g Gr. be.

and his voice, full, harmonious, and majestic. Paul had none of these advantages, and yet idolatry and superstition fell before him. Thus God was seen in the work, and the man was forgotten.

In fear, and in much trembling] This was often the state of his mind; dreading lest he should at any time be unfaithful, and so grieve the Spirit of God; or, that after having preached to others, himself should be a castaway. See chap. ix. 27.

An eminent divine has said, that it requires three things to make a good preacher; *study, temptation, and prayer*. The latter no man that lives near to God, can neglect; the former, no man who endeavours rightly to divide the word of truth, will neglect; and, with the second, every man will be more or less exercised, whose whole aim is to save souls. Those of a different cast, the devil permits to pass quietly on, in their own indolent and prayerless way.

Verse 4. *And my speech*] *Ὁ λόγος μου*, my doctrine, the matter of my preaching.

And my preaching] *Ἡ κηρυξία μου*, my proclamation, my manner of recommending the grand but simple truths of the Gospel.

Was not with enticing words of man's wisdom] *Ἐν ῥητοῖς ἀνθρώπων σοφίας λόγου*, with persuasive doctrines of human wisdom: in every case I left man out, that God might become the more evident. I used none of the means of which great orators avail themselves, in order to become popular, and thereby to gain fame.

But in demonstration of the Spirit] *Ἀποδείξω*, in the manifestation; or as two ancient MSS. have it, *ἀποκαλύψω*, in the revelation of the Spirit. The doctrine that he preached was revealed by the Spirit:—that it was a revelation of the Spirit, the holiness, purity, and usefulness of the doctrine rendered manifest: and the overthrow of idolatry and the conversion of souls, by the power and energy of the preaching, was the

A. M. 4060. in the wisdom of men, but
 A. D. 56. * in the power of God.
 A. U. C. 809. 6 Howbeit, we speak wis-
 An. Imp. Ne- dom among them ^b that
 rome Cæs. 3. dom are perfect: yet not ^c the wisdom
 of this world, nor of the princes
 of this world, ^d that come to
 nought:
 7 But we speak the wisdom of God in

a mystery, even the hidden
 wisdom, ^e which God ordained
 before the world unto our
 glory:
 8 ^f Which none of the princes of this
 world knew: for ^g had they known it,
 they would not have crucified the Lord
 of glory.
 9 But as it is written, ^h Eye hath not

A. M. 4060.
 A. D. 56.
 A. U. C. 809.
 An. Imp. Ne-
 rome Cæs. 3.

^a 2 Cor. 4. 7. & 6. 7. — ^b ch. 14. 20. Eph. 4. 13. Phil. 3. 15. Hebr. 5. 14. — ^c ch. 1. 20. & 3. 19. ver. 1, 13. 2 Cor. 1. 12. James 3. 15.

^d Ch. 1. 26. — ^e Rom. 16. 25, 26. Eph. 3. 5, 9. Col. 1. 26. ^f Tim. 1. 9. — ^g Matt. 11. 25. Jaha 7. 46. Acts 13. 37. ^h 2 Cor. 3. 14. — ⁱ Luke 23. 34. Acts 3. 17. See Jaha 16. 3. ^j Isai. 64. 4.

demonstration that all was divine. The greater part of the best MSS. *Versions*, and *Fathers*, leave out the adjective *arbitrarium*, man's, before *opus*, wisdom: it is possible that the word may be a gloss, but it is necessarily implied in the clause. *Not with the persuasive discourses or doctrines of wisdom; i. e. of human philosophy.*
 Verse 5. *That your faith should not stand* That the illumination of your souls, and your conversion to God, might appear to have nothing human in it: your belief, therefore, of the truths which have been proposed to you, is founded, not in human wisdom, but in divine power; human wisdom was not employed: and human power, if it had been employed, could not have produced the change:

Verse 6. *We speak wisdom among them that are perfect* By the *ω ταις τελαις*, among those that are perfect, we are to understand Christians of the highest knowledge and attainments: those who were fully instructed in the knowledge of God through Christ Jesus. Nothing, in the judgment of St. Paul, deserved the name of wisdom but this. And though he apologizes for his not coming to them with excellency of speech or wisdom, yet he means what was reputed wisdom among the Greeks; and which, in the sight of God, was mere folly when compared with that wisdom that came from above. Dr. Lightfoot thinks, that the apostle mentions a four-fold wisdom. 1. *Heathen wisdom*, or that of the Gentile philosophers, chap. i. 22. which was termed by the Jews חוכמה *Chokmah yonith*, Grecian wisdom; and which was so undervalued, by them, that they joined these two under the same curse; and *curst is he that breeds dogs; and curst is he who teaches his son Grecian wisdom.* Bava Kama, fol. 82.

2. *Jewish wisdom*; that of the scribes and Pharisees, who crucified our Lord, ver. 8.

3. *The Gospel*, which is called *the wisdom of God in a mystery*, ver. 7.

4. *The wisdom*, *ω ταις τελαις*, of *this world*; that system of knowledge which the Jews made up out of the writings of their scribes and doctors. This state is called חכמת העולם *hokmat hazzeah*; this, or the present world; to distinguish it from חכמת העולם הבא *hokmat haba*, the world to come; i. e. the days of the Messiah. Whether we understand the term *this world*, either as relating to the state of the Gentiles, cultivated to the uttermost in philosophical learning; or

the then state of the Jews, who had made the word of God of no effect by their traditions, which contained a sort of learning of which they were very fond and very proud; yet, by this Grecian and Jewish wisdom, no soul ever could have arrived at any such knowledge or wisdom as that communicated by the revelation of Christ. This was *perfect wisdom*; and they who were thoroughly instructed in it, and had received the grace of the Gospel, were termed *τελειοι*, *the perfect*. This, says the apostle, is not *the wisdom of this world*, for that has not the *manifested Messiah* in it; nor *the wisdom of the rulers of this world*. The chief men, whether *philosophers* among the *Greeks*, or *rabbins* among the *Jews*; for those we are to understand as implied in the term *rulers*, used here by the apostle. These rulers came to nought; for they, their wisdom, and their government, were shortly after overturned in the destruction of Jerusalem. This declaration of the apostle is *prophetic*. The ruin of the Grecian superstition soon followed.

Verse 7. *The wisdom of God in a mystery* The GOSPEL of Jesus Christ, which had been comparatively hidden from the foundation of the world, (the settling of the Jewish economy, as this phrase often means,) though appointed from the beginning, to be revealed in the fulness of time. For though this Gospel was, in a certain sense, announced by the prophets, and prefigured by the law; yet it is certain that even the most intelligent of the Jewish rulers, their doctors, scribes, and Pharisees, had no adequate knowledge of it; therefore it was still a mystery to them and others; till it was so gloriously revealed by the preaching of the apostles.

Verse 8. *Which none of the princes of this world knew* Here, it is evident, that *this world* refers to the Jewish state, and to the degree of knowledge in that state: and the *rulers*, the *priests*, *rabbins*, &c. who were principally concerned in the crucifixion of our Lord.

The Lord of glory Or the *glorious Lord*: infinitely transcending all the rulers of the universe; whose is, *eternal glory*; who gave that *glorious Gospel* in which his followers may glory, as it affords them such cause of triumph as the heathens had not, who gloried in their *philosophers*. Here is a teacher who has come from God, who has taught the most *glorious* truths which it is possible for the soul of man to

The Spirit of God can alone 1. CORINTHIANS. *reveal the things of God.*

A. M. 4060. seen, nor ear heard, neither
A. D. 56. have entered into the heart of
A. U. C. 909. man, the things which God
An. Imp. Ne- hath prepared for them that
ronis Cms. 3. love him.

10 But ^a God hath revealed *them* unto us by his Spirit ; for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, ^b save the spirit of man which

is in him ? * even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the Spirit of the world, but ^d the Spirit which is of God ; that we might know the things that are freely given to us of God.

13 * Which things also we speak, not in the words which man's wisdom

A. M. 4060.
A. D. 56.
A. U. C. 909.
An. Imp. Ne-
ronis Cms. 3.

^a Matt. 13. 11. & 16. 17. John 14. 26. & 16. 13. 1 John 2. 27.
^b Prov. 20. 27. & 27. 19. Jer. 17. 9.

* Rom. 11. 23, 24. — Rom. 8. 15. — 2 Pet. 1. 16. See ch. 1. 17. ver. 4.

conceive ; and has promised to lead all the followers of his crucified master, to that state of *glory* which is ineffable and eternal.

Verse 9. *But as it is written*] The quotation is taken from Isai. lxiv. 4. The sense is continued here from verse the seventh, and *ἀλαβύμεν, we speak*, is understood. We do not *speak* or preach the wisdom of this world ; but that mysterious wisdom of God, of which the prophet said, *Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love him*. These words have been applied to the state of glory in a future world ; but they certainly belong to the present state ; and express merely the wondrous light, life, and liberty, which the Gospel communicates to them that believe in the Lord Jesus Christ, in that way which the Gospel itself requires. To this the prophet himself refers ; and, it is evident, from the following verse, that the apostle also refers to the same thing. Such a scheme of salvation, in which God's glory, and man's felicity, should be equally secured, had never been seen, never heard of, nor could any mind but that of God, have conceived the idea of so vast a project : nor could any power, but his own, have brought it to effect.

Verse 10. *But God hath revealed them unto us*] A manifest proof that the apostle speaks here of the glories of the Gospel, and not of the glories of the future world.

For the Spirit searcheth all things] That is, the Spirit of God which spoke by the prophets ; and has now given to the apostles the *fulness* of that heavenly truth of which he gave to the former only the *outlines*.

Yea, the deep things of God] It is only the Spirit of God, which can reveal the councils of God ; these are the purposes which have existed in his infinite wisdom and goodness from eternity ; and particularly what refers to creation, providence, redemption, and eternal glory ; as far as men and angels are concerned in these purposes. The apostles were so fully convinced that the scheme of redemption proclaimed by the Gospel was divine, that they boldly asserted that these things infinitely surpassed the wisdom and comprehension of man. God was now, in a certain way, become *manifest* ; many attributes of his, which to the heathen world would have for ever lain in obscurity, (for the world by wisdom knew not God,) were now, not only brought to light as existing in him ; but illus-

trated by the gracious displays which he had made of himself. It was the Spirit of God alone that could reveal these things ; and it was the energy of that Spirit alone that could bring them all into effect ; stamp and seal them as attributes and works of God for ever. The apostles were as truly conscious of their own *inspiration*, as they were that they had consciousness at all ; and what they spoke, they spoke as they were moved by the Holy Ghost.

Verse 11. *For what man knoweth the things of a man*] The word *ἀνθρώπου* in the first clause, is omitted by the *Codex Alexandrinus*, and one other ; and by *Athanasius, Cyril, and Vigil of Tapscum*. Bishop *Pearce* contends strongly against the authenticity of the word, and reads the passage thus : "For what is there that knoweth the things of a man except the spirit of a man that is in him ?" "I leave out," says the learned bishop, "*ἀνθρώπου*, with the Alexandrian MS. and read *τις τις αὐτοῦ τοῦ ἀνθρώπου* ; because I conceive that the common reading is wide of St. Paul's meaning ; for to say, *What man except the spirit of a man* ; is (I think) to speak improperly ; and to suppose that the spirit of a man is a man : but it is very proper to say, *What except the spirit of a man* : *τις*, is feminine as well as masculine, and therefore may be supplied with *ovis*, or some such word, as well as with *ἀνθρώπου*." Though the authority for omitting this word, is comparatively slender, yet it must be owned that its omission renders the text much more intelligible. But even *one MS.* may preserve the true reading.

The spirit of a man knows the things of a man : that is, a man is conscious of all the schemes, plans, and purposes, that pass in his own mind ; and no man can know these things but himself. So, the Spirit of God, He whom we call the *third person* of the glorious TRINITY, knows all the counsels and determinations of the Supreme Being. As the Spirit is here represented to live in God, as the soul lives in the body of a man : and as this Spirit knows all the things of God, and had revealed those to the apostles, which concern the salvation of the world ; therefore, what they spoke and preached was true, and men may implicitly depend upon it. The miracles which they did, in the name of Christ, was the proof that they had that Spirit, and spoke the truth of God.

Verse 12. *Now we have received, not the spirit of the world*] We, who are the genuine apostles of Christ, have received this Spirit of God, by

A. M. 4060. A. D. 56. A. U. C. 809. An Imp. Nerois Cms. 3. teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

a Matt. 16. 23.—b ch. 1. 18, 23.—c Rom. 8. 5, 6, 7. Jude 19.—d Prov. 28. 5. 1 Thess. 5. 19. 1 John 4. 1.—e Or. discerneth.

which we know the deep things of God; and through the teaching of that Spirit, we preach Christ crucified. We have not, therefore, received the spirit of the world, of the Jewish teachers, who are all looking for a worldly kingdom, and a worldly Messiah; and interpret all the scriptures of the Old Testament, which relate to him, in a carnal and worldly sense.

That we might know the things] We receive this teaching that we may know what those super-eminentely excellent things are which God has purposed freely to give to mankind. It is evident that, as the apostle means by princes of the world, the rulers of the Jews, ver. 6—8. so, by spirit of the world, he here means Jewish wisdom, or their carnal mode of interpreting the sacred oracles; and their carnal expectation of a worldly kingdom under the Messiah.

Verse 13. Which things also we speak] We dare no more use the language of the Jews and the Gentiles, in speaking of those glorious things, than we can indulge their spirit. The Greek orators affected a high and florid language, full of tropes and figures, which dazzled more than it enlightened. The rabbins affected obscurity, and were studious to find out cabalistical meanings, which had no tendency to make the people wise unto salvation. The apostles could not follow any of these; they spoke the things of God in the words of God: every thing is plain and intelligible; every word well placed, clear, and nervous. He who has a spiritual mind, will easily comprehend an apostle's preaching.

Comparing spiritual things with spiritual] This is commonly understood to mean, comparing the spiritual things under the Old Testament, with the spiritual things under the New: but this does not appear to be the apostle's meaning. The word συνηγορειν, which we translate comparing, rather signifies conferring, discussing, or explaining; and the word πνευματικων, should be rendered to spiritual men, and not be referred to spiritual things. The passage, therefore, should be thus translated; explaining spiritual things to spiritual persons. And this sense the following verse absolutely requires.

Verse 14. But the natural man] ψυχικος, the animal man; the man who is in a mere state of nature, and lives under the influence of his animal passions: for the word ψυχη, which we often translate soul, means the lower and sensitive part of man, in opposition to νους, the

15 But he that is spiritual judgeth all things, yet he himself is not judged of no man.

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

f Or. discerned.—g Job 15. 2. Isai. 40. 13. Jer. 23. 12. Wisd. 9. 13. Rom. 11. 34.—h Gr. shall.—i John 15. 13.

understanding, or rational part. The Latins use anima, to signify these lower passions; and animus, to signify the higher. The person in question, is not only one who either has had no spiritual teaching, or has not profited by it; but one who lives for the present world, having no respect to spiritual or eternal things. This ψυχικος, or animal man, is opposed to the πνευματικος, or spiritual man; and, as this latter is one who is under the influence of the Spirit of God; so the former is one who is without that influence.

The apostle did speak of those high and sublime spiritual things to these animal men; but he explained them to those which were spiritual. He uses this word in this sense, chap. iii. 1. ix. 11. and particularly in ver. 15. of the present chapter: He that is spiritual judgeth all things.

But the natural man—The apostle appears to give this as a reason why he explained those deep spiritual things to spiritual men; because the animal man, the man who is in a state of nature, without the regenerating grace of the Spirit of God; receiveth not the things of the Spirit; neither apprehends nor comprehends them: he has no relish for them; he considers it the highest wisdom to live for this world. Therefore, these spiritual things are foolishness to him; for, while he is in his animal state, he cannot see their excellency, because they are spiritually discerned; and he has no spiritual mind.

Verse 15. But he that is spiritual judgeth all things] He who has the mind of Christ, discerns and judges of all things spiritual; yet he himself is not discerned by the mere animal man. Some suppose that the word εραυνειν should be understood thus: he examines, scrutinizes, convinces, reproves, which it appears to have in ch. xiv. 24. and they read the verse thus: the spiritual man, the well taught Christian, convinces, i. e. can easily convict all men, (παρα, accus. sing.) every animal man, of error and vice. Yet he himself is convicted of no man; his mind is enlightened, and his life is holy; and therefore the animal man cannot convict him of sin. This is a good sense, but the first appears the most natural. See Pearce and Rosenmüller.

Verse 16. For who bath known the mind of the Lord] Who that is still an animal man, can know the mind of God, so as to instruct him, viz. the spiritual man, the same that is spoken of, ver. 15. But the words may be better understood thus: How can the animal man know the mind of the Lord; and how can any man

communicate that knowledge which he has never acquired; and which is foolishness to him, because it is spiritual, and he is animal? This quotation is made from Isai. xl. 13.

But we have the mind of Christ He has endowed us with the same disposition, being born again by his Spirit; therefore, we are capable of knowing his mind, and receiving the teachings of his Spirit. These teachings we do receive, and therefore are well qualified to convey them to others.

The words *that we may instruct him, or συγγίγνωσιν αὐτοῦ*, should be translated *that he may teach IT*: that is, the mind of God; not instruct God, but teach his mind to others. And this interpretation the Hebrew will also bear.

Bishop Pearce observes, "the principal questions here, are what *συγγίγνωσιν* signifies; and what *αὐτοῦ* is relative to? The Hebrew word, which the Septuagint translate by these two is *yodiennu*: now, since *yodiā* signifies as well to *make known* as to *know*, (and indeed this is the most frequent sense of it in the Old Testament) the suffix, (postfix) *u nu*, may relate to a *thing*, as well as to a *person*; and therefore it may be rendered not by *him*, but by *it*, i. e. the *mind* of the Lord. And in this sense the apostle seems to have used the words of the Seventy; for if we understand *αὐτοῦ* here to be the relative to *Κυρίου*, *Lord*, this verse contains no reason for what went before: whereas, if it be a relative to *our*, *mind*, it affords a reason for what had been said before, ver. 14." The true translation of the passage, as used by the apostle, appears to be this: *For who hath known the mind of the Lord, that he should TEACH IT?* And this translation agrees with every part of the context, and particularly with what follows.

1. This chapter might be considered a good model for a Christian minister to regulate his conduct by, or his public ministry; because it points out the mode of preaching used by St. Paul and the apostles in general. This great apostle came not to the people with *excellency of speech and of wisdom, when he declared unto them the counsel of God*. They know little either of the spirit of St. Paul, or the design of the Gospel, who makes the chief excellence of their preaching consist in the eloquence of language, or depth of human reasoning. That may be their testimony; but it is not *God's*. The *enticing words of men's wisdom*, are seldom accompanied by the *demonstration and power of the Holy Spirit*.

2. One justly remarks, that "the foolishness of preaching has its wisdom, loftiness, and eloquence; but this consists in the sublimity of its truths, the depths of its mysteries, and the ardour of the Spirit of God." In this respect Paul may be said to have *preached wisdom among those which were perfect*. The wisest and most learned men in the world, who have seriously read the Bible, have acknowledged that there is a depth and height of wisdom and knowledge in that book of God, which are sought in vain any where else; and indeed it would not be a revelation from God were it not so. The men who can despise and ridicule this sacred book, are those who are too *blind* to discover the objects presented to them by this brilliant light; and are too *sensual* to feel and relish spiritual things. They, above all others, are incapable of judging; and should be no more regarded, when employed in talking against the sacred writings than an ignorant peasant should be, who, not knowing his alphabet, pretends to decry mathematical learning.

-3. A new mode of preaching has been diligently recommended—"Scripture phraseology should be generally avoided where it is antiquated, or conveys ideas inconsistent with modern delicacy." St. Paul did not preach in the words which man's wisdom teacheth; such words are too mean and too low for a religion so divine. That which the Holy Spirit alone can discover, he alone can explain. Let no man dare to speak of God in any other way than he speaks of himself in his word. Let us take care not to profane his truths and mysteries, either by such *low* and *object* ideas as are merely *human*: or by *new* and *worldly expressions* altogether unworthy of the Spirit of God.

4. It is the glory of God, and ought to be ours, not to be acceptable to carnal men. The *natural man* always finds some pretence to excuse himself from believing, by looking on the mysteries of religion, as being either too much above man, or too much below God: the spiritual man judges them to be so much the more credible, the less credible they are to the natural man.

The opposition, contempt, and blindness of the world, with regard to the things of God, render all its judgments concerning them, liable to exception: this blindness in spiritual things is the just punishment of a carnal life. The principal part of the above is extracted from the reflections of the pious *Quemel*.

CHAPTER III.

Because of the carnal, divided state of the people at Corinth, the apostle was obliged to treat them as children, in the knowledge of sacred things, 1—3. Some were for setting up Paul, others Apollos, as their sole teachers, 4. The apostle shows that himself, and fellow apostles, were only instruments which God used to bring them to the knowledge of the truth; and even their reasoning and watering the seed, was of no use, unless God gave the increase, 5—8. The church represented as God's husbandry; and as God's building, the foundation of which is Christ Jesus, 9—11. Ministers must beware how and what they build on this foundation, 12—15. The church of God is his temple, and he that defiles it shall be destroyed, 16, 17. No man should depend on his own wisdom; for the wisdom of the world is foolishness with God, 18—20. None should glory in man as his teacher; God gives his followers every good, both for time and eternity, 21—23.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nia Cæs. 3.

AND I, brethren, could not speak unto you as unto ^aspiritual, but as unto ^bcarnal, *even* as unto ^cbabes in Christ.

2 I have fed you with ^dmilk, and not with meat: ^efor hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for ^fwhereas *there is* among you envying, and strife,

• Ch. 2. 15.—→ ch. 2. 14.—→ Heb. 5. 13.—→ Heb. 5. 12. 13. 1 Pet. 2. 2.—→ John 16. 12.—→ ch. 1. 11. & 11. 18. Gal. 5. 20, 21. James 3. 16.—→ Or, factions.—→ Gr. according to man.

NOTES ON CHAP. III.

Verse 1. *I, brethren, could not speak unto you as unto spiritual*] This is a continuation of the preceding discourse. See the notes there.

But as unto carnal] *Σαρρικός*, persons under the influence of fleshly appetites; coveting and living for the things of this life.

Babes in Christ] Just beginning to acquire some notion of the Christian religion; but as yet very incapable of judging what is most suitable to yourselves; and, consequently, utterly unqualified to discern between one teacher and another; so that your making the distinctions which you do make, so far from being a proof of mature judgment, is, on the contrary, a proof that you have no right judgment at all; and this springs from your want of judgment in divine things.

Verse 2. *I have fed you with milk*] I have instructed you in the elements of Christianity; in its *simplest* and *easiest* truths; because, from the low state of your minds in religious knowledge, you were incapable of comprehending the higher truths of the Gospel; and in this state you still continue. The apostle thus exposes to them the absurdity of their conduct, in pretending to judge between preacher and preacher; while they had but a very partial acquaintance even with the *first principles* of Christianity.

Verse 3 *There is among you envying, and strife, and divisions*] *Ζηλος και ημε και διχοστασιαι*. There are three things here worthy of note: these people were wrong in *thought, word, and deed*. *Ζηλος*, *envying*, refers to the state of their souls; they had inward grudgings and disaffection towards each other. *Ημε*, *strife* or *contention*, refers to their words; they were continually *disputing* and *contending* whose party was the best; each endeavouring to prove that he and his party were alone in the right. *Διχοστασιαι*, *divisions*, refers to their *conduct*; as they could not agree, they contended till they separated from each other; and thus rent the church of Christ. Thus the *envying* and *grudging* led to *strife* and *evil speaking*; and this led to *divisions* and *fixed parties*. In this state well might the apostle say, *Are ye not carnal, and walk as men?* Ye act just as the *people of the world*; and have no more of the *spirit* of religion than they.

and ^adivisions, are ye not carnal, and walk ^bas men?

4 For while one saith, ¹I am of Paul; and another, ¹I am of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ^kministers by whom ye believed, ¹even as the Lord gave to every man?

6 ^mI have planted, ⁿApollos watered; ^obut God gave the increase.

1 Ch. 1. 12.—→ ch. 4. 1. 2 Cor. 3. 3.—→ Rom. 12. 2, 6. 1 Pet. 4. 11.—→ Acts 18. 4, 8, 11. ch. 4. 15. & 9. 1. & 15. 1. 2 Cor. 10. 14, 15.—→ Acts 18. 24, 27. & 19. 1.—→ ch. 1. 30. & 15. 10. 2 Cor. 3. 5.

Verse 4. *For while one saith, I am of Paul, &c.*] It was notorious that both Paul and Apollos held the *same creed*; between *them* there was not the slightest difference; when, therefore, the dissentients began to prefer the one to the other, it was the fullest proof of their *carnality*; because in the *doctrines* of these apostles there was no difference; so that what the people were captivated by, must be something in their *outward manner*, Apollos being probably more *eloquent* than Paul. Their preferring one to another, on such an account, proved that they were *carnal*, led by their senses and mere outward appearances, without being under the guidance either of reason or grace. There are thousands of such people in the Christian church, to the present day. See the notes on chap. i. 10, &c.

Verse 5. *Ministers by whom ye believed*] The different apostles who have preached unto you the word of life, are the *means* which God has used to bring you to the knowledge of Christ. No one of those has either preached or recommended *himself*; they all preach and recommend Christ Jesus the Lord.

Even as the Lord gave to every man?] Whatever difference there may be in our talents, it is of God's making; and he who knows best, what is best for his church, has distributed both *gifts* and *graces* according to his own mind: and, as his judgment is infallible, all these dispensations must be right. Paul, therefore, is as necessary to the perfecting of the church of Christ as Apollos; and Apollos as Paul. Both, but with various gifts, point out the same Christ; building on one and the same foundation.

Verse 6. *I have planted*] I first sowed the seed of the Gospel at Corinth, and the regions of Achaia.

Apollos watered] Apollos came after me, and, by his preaching and exhortations, watered the seed which I had sowed; but God gave the increase. The seed has taken root, has sprung up, and borne much fruit, but this was by the especial blessing of God. As in the *natural*, so in the *spiritual* world; it is by the especial blessing of God that the grain which is sown in the ground, brings forth thirty, sixty, or a hundred-fold. It is neither the sower nor the waterer that produces this strange and inexplicable *multiplication*; it is God alone. So it is

A. M. 4060. 7 So then, ^a neither is he
 A. D. 56. that planteth any thing,
 A. U. C. 809. neither he that watereth; but
 An. Imp. Ne- God that giveth the increase.
 ronius Cms. 3.

8 Now, he that planteth and he that
 watereth are one; ^b and every man
 shall receive his own reward, according
 to his own labour.

9 For ^c we are labourers together
 with God: ye are God's ^d husbandry,
 ye are ^e God's building.

^a 2 Cor. 12. 11. Gal. 6. 3.—^b Pra. 62. 12. Rom. 2. 6. ch.
 4. 5. Gal. 6. 4. 5. Rev. 2. 23. & 22. 12.—^c Acts 15. 4.
 2 Cor. 6. 1.—^d Or, tillage.—^e Eph. 2. 20. Col.
 2. 7.

by the particular agency of the Spirit of God, that even good seed, sown in good ground, the purest doctrine conveyed to the honest heart, produces the salvation of the soul.

Verse 7. *So then, neither is he that planteth any thing*] God alone should have all the glory, as the seed is his, the ground is his, the labourers are his, and the produce all comes from himself.

Verse 8. *He that planteth and he that watereth are one*] Both Paul and Apollos have received the same doctrine, preached the same doctrine, and labour to promote the glory of God in the salvation of your souls. Why should you be divided with respect to Paul and Apollos, while these apostles are intimately one in spirit, design, and operation?

According to his own labour.] God does not reward his servants according to the success of their labour, because that depends on himself: but he rewards them according to the quantum of faithful labour which they bestow on his works. In this sense, none can say I have laboured in vain, and spent my strength for nought.

Verse 9. *For we are labourers together with God*] We do nothing of ourselves, nor in reference to ourselves; we labour together in that work which God has given us to do, expect all our success from him; and refer the whole to his glory. It would perhaps be more correct to translate *Θεοῦ καὶ ἡμῶν σὺνργῶν*, we are fellow-labourers of God; for as the preposition *σὺν* may express the joint labour of the teachers one with another, and not with God, I had rather, with Bp. Pearce, translate as above: i. e. we labour together in the work of God. Far from being divided among ourselves, we jointly labour as oxen in the same yoke, to promote the honour of our Master.

Ye are God's husbandry, ye are God's building.] *Θεοῦ γεωργίον*, Θεοῦ οἰκοδομήν τε. The word *γεωργίον*, which we translate husbandry, signifies properly an arable field: so Prov. xxiv. 30. *I went by the field, γεωργίον, of the slothful:* and chap. xxxi. 16. *The wise woman considereth a field, γεωργίον, and buyeth it.* It would be more literal to translate it, *Ye are God's farm:* *γεωργίον* in Greek answers to *מִשְׁכַּח שֶׂדֶה*, in Hebrew, which signifies, properly, a sown field.

Ye are God's building.—Ye are not only the field which God cultivates, but ye are the house which God builds, and in which he intends to

10 ^f According to the grace
 of God which is given unto
 me, as a wise master-builder,
 I have laid ^g the foundation,
 and another buildeth thereon. But
^h let every man take heed how he
 buildeth thereupon.

11 For, other foundation can no man
 lay than ⁱ that is laid, ^k which is Jesus
 Christ.

12 Now if any man build upon this

Heb. 3. 3, 4. 1 Pet. 2. 5.—^f Rom. 1. 5. & 12. 5.—^g Rom.
 15. 20. ver. 6. ch. 4. 15. Rev. 21. 14.—^h 1 Pet. 4. 11.
ⁱ Isai. 28. 16. Matt. 16. 18. 2 Cor. 11. 4. Gal. 1. 7.
^k Eph. 2. 20.

dwel. As no man, in viewing a fine building, extols the quarry-man, that dug up the stones, the hewer that cut and squared them, the mason that placed them in the wall, the woodman that hewed down the timber, the carpenter that squared and jointed it, &c. but the architect who planned it; and under whose direction the whole work was accomplished; so, no man should consider Paul, or Apollos, or Kephas, any thing, but as persons employed by the great Architect to form a building which is to become a habitation of himself through the Spirit; and the design of which is entirely his own.

Verse 10. *As a wise master-builder*] *ὡς σοφὸς ἀρχιτεκτων*. The design or plan of the building is from God; all things must be done according to the pattern which he has exhibited: but the execution of this plan was entrusted chiefly to St. Paul; he was the wise or experienced architect, which God used in order to lay the foundation; to ascertain the essential and immutable doctrines of the Gospel:—those alone which came from God, and which alone he would bless to the salvation of mankind.

Let every man take heed how he buildeth thereupon] Let him take care that the doctrines which he preaches be answerable to those which I have preached: let him also take heed that he enjoin no other practice than that which is suitable to the doctrine; and in every sense accords with it.

Verse 11. *Other foundation can no man lay*] I do not speak particularly concerning the foundation of this spiritual building; it can have no other foundation than Jesus Christ: there cannot be two opinions on this subject among the true apostles of our Lord. The only fear is, lest an improper use should be made of this heavenly doctrine; lest a bad superstructure should be raised on this foundation.

Verse 12. *If any man build—gold, silver, &c.*] Without entering into curious criticisms relative to these different expressions, it may be quite enough for the purpose of edification, to say, that by gold, silver, and precious stones, the apostle certainly means pure and wholesome doctrines; by wood, hay, and stubble, false doctrines; such as at that time prevailed in the Corinthian church; for instance, that there should be no resurrection of the body; that a man may, on his father's death, lawfully marry

A. M. 4000. foundation gold, silver, precious stones, wood, hay, stubble;

13 ^a Every man's work shall be made manifest: for the day ^b shall declare it, because ^c it ^d shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, ^e he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; ^f yet so as by fire.

16 ^g Know ye not that ye are the

^a Ch. 4. 5. — ^b 1 Pet. 1. 7. & 4. 12. — ^c Luke 2. 35. — ^d Gr. *is revealed.* — ^e ch. 4. 5.

^f Jude 23. — ^g ch. 6. 19. 2 Cor. 6. 16. Eph. 2. 21, 22. Heb. 3. 6. 1 Pet. 2. 5.

his step-mother; that it was necessary to incorporate much of the Mosaic law with the Gospel; and perhaps other matters, equally exceptionable, relative to marriage, concubinage, fornication, frequenting heathen festivals, and partaking of the flesh which had been offered in sacrifice to an idol, with many other things; which, with the above, are more or less hinted at by the apostle in these two letters.

Verse 13. *The day shall declare it, because it shall be revealed by fire*] There is much difference of opinion relative to the meaning of the terms in this and the two following verses. That the apostle refers to the approaching destruction of Jerusalem, I think very probable; and when this is considered, all the terms and metaphors will appear clear and consistent.

The *day*, is the time of punishment coming on this disobedient and rebellious people. And this day being *revealed by fire*, points out the extreme rigour, and totally destructive nature, of that judgment.

And the fire shall try every man's work] If the apostle refers to the Judaizing teachers, and their insinuations that the law, especially circumcision, was of eternal obligation; then the *day of fire*, the time of vengeance, which was at hand, would sufficiently disprove such assertions; as, in the judgment of God, the whole temple-service should be destroyed; and the people who fondly presumed on their permanence and stability, should be dispossessed of their land, and scattered over the face of the whole earth. The difference of the Christian and the Jewish systems should *then* be seen: the latter should be destroyed in that *fiery day*, and the former prevail more than ever.

Verse 14. *If any man's work abide*] Perhaps there is here an illusion to the purifying of different sorts of vessels under the law. All that could stand the fire, were to be purified by the fire; and those which could not resist the action of the fire, were to be purified by water. Numb. xxxi. 23. The *gold, silver, and precious stones*, could stand the fire; but the *wood, hay and stubble*, must be necessarily consumed. So, in that great and terrible day of the Lord, all *false doctrine*, as well as the *system* that was to *pass away*, should be made sufficiently manifest: and God would then show that the *Gospel*, and that alone, was that system of doctrine which he would bless and protect, and none other.

He shall receive a reward] He has not only preached the *truth*, but he has *laboured* in the word and doctrine. And the *reward* is to be according to the *labour*. See on ver. 8.

Verse 15. *If any man's work shall be burned, he shall suffer loss*] If he have preached the necessity of incorporating the *law* with the *Gospel*, or proclaimed as a doctrine of God, any thing which did not proceed from heaven, *he shall suffer loss*; all his time and labour will be found to be uselessly employed and spent. Some refer the *loss* to the *work*, not to the *man*; and understand the passage thus: *If any man's work be burned, he shall suffer loss*; much shall be taken away from it, nothing shall be left but the measure of truth and uprightness which it may have contained.

But he himself shall be saved] If he sincerely and conscientiously have believed what he preached, and yet preached what was wrong, not through *malice* or *opposition* to the Gospel, but through mere *ignorance*, *he shall be saved*; God, in his mercy, will pass by his errors: and he shall not suffer punishment because he was *mistaken*. Yet, as in most erroneous teachings, there is generally a portion of *wilful* and *obstinate* ignorance, the salvation of such erroneous teachers is very *rare*; and is expressed here, *yet so as by fire*, i. e. with great difficulty; a *mere escape*; a *hair's breadth deliverance*; he shall be like a *brand plucked out of the fire*.

The apostle obviously refers to the case of a man, who, having builded a house, and begun to dwell in it, the house happens to be set on fire, and he has warning of it, just in time to escape with his life; losing, at the same time, his house, his goods, his labour, and *almost* his own life. So he, who, while he holds the doctrine of Christ crucified, as the only foundation on which a soul can rest its hopes of salvation; builds, at the same time, on that foundation, *antinomianism*, or any other erroneous or destructive doctrine, he shall lose all his labour, and his own soul scarcely escape everlasting perdition; nor even this, unless sheer ignorance and inveterate prejudice, connected with much sincerity, be found in his case.

The popish writers have applied what is here spoken to the *fire of purgatory*; and they might, with equal propriety, have applied it to the discovery of the *longitude*, the *perpetual motion*, or the *philosopher's stone*; because it speaks just as much of the former as it does of any of the latter. The *fire* mentioned here is to try the man's *work*, not to purify his *soul*; but the dream of purgatory refers to the *purging* in another state, what left this *impure*; not the *work* of the man, but the *man himself*; but here the *fire* is said to *try the work*; ergo, purgatory is not meant, even if such a place as purgatory

The wisdom of this world I. CORINTHIANS. is foolishness with God.

A. M. 4000. temple of God, and that the
A. D. 50. Spirit of God dwelleth in you.
A. U. C. 809. 17 If any man ^adefile the
An. Imp. Ne- temple of God, him shall God
ronis Cæs. 3.

destroy: for the temple of God is holy, which temple ye are.

18 ^bLet no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

^a Or, destroy.—^b Prov. 5. 7. Isai. 5. 21.—^c ch. 1. 20. & 2. 6.—^d Job 5. 13.*

could be proved to exist; which remains yet to be demonstrated.

Verse 16. *Ye are the temple of God*] The apostle resumes here what he had asserted in ver. 9.—*Ye are God's building*. As the whole congregation of Israel were formerly considered as the temple and habitation of God, because God dwelt among them; so here, the whole church at Corinth is called the temple of God, because all genuine believers have the Spirit of God to dwell in them; and Christ has promised to be always in the midst even of two or three, who are gathered together in his name. Therefore, where God is, there is his temple.

Verse 17. *If any man defile the temple*] This clause is not consistently translated *α τις τον ναον του Θεου θυσει, θυσει τωτον ο Θεος*: *If any man destroy the temple of God, him will God destroy*. The verb is the same in both clauses. If any man injure, corrupt, or destroy the church of God by false doctrine, God will destroy him; will take away his part out of the book of life. This refers to him who wilfully opposes the truth; the erring mistaken man shall barely escape: but the obstinate opposer shall be destroyed. The former shall be treated leniently; the latter shall have judgment without mercy.

Verse 18. *If any man among you seemeth to be wise*] *Ει τις δυνασ οσοσ ωνασ, ιφ ανυ πρετανδ, ορ αφεκτ οε ιωσε*. This seems to refer to some individual in the church of Corinth, who had been very troublesome to its peace and unity: probably *Diotrephes*; see on chap. i. 14. or some one of a similar spirit, who wished to have the pre-eminence, and thought himself wiser than seven men that could render a reason. Every Christian church has less or more of these.

Let him become a fool] Let him divest himself of his worldly wisdom, and be contented to be called a fool, and esteemed one, that he may become wise unto salvation; by renouncing his own wisdom, and seeking that which comes from God. But probably the apostle refers to him who, pretending to great wisdom and information, taught doctrines contrary to the Gospel; endeavouring to show reasons for them, and to support his own opinions with arguments which he thought unanswerable. This man brought his worldly wisdom to bear against the doctrines of Christ; and probably through such

19 For, ^cthe wisdom of this world is foolishness with God. For, it is written, ^dHe taketh the wise in their own craftiness.

20 And again, ^eThe Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore ^flet no man glory in men. For ^gall things are yours;

^e Psa. 94. 11.—^f ch. 1. 12. & 4. 6. ver. 4, 5, 6.—^g 2 Cor. 4. 6, 15.

teaching, many of the scandalous things which the apostle reprehends among the Corinthians, originated.

Verse 19. *The wisdom of this world*] Whether it be the pretended deep and occult wisdom of the rabbins; or the wire-drawn speculations of the Grecian philosophers; *is foolishness with God*: for, as folly consists in spending time, strength, and pains, to no purpose; so these may be fitly termed *fools* who acquire no saving knowledge by their speculations. And is not this the case with the major part of all that is called *philosophy*, even in the present day? Has one soul been made wise unto salvation through it? Are our most eminent philosophers either pious or useful men? Who of them is meek, gentle, and humble? Who of them directs his researches so as to meliorate the moral condition of his fellow creatures? Pride, insolence, self-conceit, and complacency, with a general forgetfulness of God, contempt for his word, and despite for the poor, are their general characteristics.

He taketh the wise in their own craftiness.] This is a quotation from Job v. 13. and powerfully shows what the wisdom of this world is: it is a sort of *craft*, a *subtle trade*, which they carry on to wrong others, and benefit themselves; and they have generally too much cunning to be caught by men; but God often overthrows them with their own devisings. Paganism raised up persecution against the church of Christ in order to destroy it: this became the very means of quickly spreading it over the earth, and of destroying the whole Pagan system. Thus the wise were taken in their own craftiness.

Verse 20. *The Lord knoweth the thoughts of the wise*] They are always full of schemes and plans for earthly good; and God knows that all this is vain, empty, and unsatisfactory; and will stand them in no stead when He comes to take away their souls. This is a quotation from Psal. xciv. 11. What is here said of the vanity of human knowledge, is true of every kind of wisdom that leads not immediately to God himself.

Verse 21. *Let no man glory in men*] Let none suppose that he has any cause of exultation in any thing but God. *All are yours*; he that has got God for his portion, has every thing that can make him happy and glorious: *all are his*.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronis Cæs. 3.

22 Whether Paul, or Apollos,
or Cephas, or the world, or life,
or death, or things present, or

things to come; * all are yours:
23 And ^b ye are Christ's:
and Christ is God's.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronis Cæs. 3.

* Ch. 6. 2. Rom. 2. 26. 2 Cor. 4. 15. 1 Tim. 4. 8.

^b Rom. 14. 8. ch. 11. 3. 2 Cor. 10. 7. Gal. 3. 29.

Verse 22. *Whether Paul, or Apollos*] As if he had said, God designs to help you by all things and persons: every teacher, sent from him, will become a blessing to you, if you abide faithful to your calling. God will press every thing into the service of his followers. The ministers of the church of Christ are appointed for the hearers: not the hearers for the ministers. In like manner, all the ordinances of grace and mercy are appointed for them, not they for the ordinances.

Or the world] The word *κοσμος*, here means rather the inhabitants of the world, than what we commonly understand by the world itself: and this is its meaning in John iii. 16, 17. vi. 33. xiv. 31. xvii. 21. See particularly John xii. 19. *ὁ κοσμος οπισθεν αυτου ἀρραβη*: the world is gone after him: the great mass of the people believe on him. The Greek word has the same meaning in a variety of places, both in the sacred and the profane writers, as *le monde*, the world, literally, has in French: where it signifies not only the system of created things, but by metonymy the people; every body, the mass, the populace. In the same sense it is often found in English. The apostle's meaning evidently is, not only Paul, Apollos, and Cephas, are yours; appointed for, and employed in your service; but every person besides, with whom you may have any intercourse or connexion; whether Jew or Greek, whether enemy or friend. God will cause every person, as well as every thing, to work for your good, while you love, cleave to, and obey Him.

Or life] With all its trials and advantages, every hour of it, every tribulation in it, the whole course of it, as the grand state of your probation, is a general blessing to you: and you have life, and that life preserved, in order to prepare for an eternity of blessedness.

Or death] That solemn hour, so dreadful to the wicked; and so hateful to those who live without God; that is yours. Death is your servant; he comes a special messenger from God for you: he comes to undo a knot that now connects body and soul, which it would be unlawful for yourselves to untie; he comes to take your souls to glory; and he cannot come before his due time to those who are waiting for the salvation of God. A saint wishes to live only to glorify God: and he who wishes to live longer than he can get and do good, is not worthy of life.

Or things present] Every occurrence in Providence, in the present life; for God rules in providence as well as in grace.

Or things to come] The whole order and economy of the eternal world, all in heaven, and all in earth, are even now working together for your good.

Verse 23. *And ye are Christ's*] You are called by his name; you have embraced his doctrine;

you depend on him for your salvation; he is your foundation stone; he has gathered you out of the world, and acknowledges you as his people and followers. *Τιμοι δὲ Χριστου*: Ye are of Christ: all the light and life which ye enjoy, ye have received through and from him; and he has bought you with his blood.

And Christ is God's.] *Χριστος δὲ Θεου*, And Christ is of God. Christ, the Messiah, is the gift of God's eternal love and mercy to mankind: for God so loved the world, that he gave his only begotten Son, that they who believe in him, should not perish, but have everlasting life. Christ, in his human nature, is as much the property of God, as any other human being. And as mediator between God and man, he must be considered, in a certain way, inferior to God; but in his own essential, eternal nature, there is no inequality; he is God over all. Ye, therefore, do not belong to men.—Why then take Paul, Apollos, Cephas, or any other man for your head? All these are your servants: ye are not their property; ye are Christ's property; and, as he has taken the human nature into heaven, so will he take yours: because, he that sanctifieth, and they that are sanctified, are all of one; ye are his brethren; and as his human nature is eternally safe at the throne of God, so shall your bodies and souls be, if ye cleave to Him, and be faithful unto death.

1. A finer, and more conclusive argument, to correct what was wrong among this people, could not have been used than that with which the apostle closes this chapter. It appears to stand thus, "If you continue in these divisions, and arrange yourselves under different teachers, you will meet with nothing but disappointment, and lose much good. If ye will have Paul, Apollos, &c. on your present plan, you will have them and nothing else, nor can they do you any good, for they are only instruments in God's hand at best, to communicate good, and he will not use them to help you while you act in this unchristian way. On the contrary, if you take God as your portion, you shall get these, and every good besides. Act as you now do, and you get nothing, and lose all! Act as I advise you to do, and you shall not only lose nothing of the good which you now possess, but shall have every possible advantage: the men whom you now wish to make your heads, and who in that capacity cannot profit you, shall become God's instruments of doing you endless good. Leave your dissensions, by which you offend God, and grieve his Christ; and then God, and Christ, and all, will be yours." How agitated, convinced, and humbled, must they have been when they read the masterly conclusion of this chapter!

2. A want of spirituality seems to have been the grand fault of the Corinthians. They re-

The ministers of the Gospel I. CORINTHIANS. *stewards of divine mysteries.*

garded *outward things* chiefly; and were carried away with *sounds* and *show*. They lost the *treasure*, while they eagerly held fast the *earthen vessel* that contained it. It is a true saying, that he who lends only the *ear* of his body to the word of God, will follow that man most who pleases the *ear*; and these are the persons who generally profit the soul least.

3. All the ministers of God should consider themselves as *jointly* employed by Christ for the salvation of mankind. It is their interest to serve God, and be faithful to his calling; but shall they dare to make *his church* their interest? This is generally the origin of religious disputes and schisms. Men will have the church of Christ for their own property; and Jesus Christ will not trust it with any man.

4. Every man employed in the work of God, should take that part only upon himself that God has assigned him. The *church* and the

soul, says pious *Quemel*, are a *building* of which God is the *master* and chief *architect*; JESUS CHRIST the main *foundation*; the APOSTLES the subordinate *architects*; the BISHOPS the *workmen*; the PRIESTS their *helpers*; GOOD works the main *body* of the building; FAITH a sort of *second foundation*; and CHARITY the *top* and *perfection*. Happy is that man who is a *living stone* in this building.

5. He who expects any good *out of God*, is confounded and disappointed in all things. God alone can *content*, as he alone can *satisfy* the *soul*. All our restlessness and uneasiness, are only proofs that we are endeavouring to live without God in the world. A contented mind is a continual feast; but none can have such a mind who has not taken God for his portion. How is it that Christians are continually forgetting this most plain and obvious truth? and yet wonder how it is that they cannot attain true peace of mind.

CHAPTER IV.

Ministers should be esteemed by their flocks as the stewards of God, whose duty and interest it is to be faithful, 1, 2. Precipitate and premature judgments condemned, 3—5. The apostle's caution to give the Corinthians no offence, 6. We have no good but what we receive from God, 7. The worldly-mindedness of the Corinthians, 8. The enumeration of the hardships, trials, and sufferings of the apostles, 9—13. For what purpose St. Paul mentions these things, 14—16. He promises to send Timothy to them, 17. And to come himself shortly, to examine and correct the abuses that had crept in among them, 18—21.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Neronis Cæs. 3.

LET a man so account of us, as of ^athe ministers of Christ, ^band stewards of the mysteries of God.

2 Moreover, it is required in stewards, that a man be found faithful.

3 But with me it is a very

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Neronis Cæs. 3.

^a Matt. 24. 45. ch. 3. 5. & 9. 17. 2 Cor. 6. 4. Col. 1. 25.

^b Luke 12. 42. Tit. 1. 7. 1 Pet. 4. 10.

NOTES ON CHAP. IV.

Verse 1. *Let a man so account of us*] This is a continuation of the subject in the preceding chapter; and should not have been divided from it. The *fourth* chapter would have begun better at ver. 6. and the *third* should have ended with the fifth verse.

As of the ministers of Christ] *ὡς ὑποκόμους Χριστοῦ*. The word *υποκομος*, means an *under-rower*; or one who in the *Tyrieme*, *Quadrieme*, or *Quinquereme* galleys, rowed in one of the *undermost* benches: but it means also, as used by the Greek writers, any inferior officer or assistant. By the term here, the apostle shows the Corinthians, that, far from being *heads* and *chiefs*, he and his fellow-apostles considered themselves only as inferior officers, employed under Christ; from whom alone they received their appointment, their work, and their recompense.

Stewards of the mysteries of God] *καὶ ὡς οἰκονομοὺς μυστηρίων Θεοῦ*: *economists* of the Divine mysteries. See the explanation of the word *steward* in the note on Matt. xxiv. 45. Luke viii. 3. and xii. 42.

The *steward*, or *oikonomos*, was the master's

deputy in regulating the concerns of the family, providing food for the household, seeing it served out at the proper times and seasons, and in proper quantities. He received all the cash, expended what was necessary for the support of the family, and kept exact accounts, which he was obliged at certain times to lay before the master. The *mysteries*, the *doctrines of God* relative to the salvation of the world, by the passion and death of Christ, and the inspiration, illumination, and purification of the soul by the Spirit of Christ, constituted a principal part of the divine treasure entrusted to the hands of the stewards by their heavenly Master; as the *food* that was to be dispensed at proper times, seasons, and in proper proportions, to the children and domestics of the *church*, which is the *house of God*.

Verse 3. *It is a very small thing that I should be judged of you*] Those who preferred *Apollos* or *Kephas*, before St. Paul, would of course give their reasons for this preference; and these might, in many instances, be very unfavourable to his character as a man, a Christian, or an apostle; of this he was regardless, as he sought

A. M. 4060. small thing that I should be
A. D. 56. judged of you, or of man's
A. U. C. 809. judgment: yea, I judge not
An. Imp. Ne- mine own self.
rotia Cæs. 3.

4 For I know nothing by myself;
yet am I not hereby justified: but he
that judgeth me is the Lord.

5 Therefore judge nothing before the
time, until the Lord come, who both
will bring to light the hidden things of
darkness, and will make manifest the

A. M. 4060. counsels of the hearts: and
A. D. 56. then shall every man have
A. U. C. 809. praise of God.
An. Imp. Ne-
rotia Cæs. 3.

6 And these things, brethren,
I have in a figure transferred to my-
self and to Apollos for your sakes;
that ye might learn in us not to think
of men above that which is written;
that no one of you be puffed up for
one against another.

7 For who maketh thee to differ

a Gr. day. ch. 3. 13.—b Job 9. 2. Psa. 130. 3. & 143. 2.
Prov. 21. 2. Rom. 3. 20. & 4. 2.—c Matt. 7. 1. Rom. 2.
1. 16. & 14. 4, 10, 13. Rev. 20. 12.

d Ch. 3. 13.—e Rom. 2. 29. 2 Cor. 5. 10.—f ch. 1. 12. &
3. 4.—g Rom. 12. 3.—h ch. 3. 21. & 5. 2, 6.—i Gr.
distinguisheth thee.

not his own glory, but the glory of God in the
salvation of their souls.

Or of man's judgment] *H' iro avpawtms iμa-
pas*, literally, or of man's day; but *avpawtms iμa-
pas*, signifies any day set apart by a judge or
magistrate, to try a man on. This is the mean-
ing of *iμaπa*, Psal. xxxvii. 13. The Lord shall
laugh at him, for he seeth that his DAY, *i iμaπa
avrw*, his judgment is coming. Malac. iii. 17.
And they shall be mine in the DAY, *us iμaπa*, in
the judgment, when I make up my jewels. It
has the same meaning in 2 Pet. iii. 10. but the
DAY, the judgment of the Lord will come. The
word *avpawtms*, (man's) signifies miserable,
wretched, woful; so Jerem. xvii. 16. Neither
have I desired, *ovw tw yom enosh*, the day of
man, but very properly translated in our ver-
sion, the woful day, God's DAYS, Job xxiv. 1.
certainly signify God's JUDGMENTS. And the
DAY of our Lord Jesus, in this epistle, chap. i.
8. and v. 5. signifies the day in which Christ
will judge the world; or rather the judgment
itself.

I judge not mine own self] I leave myself en-
tirely to God, whose I am, and whom I serve.

Verse 4. For I know nothing by myself] *Ovwi
γac quawrw ovwida*. I am not conscious that I
am guilty of any evil; or have neglected to
fulfil faithfully the duty of a steward of Jesus
Christ. The import of the verb *ovwida*, is to
be conscious of guilt: and *ovwida* has the same
meaning: so in Horace, *Nil conscire sibi*;
to know nothing to one's self: is the same as
nulla pallere culpa, not to grow pale at being
charged with a crime, through a consciousness
of guilt.

Yet am I not hereby justified] I do not pre-
tend to say that, though I am not conscious of
any offence towards God, I must, therefore, be
pronounced innocent; No—I leave those things
to God; he shall pronounce in my favour; not I,
myself. By these words, the apostle, in a very
gentle, yet effectual manner, censures those
rash and precipitate judgments which the Co-
rinthians were in the habit of pronouncing on
both men and things: a conduct, than which
nothing is more reprehensible and dangerous.

Verse 5. Judge nothing before the time] God,
the righteous Judge, will determine every thing
shortly; it is His province alone, to search the
heart, and bring to light the hidden things of

darkness. If you be so pure and upright in
your conduct; if what you have been doing in
these divisions, &c. be right in his sight; then
shall you have praise for the same: if, other-
wise, yourselves are most concerned. Some re-
fer the praise to St. Paul, and his companions:
then shall every one of us, apostles, have praise
of God.

Verse 6. These things] Which I have written,
chap. iii. 5, &c.

I have in a figure transferred to myself and
to Apollos] I have written as if myself and
Apollos were the authors of the sects which
now prevail among you; although others, with-
out either our consent or knowledge, have pro-
claimed us heads of parties. Bishop Pearce
paraphrases the verse thus: "I have made use
of my own and Apollos' name, in my arguments
against your divisions, because I would spare
to name those teachers among you who are
guilty of making and heading parties: and be-
cause I would have you, by our example, not
to value them above what I have said of teach-
ers in general, in this epistle: so that none of
you ought to be puffed up for one against
another." Doubtless, there were persons at
Corinth who, taking advantage of this spirit of
innovation among that people, set themselves
up also for teachers; and endeavoured to draw
disciples after them: And, perhaps, some even
of these were more valued by the fickle mul-
titude, than the very apostles, by whom they
had been brought out of heathenish darkness
into the marvellous light of the Gospel. I have
already supposed it possible that *Diotrephes* was
one of the ring-leaders in these schisms at
Corinth. See on chap. i. 14.

Verse 7. For who maketh thee to differ] It is
likely that the apostle is here addressing him-
self to some one of those puffed up teachers,
who was glorying in his gifts, and in the know-
ledge he had of the Gospel, &c. As if he had
said. If thou hast all that knowledge which thou
professest to have, didst thou not receive it
from myself, or some other of my fellow-helpers;
who first preached the Gospel at Corinth? God
never spoke to thee, to make thee an apostle.
Hast thou a particle of light that thou hast not
received from our preaching? Why then dost
thou glory, boast, and exult, as if God had first
spoken by thee, and not by us?

A. M. 4060. from another? and what
 A. D. 56. hast thou that thou didst not
 A. U. C. 809. receive? now, if thou didst
 An. Imp. Nerois Cæs. 3. receive it, why dost thou
 glory, as if thou hadst not received it?
 8 Now ye are full, now ye are
 rich, ye have reigned as kings with-
 out us: and I would to God ye did
 reign, that we also might reign with
 you.

• John 3. 27. James 1. 17. 1 Pet. 4. 10.—b Rev. 3. 17.
 • Or, *us the last apostles, &c.*—Psa. 44. 22. Rom. 8. 36.
 Ch. 15. 30, 31. 2 Cor. 4. 11. & 6. 9.—• Heb. 10. 33.

This is the most likely meaning of this verse; and a meaning that is suitable to the whole of the context. It has been applied in a more general sense by religious people: and the doctrine they build on it, is true in itself, though it does not appear to me to be any part of the apostle's meaning, in this place. The doctrine I refer to is this: God is the foundation of all good; no man possesses any good but what he has derived from God. If any man possess that grace which saves him from scandalous enormities, let him consider that he has received it as a mere free gift from God's mercy. Let him not despise his neighbour who has it not; there was a time when he himself did not possess it; and a time may come when the man, whom he now affects to despise, and on whose conduct he is unmerciful and severe, may receive it; and probably may make a more evangelical use of it than he is now doing. This caution is necessary to many religious people, who imagine that they have been eternal objects of God's favour; and that others have been eternal objects of his hate, for no reason that they can show for either the one or the other. He can have little acquaintance with his own heart, who is not aware of the possibility of *pride* lurking under the exclamation, *Why me!* when comparing his own gracious state, with the unregenerate state of another.

Verse 8. *Now ye]* Corinthians, *are full of* secular wisdom; *now ye are rich*, both in wealth and spiritual gifts, chap. xiv. 26. *Ye have reigned as kings*, flourishing in the enjoyment of these things, in all tranquillity and honour; *without any want of us; and I would to God ye did reign*, in deed, and not in conceit only, *that we also*, poor, persecuted, and despised apostles, *might reign with you.*—Whitby.

Though this paraphrase appears natural, yet I am of opinion that the apostle here intends a strong irony; and one, which, when taken in conjunction with what he had said before, must have stung them to the heart. It is not an unusual thing for many people to forget, if not despise, the men by whom they were brought to the knowledge of the truth; and take up with others, to whom, in the things of God, they owe nothing. Reader, is this thy case?

Verse 9. *God hath set forth us the apostles last]* This whole passage is well explained by Dr. Whitby. "Here the apostle seems to allude to

A. M. 4060. 9 For I think that God hath
 A. D. 56. set forth us the apostles last,
 A. U. C. 809. as it were appointed to
 An. Imp. Nerois Cæs. 3. death: for we are made
 a spectacle unto the world, and to
 angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

f Gr theatre.—g Ch. 2. 3.—h Acts 17. 18. & 26. 24. Ch. 1. 18. &c. & 2. 14. & 3. 13. See 2 Kings 9. 11.—i 2 Cor. 13. 9.

the Roman spectacles, *της των θηριομαχων, και μονομαχιας ανδρουν*, that of the *Bestiarum* and the *gladiators*, where, in the morning, men were brought upon the theatres to fight with wild beasts; and to them was allowed armour to defend themselves, and smite the beasts that assailed them: but in the meridian or noon-day spectacles, the gladiators were brought forth naked, and without any thing to defend themselves from the sword of the assailant; and he that then escaped was only kept for slaughter to another day, so that these men might well be called *επιθαντοι, men appointed for death*; and this being the last appearance on the theatre, for that day, they are said here to be set forth *ωχαροι, the last*. Of these two spectacles, *Seneca* speaks thus: Epist. vii. "In the morning, men are exposed to lions and bears: at mid-day, to their spectators; those that kill, are exposed to one another; the victor is detained for another slaughter: the conclusion of the fight is death. The former fighting, compared to this, was mercy; now, it is mere butchery; they have nothing to cover them, their whole body is exposed to every blow; and every stroke produces a wound, &c."

We are made a spectacle] *Οτι θεατρον εσθησωμεν*, we are exhibited on the theatre to the world; we are lawful booty to all mankind, and particularly to the men of the world; who have their portion in this life. Angels are astonished at our treatment; and so are the more considerate part of men. Who, at that time, would have coveted the apostolate?

Verse 10. *We are fools for Christ's sake]* Here he still carries on the allusion to the public spectacles among the Romans; where they were accustomed to hiss, hoot, mock, and variously insult the poor victims. To this, *Philo* alludes in his embassy to *Caius*, speaking of the treatment which the Jews received at Rome, *ωσπερ γαρ η θεατρον κλωμοσυριγγόντων, καταμαρμαίνων, αμτρα χλωρίζονται*. "For, as if exhibited upon a theatre, we are hissed, most outrageously hooted, and insulted beyond all bounds." Thus, says the apostle, we are fools on Christ's account; we walk in a conformity to his will, and we bear his cross: and did we walk according to the course of this world, or according to the man-pleasing conduct of some among you, we should have no such cross to bear.

A. M. 4060. 11^a Even unto this present
 A. D. 56. hour we both hunger, and
 A. U. C. 800. thirst, and^b are naked, and
 An. Imp. Ne- are^c buffeted, and have no
 ronius Cæs. 3. certain dwelling-place.

12^d And labour, working with our
 own hands: ^e being reviled, we bless;
 being persecuted, we suffer it:

13 Being defamed, we entreat: ^f we
 are made as the filth of the earth,

and are the offscouring of all
 things unto this day.

14 I write not these things
 to shame you, but^g as my
 beloved sons, I warn you.

15 For though ye have ten thou-
 sand instructors in Christ, yet have
 ye not many fathers: for^h in Christ
 Jesus I have begotten you through the
 Gospel.

^a 2 Cor. 4. 2. & 11. 23—27. Phil. 4. 12.—^b Job 22. 6.
 Rom. 2. 35.—^c Acts 23. 2.—^d Acts 18. 3. & 20. 34.
 1 Thes. 2. 9. 2 Thes. 3. 8. 1 Tim. 4. 10.—^e Matt 5.
 44. Luke 6. 28. & 23. 34. Acts 7. 60. Rom. 12. 14, 20.

1 Pet. 2. 23. & 3. 9.—^f Lam. 3. 45.—^g 1 Thes. 2. 11.
^h Acts 18. 11. Rom. 15. 20. Ch. 3. 6. Gal. 4. 19. Philem.
 10. James 1. 18.

Ye are wise in Christ] Surely all these ex-
 pressions are meant *ironically*; the apostles were
 neither *fools*, nor *weak*, nor *contemptible*: nor
 were the *Corinthians*, morally speaking, *wise*,
 and *strong*, and *honourable*. Change the *per-
 sons*, and then the *epithets* will perfectly apply.

Verse 11. *We both hunger and thirst, &c.*] Who
 would then have been an apostle of Christ,
 even with all its spiritual honours and glories,
 who had not a soul filled with love both to God
 and man? and the fullest conviction of the reality
 of the doctrine he preached, and of that spiritual
 world in which alone he could expect rest? See
 the *Introduction*, sect. vi.

Have no certain dwelling.] We are mere
 itinerant preachers; and when we set out in the
 morning, know not *where*, or whether we shall
 or not, get a night's lodging.

Verse 12. *Working with our own hands*] They
 were obliged to labour, in order to supply
 themselves with the necessaries of life while
 preaching the Gospel to others. This, no doubt,
 was the case in every place where no church
 had been as yet formed: afterwards, the people
 of God supplied their ministers, according to
 their power, with food and raiment.

Being reviled, we bless, &c.] What a most
 amiable picture does this exhibit of the power
 of the grace of Christ! Man is naturally a *proud*
 creature; and his pride prompts him always to
avenge himself in whatever manner he can; and
 repay insult with insult. It is only the grace of
 Christ that can make a man patient in bearing
 injuries, and to render blessing for cursing;
 beneficence for malevolence, &c. The apostles
 suffered all indignities for Christ's sake;
 for it was on *his* account, that they were ex-
 posed to persecutions, &c.

Verse 13. *Being defamed*] Βλασφημῶμενοι, being
blasphemed. I have already remarked that
 βλασφημῶν, signifies to *speak injuriously*, and
 may have reference either to God or to man.
 God is *blasphemed* when his attributes, doc-
 trines, providence, or grace, are treated con-
 temptuously; or any thing said of Him that is
 contrary to his holiness, justice, goodness, or
 truth. Man is *blasphemed*, when any thing in-
 jurious is spoken of his person, character, con-
 duct, &c. *Blaspheming* against men, is any
 thing by which they are *injured* in their *persons*,
characters, or *property*.

We are made as the filth of the earth, the off-

scouring of all things] The Greek word which
 we render *filth*, is ἀπκαθάματα, a *purgation*,
 or *lustrative sacrifice*; that which we translate
offscouring, is ἀπιψίμα, a *redemption sacrifice*.
 To understand the full force of these words, as
 applied by the apostle in this place, we must
 observe that he alludes to certain customs among
 the heathens; who, in the time of some public
 calamity, chose out some unhappy men of the
 most abject and despicable character, to be a
 public *expiation* for them; these they main-
 tained a whole year at the public expense; and
 then they led them out, crowned with flowers,
 as was customary in sacrifices: and, having
 heaped all the curses of the country upon their
 heads, and whipped them seven times, they
 burned them alive, and afterwards their ashes
 were thrown into the sea, while the people said
 these words, ἀπιψίμα ἡμῶν γίνου; *be thou our
 propitiation*. Sometimes the person thus chosen,
 was thrown into the sea, as a sacrifice to *Neptu-
 tune*; the people saying the words as before.
 Hence *Origen* says that our Lord, in giving up
 himself as a propitiation for our sins, was much
 more than his apostles; ἀπκαθάματα τῷ κόσμῳ,
 πάντων ἀπιψίμα, *the lustration of the world, and
 the peculiar sacrifice for all men*. The apostle,
 therefore, means that he and his fellows were
 treated like those wretched beings who were
 judged to be fit for nothing, but to be expiatory
 victims to the infernal gods, for the safety and
 redemption of others. Our words, *filth* and *off-
 scouring*, convey no legitimate sense of the
 original. See several useful remarks upon
 these terms, in *Pearce*, *Whitby*, and *Park-
 hurst*.

Verse 14. *I write not these things to shame you*] It
 is not by way of *finding fault* with you, for
 not providing me with the necessaries of life,
 that I write thus: but I do it to warn you to act
 differently for the time to come; and be not so
 ready to be drawn aside by every pretender to
 apostleship, to the neglect of those, to whom,
 under God, you owe your salvation.

Verse 15. *For though ye have ten thousand in-
 structors*] Μυρίους παιδαγωγῶν, *myriads of leaders*,
 that is, an indefinite multitude; for so the
 word is often used. The παιδαγωγῶν, from which
 we have our word *pedagogue*, which we im-
 properly apply to a *schoolmaster*, was among the
 Greeks, the person or *servant* who attended a
 child, had the general care of him, and who led

A. M. 4000. 16 Wherefore I beseech you, ^a be ye followers of me.

17 For this cause have I sent unto you ^b Timotheus, ^c who is my beloved son, and faithful in the Lord; who shall bring you ^d into remembrance of my ways which be in Christ, as I ^e teach every where. ^f in every church.

18 ^g Now some are puffed up, as

though I would not come to you.

19 ^h But I will come to you shortly, ⁱ if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For ^k the kingdom of God is not in word, but in power.

21 What will ye? ^l shall I come unto you with a rod, or in love, and in the spirit of meekness?

A. M. 4000.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cms. 3.

^a Ch. 11. 1. Phil. 3. 17. 1 Thess. 1. 6. 2 Thess. 3. 9.
^b Acts 19. 22. Ch. 16. 10. Phil. 2. 19. 1 Thess. 3. 2.
^c 1 Tim. 1. 2. 2 Tim. 1. 2. ^d Ch. 11. 2. ^e Ch. 7. 17.
^f Ch. 14. 33. ^g Ch. 5. 2.

^h Acts 19. 21. Ch. 16. 5. 2 Cor. 1. 15, 23. ⁱ Acts 18. 21.
Rom. 15. 32. Heb. 6. 3. James 4. 15. ^k Ch. 2. 4.
1 Thess. 1. 5. ^l 2 Cor. 10. 2. & 13. 10.

him to school for the purpose of being instructed by the *ιδασκαλος*, or teacher. It seems there were many at Corinth who offered their services to instruct this people, and who were not well affected towards the apostle.

Not many fathers] Many offer to instruct you, who have no parental feeling for you; and how can they? you are not their spiritual children; you stand in this relation to me alone: for in Christ Jesus, by the power and unction of his Spirit, I have begotten you, I was the means of bringing you into a state of salvation, so that you have been born again; ye are my children alone in the Gospel. Schoetgen produces a good illustration of this from *Shemoth Rabba*, sect. 46. fol. 140. "A girl who had lost her parents, was educated by a guardian who was a good and faithful man, and took great care of her: when she was grown up, he purposed to bestow her in marriage: the scribe came, and beginning to write the contract, said, What is thy name? The maid answered, N. The scribe proceeded, What is the name of thy father? The maid was silent. Her guardian said, Why art thou silent? The maid replied, Because I know no other father but thee. For he who educates a child well, is more properly the father, than he who begot it." This is the same kind of sentiment which I have already quoted from Terence, Rom. xvi. 13.

Naturā tu illi pater es; consiliū ego.

ADELPHI. Act. I. scene 2. ver. 47.

Thou art his father by nature; I, by instruction.

Verse 16. *Wherefore, I beseech you, be ye followers of me*] It should rather be translated, Be ye imitators of me; *μιμητας*, from which we have our word *mimic*; which, though now used only in a bad or ludicrous sense, simply signifies an imitator of another person, whether in speech, manner, habit, or otherwise. As children should imitate their parents in preference to all others: he calls on them to imitate him, as he claims them for his children. He lived for God and eternity, seeking not his own glory, emolument, or ease: those sowers of sedition among them were actuated by different motives. Here, then, the apostle compares himself with them; follow and imitate me, as I follow and imitate Christ; do not imitate them who, from

their worldly pursuits, show themselves to be actuated with a worldly spirit.

Verse 17. *For this cause*] That you imitate me, and know in what this consists:

I sent unto you Timotheus] The same person to whom he wrote the two epistles that are still extant under his name: and whom he calls here his beloved son, one of his most intimate disciples; and whom he had been the means of bringing to God through Christ.

My ways which be in Christ] This person will also inform you the manner in which I regulate all the churches; and show to you that what I require of you, is no other than what I require of all the churches of Christ which I have formed; as I follow the same plan of discipline in every place. See the Introduction, sect. iii.

Verse 18. *Some are puffed up*] Some of your teachers act with great haughtiness, imagining themselves to be safe, because they suppose that I shall not revisit Corinth.

Verse 19. *But I will come to you shortly*] God being my helper, I fully purpose to visit you: and then I shall put these proud men to the proof, not of their speech, eloquence, or pretensions to great knowledge and influence, but of their power, the authority they profess to have from God, and the evidences of that authority in the works they have performed. See the Introduction, sect. xi.

Verse 20. *For the kingdom of God*] The religion of the Lord Jesus is not in word, in human eloquence, excellence of speech, or even in doctrines; but in power, *ω δυναμει*, in the mighty energy of the Holy Spirit; enlightening, quickening, converting, and sanctifying believers: and all his genuine apostles are enabled, on all necessary occasions, to demonstrate the truth of their calling by miracles; for this the original word often means.

Verse 21. *Shall I come unto you with a rod, or in love*] Here he alludes to the case of the teacher and father, mentioned ver. 15. Shall I come to you with the authority of a teacher, and use the rod of discipline? or shall I come in the tenderness of a father, and entreat you to do what I have authority to enforce? Among the Jews, those who did not amend after being faithfully admonished, were whipped, either publicly or privately, in the synagogue. If

this, they did not amend, they were liable to be stoned. We see from the case of Ananias and Sapphira, Elymas the sorcerer, Hymenæus and Alexander, &c. that the apostles had sometimes the power to inflict the most awful punishments on transgressors. The Corinthians must have known this, and consequently have dreaded a visit from him in his *apostolic authority*. That there were many irregularities in this church, which required both the presence and authority of the apostle, we shall see in the subsequent chapters.

1. In the preceding chapter we find the ministers of God compared to stewards, of whom the strictest *fidelity* is required. (1.) *Fidelity* to God, in publishing his truth with *zeal*, defending it with *courage*, and recommending it with *prudence*. (2.) *Fidelity* to CHRIST, whose representatives they are, in honestly and fully recommending his grace and salvation, on the ground of his *passion* and *death*; and preaching his *maxims* in all their *force* and *purity*. (3.) *Fidelity* to the СВЯТАЯ, in taking heed to keep up a godly discipline, admitting none into it but those who have abandoned their sins; and permitting none to continue in it, that do not continue to adorn the doctrine of God their Saviour. (4.) *Fidelity* to their own MINISTRY, walking so as to bring no blame on the Gospel: avoiding the extremes of *indolent tenderness* on one hand, and *austere severity* on the other. Considering the flock, not as *their* flock, but the flock of Jesus Christ; watching, ruling, and feeding it according to the order of their Divine Master.

2. A minister of God should act with great caution: every man, properly speaking, is placed between the secret judgment of God, and the public censure of men. He should do nothing rashly, that he may not *justly* incur the censure of men; and he should do nothing but in the loving fear of God, that he may not incur the censure of his Maker. The man who scarcely ever allows himself to be *wrong*, is one of whom it may be safely said, he is seldom *right*. It is possible for a man to mistake his own will for the will of God; and his own obstinacy, for inflexible adherence to his duty. With such persons, it is dangerous to have any commerce.

Reader, pray to God to save thee from an inflated mind.

3. *Zeal* for God's truth is essentially necessary for every minister; and *prudence* is not less so. They should be wisely tempered together; but this is not always the case. *Zeal*, without *prudence*, is like a flambeau in the hands of a blind man; it may *enlighten* and *warm*, but it may also destroy the spiritual building. *Human prudence* should be avoided as well as *intemperate zeal*: this kind of prudence consists in a man's being careful not to bring himself into trouble; and not to hazard his reputation, credit, interest, or fortune, in the performance of his duty. *Evangelical wisdom* consists in our suffering and losing all things, rather than be wanting in the discharge of our obligations.

4. From St. Paul's account of himself, we find him often suffering the severest hardships in the prosecution of his duty. He had for his patrimony, hunger, thirst, nakedness, stripes, &c. and wandering about testifying the Gospel of the grace of God, without even a *collage* that he could claim as his own. Let those who dwell in their elegant houses, who profess to be *apostolic* in their *order*, and *evangelic* in their *doctrines*, think of this. In their state of affluence they should have extraordinary degrees of *zeal*, *humility*, *meekness*, and *charity*, to recommend them to our notice as *apostolical men*. If God, in the course of his providence, has saved them from an apostle's hardships, let them devote their lives to the service of that church in which they have their emoluments; and labour incessantly to build it up on its most holy faith. Let them not be *masters* to govern with rigour and imperiousness; but tender *fathers*, who feel every member in the church as their own child, and labour to feed the heavenly family with the mysteries of God, of which they are stewards.

5. And while the people require much of their spiritual pastors, these pastors have equal right to require much of their people. The obligation is not all on one side; those who watch for our souls have a right not only to their own support, but to our reverence and confidence. Those who despise their ecclesiastical rulers, will soon despise the church of Christ itself, neglect its ordinances, lose sight of its doctrines, and at last neglect their own salvation.

CHAPTER V.

Account of the incestuous person, or of him who had married his father's wife, 1. The apostle reproves the Corinthians for their carelessness in this matter; and orders them to excommunicate the transgressor, 2—5. They are reprehended for their glorying, while such scandals were among them, 6. They must purge out the old leaven, that they may properly celebrate the Christian Pass-over, 7—9. They must not associate with any who, professing the Christian religion, was guilty of any scandalous vice; and must put away from them every evil person, 10—13.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronis Cæs. 3.

IT is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

• Eph. 5. 3.—b Lev. 18. 8. Deut. 22. 30. & 27. 20.—
c 2 Cor. 7. 12.—d Ch. 4. 13.—e 2 Cor. 7. 7, 10.—f Col. 2. 5.

NOTES ON CHAP. V.

Verse 1. There is *fornication among you*] The word *porneia*, which we translate *fornication* in this place, must be understood in its utmost latitude of meaning, as implying all kinds of impurity; for, that the Corinthians were notoriously guilty of every species of irregularity and debauch, we have already seen: and it is not likely that, in speaking on this subject, in reference to a people so very notorious, he would refer to one only species of impurity, and that not the most flagitious.

That one should have his father's wife] Commentators and critics have found great difficulties in this statement. One part of the case is sufficiently clear, that a man who professed Christianity, had illegal connexions with his father's wife: but the principal question is, was his father *alive* or *dead*? Most think that the father was *alive*, and imagine that to this the apostle refers, 2 Cor. vii. 12. where, speaking of the person who *did* the wrong, he introduces also him who had *suffered* the wrong; which must mean the father; and the father then *alive*. After all that has been said on this subject, I think it most natural to conclude that the person in question had married the wife of his *deceased* father; not his *own* mother, but *step-mother*, then *widow*.

This was a crime which the text says, *was not so much as named among the Gentiles*: the apostle must only mean that it was not *credited* by them; for it certainly did often occur: but by their best writers who notice it, it was branded as superlatively infamous. Cicero styles it, *scelus incredibile et inauditum*; an incredible and unheard of wickedness; but it was *heard* of and *practised*: and there are several stories of this kind in heathen authors; but they *reprobate*, not *commend* it. The word *ονομαζεσθαι*, *named*, is wanted in almost every MS. and version of importance, and certainly makes no part of the text. The words should be read, *and such fornication as is not amongst the Gentiles*—i. e. not *allowed*. Some think that this woman might have been a proselyte to the Jewish religion from heathenism: and the Rabbins taught that *proselytism* annulled all former relationship, and that a woman was at liberty, in such case, to depart from an unbelieving husband, and to marry even with a believing *son*—i. e. of her husband by some former wife.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronis Cæs. 3.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed;

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto

• Or, *determined*.—b Matt. 16. 19. & 18. 18. John 20. 23.
c Cor. 2. 10. & 13. 3, 10.—d Job 2. 6. Psa. 109. 6. 1 Tim. 1. 20.

Verse 2. *Ye are puffed up*] Ye are full of strife and contention, relative to your parties and favourite teachers; and neglect the discipline of the church. Had you considered the greatness of this crime, ye would have rather *mourned*, and have put away this flagrant transgressor from among you.

Taken away from among you] *ἵνα ἐκδοθῆτε ἐκ μέσου υμῶν*. This is supposed by some to refer to the punishment of *death*; by others to excommunication. The Christian church was, at this time, too young to have those *forms of excommunication* which were practised in succeeding centuries. Probably no more is meant than a simple *disowning* of the person, accompanied with the refusal to admit him to the sacred ordinances; or to have any intercourse or connexion with him.

Verse 3. *Absent in body, but present in spirit*] Perhaps St. Paul refers to the gift of the discernment of spirits, which it is very likely the apostles in general possessed on extraordinary occasions. He had already seen this matter so clearly, that he had determined on that sort of punishment which should be inflicted for this crime.

Verse 4. *In the name of our Lord Jesus*] Who is the *Head* of the church; and under whose authority every act is to be performed.

And my spirit] My apostolical authority derived from Him; *with the power*, *οὐ δύναμις*, with the *miraculous energy of the Lord Jesus*, which is to inflict the punishment that you pronounce:

Verse 5. *To deliver such an one unto Satan*] There is no evidence that delivering to Satan was any *form* of excommunication known either among the Jews or the Christians. *Lightfoot*, *Selden*, and *Schoetgen*, who have searched all the Jewish records, have found nothing that answers to this: it was a species of punishment administered in extraordinary cases, in which the body and the mind of an incorrigible transgressor were delivered by the authority of God, into the power of Satan, to be tortured with diseases and terrors, as a warning to all: but, while the body and mind were thus tormented, the immortal spirit was under the influence of the Divine mercy; and the affliction, in all probability, was in general only for a season; though sometimes it was evidently unto *death*,

A. M. 4060. Satan for the destruction
A. D. 56. of the flesh, that the spirit
A. U. C. 809. may be saved in the day of
An. Imp. Nero- the Lord Jesus.
nis Cæs. 3.

6^b Your glorying is not good. Know ye not that ^c a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even ^d Christ our

^e passover ^f is sacrificed for us:

8 Therefore ^g let us keep ^h the feast, ⁱ not with old leaven, neither ^k with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle ^l not to company with fornicators:

^a Acts 26. 18.—^b Ver. 2. Ch. 3. 21. & 4. 19. James 4. 16.
^c Ch. 15. 33. Gal. 5. 9. 2 Tim. 2. 17.—^d Isai. 53. 7.
John 1. 29. Ch. 15. 3. 1 Pet. 1. 19. Rev. 4. 5, 12
^e John 19. 14.

^f Or, is slain.—^g Exod. 12. 15. & 13. 6.—^h Or, holiday.
ⁱ Deut. 16. 3.—^k Matt. 16. 6, 12. Mark 8. 15. Luke
12. 1.—^l See ver. 2, 7. 2 Cor. 6. 14. Eph. 5. 11. 2 Thess.
3. 14.

as the *destruction of the flesh* seems to imply. But the soul found mercy at the hand of God; for, such a most extraordinary interference of God's power and justice, and of Satan's influence, could not fail to bring the person to a state of the deepest humiliation and contrition: and thus, while the *flesh* was destroyed, the *spirit* was saved in the day of the Lord Jesus. No such power as this now remains in the church of God; none such should be assumed, the pretensions to it are as *wicked* as they are *vain*. It was the same power by which *Ananias* and *Sapphira* were struck dead; and *Elymas*, the sorcerer, struck blind. *Apostles*, alone, were entrusted with it.

Verse 6. *Your glorying is not good*] You are triumphing in your superior knowledge, and busily employed in setting up and supporting your respective teachers, while the church is left under the most scandalous corruptions; corruptions which threaten its very existence, if not purged away.

Know ye not] With all your boasted wisdom, do you not know and acknowledge the truth of a common maxim, *a little leaven leaveneth the whole lump*? If this *leaven*, the incestuous person, be permitted to remain among you; if his conduct be not exposed by the most formidable censure, the flood-gates of impurity will be opened on the church, and the whole state of Christianity ruined in Corinth.

Verse 7. *Purge out therefore the old leaven*] As it is the custom of the Jews, previously to the *pass-over*, to search their houses, in the most diligent manner, for the old leaven, and throw it out, sweeping every part clean; so act with this incestuous person. I have already shown with what care the Jews purged their houses from all leaven, previously to the *pass-over*. See the note on Exod. xii. 8—19. and on the term *pass-over*, and Christ as represented by this ancient Jewish sacrifice, see on Exod. xii. 27. and my *Discourse on the Nature and Design of the Eucharist*.

Verse 8. *Therefore let us keep the feast*] It is very likely that the time of the *pass-over* was now approaching; when the church of Christ would be called to extraordinary acts of devotion, in commemorating the passion, death, and resurrection of Christ; and of this circumstance the apostle takes advantage, in his exhortation

to the Corinthians. See the *Introduction*, sect. xii.

Not with old leaven] Under the Christian dispensation, we must be saved, equally from *Judaism*, *Heathenism*, and from sin of every kind; *malice* and *wickedness* must be destroyed: and *sincerity* and *truth*, inward purity and outward holiness, take their place.

The apostle refers here not more to wicked principles than to wicked men: let us keep the feast, not with the old leaven, the impure principles which actuated you while in your heathen state; neither with the leaven of malice and wickedness, κακίας και πορνικίας, wickedness, radical depravity, producing unrighteousness in the life; nor with the persons who are thus influenced, and thus act; but with the unleavened bread, ἀλλ' εν ἀζύμοις, but with upright and godly men, who have sincerity, αληθινούς, such purity of affections and conduct that even the light of God, shining upon them, discovers no flaw; and truth, who have received the testimony of God, and who are inwardly, as well as outwardly, what they profess to be.

The word πορνικίας, which we translate *wickedness*, is so very like to πορνείας, *fornication*, that some very ancient MSS. have the latter reading instead of the former; which, indeed, seems most natural in this place; as κακίας, which we translate *malice*, includes every thing that is implied in πορνικίας, *wickedness*; whereas, πορνείας, as being the subject in question; see ver. 1. would come more pointedly in here, *Not with wickedness and fornication*, or rather *not with wicked men and fornicators*: but I do not contend for this reading.

Verse 9. *I wrote unto you in an epistle*] The wisest, and best skilled in Biblical criticism, agree that the apostle does not refer to any other epistle than *this*: and that he speaks here of some general directions which he had given in the foregoing part of it; but which he had now, in some measure, changed and greatly strengthened, as we see from ver. 11. The words ἐγράψα εν τῇ ἐπιστολῃ, may be translated, I HAD written to you in THIS EPISTLE; for there are many instances in the New Testament, where the *aorist*, which is here used, and which is a sort of indefinite tense, is used for the *perfect*, and the *plusquam perfect*. Dr. Whitby produces several proofs of this, and contends that

Christians must not I. CORINTHIANS. associate with transgressors.

A. M. 4060. 10 ^a Yet not altogether with
 A. D. 58. the fornicators ^b of this world,
 A. U. C. 809. or with the covetous, or extor-
 An. Imp. Ne- tioners, or with idolaters;
 ronius Cæs. 3. for then must ye needs go ^c out of the
 world.

11 But now I have written unto you
 not to keep company, ^d if any man that
 is called a brother be a fornicator, or
 covetous, or an idolater, or a railer,

^a Ch. 10. 37.—^b Ch. 1. 20.—^c John 17. 15. 1 John 5. 19.
^d Matt. 18. 17. Rom. 16. 17. 2 Thes. 3. 6, 14. 2 John
 10.—^e Gal. 2. 12.

the conclusion drawn by some, viz. that it refers to some epistle that is lost, is not legitimately drawn from any premises which either this text or antiquity affords. The principal evidence against this is 2 Cor. vii. 8. where *ἡ τῆς ἐπιστολῆς*, the same words as above, appear to refer to this first epistle. Possibly the apostle may refer to an epistle which he had written though not sent; for, on receiving further information from *Stephanus, Fortunatus, and Achaicus*, relative to the state of the Corinthian church, he suppressed that, and wrote this, in which he considers the subject much more at large. See *Dr. Lightfoot*.

[*Not to company with fornicators*] With which, as we have already seen, Corinth abounded. It was not only the grand sin, but staple of the place.

Verse 10. *For then must ye needs go out of the world*] What an awful picture of the general corruption of manners does this exhibit! The Christians at Corinth could not transact the ordinary affairs of life with any others than with fornicators, covetous persons, extortioners, railers, drunkards, and idolaters because there were none others in the place! How necessary was Christianity in that city!

Verse 11. *But now I have written*] I not only write this, but I add more, that if any one who is called a brother, i. e. professes the Christian religion, be a fornicator, covetous, idolater, railer, drunkard, or extortioner; not even to eat with such; have no communication with such an one, in things either sacred or civil. You may transact your worldly concerns with a person that knows not God, and makes no profession of Christianity, whatever his moral character may be; but ye must not even thus far acknowledge a man professing Christianity, who is scandalous in his conduct. Let him have this extra mark of your abhorrence of all sin; and let the world see that the church of God does not tolerate iniquity.

Verse 12. *For, what have I to do to judge them also that are without*] The term *without*, *χωρις*, signifies those who were not members of the church, and in this sense its correspondent term *חיצוניים* *ha-chitsonim*, those that are without, is generally understood in the Jewish writers, where it frequently occurs. The word *καὶ*, also, which greatly disturbs the sense here, is wanting in ABCFG, and several others, with the Syriac,

or a drunkard, or an extor-
 tioner; with such an one,
^e no not to eat.

12 For what have I to
 judge ^f them also that are without?
 do not ye judge ^g them that are within?

13 But them that are without God
 judgeth. Therefore ^h put away from
 among yourselves that wicked per-
 son.

^f Mark 4. 11. Col. 4. 5. 1 Thes. 4. 12. 1 Tim. 3. 7.
^g Ch. 6. 1, 2, 3, 4.—^h Deut. 13. 5. & 17. 7. & 21. 21. & 22.
 21, 22, 24.

Coptic, Slavonic, Vulgate, and the Itala; together with several of the *Fathers*. The sentence, I think, with the omission of *καὶ*, also, should stand thus: *Does it belong to me to pass sentence on those which are without*, which are not members of the church? *By no means, (οὐχι.) Pass ye sentence on them which are within*, which are members of the church—*Those which are without*, which are not members of the church, *God will pass sentence on*, in that way in which he generally deals with the heathen world—*But put ye away the evil from among yourselves*. This is most evidently the apostle's meaning, and renders all comments unnecessary. In the last clause there appears to be an allusion to Deut. xvii. 7. where the like directions are given to the congregation of Israel, relative to a person found guilty of idolatry. *Thou shalt put away the evil from among you*—where the Version of the Septuagint is almost the same as that of the apostle; *καὶ ἐξαρῖς τῶν πορνῶν ἐξ ὑμῶν αὐτοῦ*.

There are several important subjects in this chapter which intimately concern the Christian church in general.

1. If evil be tolerated in religious societies, the work of God cannot prosper there. If one scandal appear, it should be the cause of general humiliation and mourning to the followers of God where it occurs; because the soul of a brother is on the road to perdition: the cause of God so far betrayed and injured; and Christ re-crucified in the house of his friends. *Pity* should fill every heart towards the transgressor, and prayer for the backslider occupy all the members of the church.

2. *Discipline* must be exercised in the Christian church; without this, it will soon differ but little from the wilderness of this world. But what judgment, prudence, piety, and caution, are requisite in the execution of this most important branch of a minister's duty! he may be too easy and tender, and permit the gangrene to remain till the flock be infected with it. Or he may be rigid and severe, and destroy parts that are vital, while only professing to take away what is vitiated. A backslider is one who once knew less or more of the salvation of God. Hear what God says concerning such, *Turn, ye backsliders, for I am married unto you*. See how unwilling He is to give them up! He suffers

long, and is kind; do thou likewise; and when thou art obliged to out of the offender from the church of Christ, follow him still with thy best advice and heartiest prayers.

3. A soul cut off from the flock of God is in an awful state! his outward defence is departed from him; and being no longer accountable to any for his conduct, he generally plunges into unprecedented depths of iniquity; and the last state of that man becomes worse than the first. Reader, art thou *without the pale of God's church*? remember it is here written, *them that are without, God judgeth*, ver. 13.

4. Christians who wish to retain the spirituality of their religion, should be very careful how they mingle with the world. He who is pleased with the company of ungodly men, no matter howsoever witty or learned, is either himself one with them, or is drinking into their spirit. It is impossible to associate with such by choice, without receiving a portion of their contagion. A man may be amused or delighted

with such people, but he will return even from the *festival of wit*, with a lean soul. Howsoever contiguous they may be, yet the church and the world are separated by an impassable gulf.

5. If all the fornicators, adulterers, drunkards, extortioners, and covetous persons which bear the Christian name, were to be publicly excommunicated from the Christian church, how many, and how awful would the examples be! If, however, the discipline of the visible church be so lax, that such characters are tolerated in it, they should consider that this is no passport to heaven. In the sight of God they are not members of his church: their citizenship is not in heaven, and therefore they have no right to expect the heavenly inheritance. It is not under names, creeds, or professions, that men shall be saved at the last day—those alone who were holy; who were here conformed to the image of Christ, shall inherit the kingdom of God. Those who expect it in any other way, or on any other account, will be sadly deceived.

CHAPTER VI.

The Corinthians are reproved for their litigious disposition; brother going to law with brother, and that before the heathen, 1—6. They should suffer wrong, rather than do any, 7, 8. No unrighteous person can enter into the glory of God, 9, 10. Some of the Corinthians had been grievous sinners, but God had saved them, 11. Many things may be lawful, which are not at all times expedient, 12. Meats are for the belly, and the belly for meats; but the body is not for uncleanness, 13. Christ's resurrection a pledge of ours, 14. The bodies of Christians are members of Christ, and must not be defiled, 15—17. He that commits fornication sins against his own body, 18. Strong dissuaves from it, 19, 20.

A. M. 4000.
A. D. 56.
A. U. C. 800.
An. Imp. Neronis Cæs. 3.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

a. Pas. 49. 14. Dan. 7. 22. Matt. 19. 28.

NOTES ON CHAP. VI.

Verse 1. *Dare any of you, &c.*] From the many things that are here reprehended by the apostle, we learn that the Christian church at Corinth, was in a state of great imperfection; notwithstanding there were very many eminent characters among them. Divided as they were among themselves, there was no one person who possessed any public authority to settle differences between man and man; therefore, as one party would not submit to the decisions of another, they were obliged to carry their contentions before heathen magistrates; and probably these very subjects of litigation arose out of their ecclesiastical divisions. The thing, and this issue of it, the apostle strongly reprehends.

Before the unjust, and not before the saints?] The heathen judges were termed *ἀδίκους*, from their presumed *righteousness* in the administration of justice: here the apostle, by a paronomasia, calls them *ἀδίκαι*, *unrighteous persons*—

A. M. 4000.
A. D. 56.
A. U. C. 800.
An. Imp. Neronis Cæs. 3.

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Luke 22. 30. Rev. 2. 26. & 5. 21. & 20. 4.

and it is very likely that at Corinth, where such corruption of manners reigned, there was a great *perversion of public justice*: and it is not to be supposed that matters relative to the Christians, were fairly decided. The Christians the apostle terms *ἅγιοι*, *saints*, which they were all, by *profession*; and doubtless many were so in *spirit* and in *truth*.

Verse 2. *The saints shall judge the world*] Nothing can be more evident than that the writers of the New Testament often use *κόσμος*, *the world*, to signify the *Jewish people*; and sometimes the *Roman empire*, and the *Jewish state*; and in the former sense it is often used by our Lord. *When*, says he, *the Son of man shall sit on the throne of his glory, then shall ye sit on twelve thrones, judging the twelve tribes of Israel*, Matt. xix. 28. It is supposed that he refers to the same subject as that mentioned here, the saints judging the world; and that St. Paul has his words in view, in what he says here to the Corinthians. *By judging the*

A. M. 4000. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so,

a 2 Pet. 2. 4. Jude 6.

twelve tribes of Israel, some have imagined, that having authority in the church, is merely intended; but Dr. Lightfoot contends that the words refer to the coming of our Lord to execute judgment on the Jews, and to destroy their state; and that the doctrine of the apostles, not themselves, was to judge and condemn that most disobedient people. The place before us is generally understood to imply that the redeemed of the Lord shall be, on the great day, assessors with him in judgment; and shall give their award in the determinations of his justice. On reviewing this subject, I am fully of opinion that this cannot be the meaning of the words; and that no such assessors, as is contended for, ever will take place; and that the interpretation is clogged with a multitude of absurdities.

1. The saints themselves are to appear before the judgment-seat of Christ, and shall be judged by him, after which they shall reign with him; but it is never said in Scripture that they shall judge with him.

2. It would be absurd to suppose that thrones should be erected, for the purpose of saints sitting on them to give their approbation in the condemnation of the wicked; of what use can such approbation be? is it necessary to the validity of Christ's decision? and will not even the damned themselves, without this, acknowledge the justice of their doom? I therefore think, with Dr. Lightfoot, that these words of the apostle refer to the prediction of Daniel, chap. vii. 18, 27, and such like prophecies, where the kingdoms of the earth are promised to the saints of the Most High; that is, that a time shall come when Christianity shall so far prevail, that the civil government of the world shall be administered by Christians, which, at that time, was administered by Heathens. And this is even now true of all those parts of the earth, which may be considered of the greatest political consequence. They profess Christianity, and the kings and other governors are Christians in this general sense of the term.

Verse 3. Know ye not that we shall judge angels? Dr. Lightfoot observes that "the apostle does not say here, as he said before, the saints shall judge angels; but we shall judge them. By angels all confess that demons are intended; but certainly all saints, according to the latitude with which that word is understood; i. e. all who profess Christianity, shall not judge angels. Nor is this judging of angels to be understood of the last day; but the apostle speaks of the ministers of the Gospel, himself and others,

A. M. 4000. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.

that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers!

7 Now, therefore, there is utterly a fault among you, because ye go to

b Ch. 5. 12.

who, by the preaching of the Gospel, through the power of Christ, should spoil the devils of their oracles and their idols: should deprive them of their worship: should drive them out of their seats, and strip them of their dominion. Thus would God subdue the whole world under the Christian power, so that Christian magistrates should judge men, and Christian ministers judge devils."

Verse 4. Things pertaining to this life] They could examine all civil cases among themselves, which they were permitted to determine without any hindrance from the heathen governments under which they lived.

Who are least esteemed in the church] *τοις ἐσθρατατοις*, those who were in the lowest order of Judges; for the apostle may refer here to the order in the Jewish benches, as Dr. Lightfoot conjectures; of which there were five, viz.

1. The great Sanhedrin, consisting of 72 elders, which presided in Jerusalem.

2. The little Sanhedrin of 25, in large cities, out of Jerusalem.

3. The bench of Three in every synagogue.

4. The Authorized, or authentic Bench.

5. The bench not authorized, *ἑσθρατατος*. This latter Bench was so called, because it received not its authority immediately from the Sanhedrin; but was chosen by the parties between whom the controversy depended. The apostle certainly does not mean persons of no repute; but such as these arbitrators, who were chosen for the purpose of settling private differences, and preventing them from going before the regular magistrates. The following verse makes it pretty evident that the apostle refers to this lower kind of tribunal; and hence he says;

Verse 5. Is it so, that there is not a wise man among you? Have you none among yourselves that can be arbitrators of the differences which arise, that you go to the heathen tribunals!

Verse 6. Brother goeth to law with brother] One Christian sues another at law! This is almost as great a scandal as can exist in a Christian society. Those in a religious community who will not submit to a proper arbitration, made by persons among themselves, should be expelled from the church of God.

Verse 7. There is utterly a fault among you] There is a most manifest defect among you—1. Of peaceableness—2. Of brotherly love—3. Of mutual confidence, and, 4. Of reverence for God, and concern for the honour of his cause.

Why do ye not rather take wrong] Better suffer an injury than take a method of re-

A. M. 4000. law one with another. * Why
A. D. 56. do ye not rather take wrong?
A. U. C. 809. why do ye not rather suffer
An. Imp. Nero- yourselves to be defrauded?
nia Cms. 3.

8 Nay, ye do wrong, and defraud,
and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; * neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

* Prov. 20. 22. Matt. 5. 39, 40. Luke 6. 29. Rom. 12. 17, 19. 1 Thess. 5. 15. — 1 Thess. 4. 6. — Ch. 15. 50. Gal. 5. 21. Eph. 5. 5. 1 Tim. 9. 1. Heb. 12. 14. & 13. 4.

dressing yourselves, which must injure your own peace, and greatly dishonour the cause of God.

Verse 8. *Nay, ye do wrong*] Far from suffering, ye are the aggressors, and defraud your pious, long-suffering brethren, who submit to this wrong, rather than take those methods of redressing their grievances which the spirit of Christianity forbids. Probably the apostle refers to him who had taken his father's wife.

Verse 9. *The unrighteous shall not inherit the kingdom*] The unrighteous, *adunoi*, those who act *contrary to right*; cannot inherit, for the inheritance is by *right*. He who is not a *child of God*, has no right to the family inheritance; for that inheritance is for the *children*. If children, then heirs, heirs of God, and joint heirs with Christ, Gal. iv. 5, 6. There are *ten* classes of transgressors which the apostle excludes from the kingdom of God: and any man who is guilty of any one of the evils mentioned above, is thereby excluded from this kingdom, whether it imply the *church of Christ* here below, or the *state of glory* hereafter.

Several of the evils here enumerated will not bear to be particularly explained: they are, however, sufficiently plain of themselves, and show us what abominations were commonly practised among the Corinthians.

Verse 11. *And such were some of you*] It was not with the prospect of collecting *saints*, that the apostles went about preaching the Gospel of the kingdom. None but *sinners* were to be found over the face of the earth; they preached, that sinners might be converted unto God, made *saints*, and constituted into a church; and this was the *effect*, as well as the *object* of their preaching.

But ye are washed] Several suppose that the order in which the operations of the grace of God take place in the soul, is here inverted; but I am of a different mind. Every thing will appear here in its order, when we understand the *terms* used by the apostle.

Ye are washed, arnouarabte; ye have been baptized into the Christian faith: and ye have promised in this baptism to put off all filthiness of the flesh and spirit; and the *washing* of your bodies is emblematical of the purification of your souls.

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: * but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 * All things are lawful unto me, but all things are not * expedient: all things are lawful for me, but I

A. M. 4000.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nia Cms. 3.

Rev. 22. 15. — Ch. 12. 2. Eph. 2. 2. & 4. 22. & 5. 2. Col. 3. 7. Tit. 3. 3. — Ch. 1. 30. Heb. 10. 22. — Ch. 10. 23. — Or, profitable.

Ye are sanctified] *Hylasabris*; from a *privative*, and *ya*, the earth; ye are separated from earthly things, to be connected with *spiritual*. Ye are separated from *time*, to be connected with *eternity*. Ye are separated from *idols*, to be joined to the *living God*. Separation from common, earthly, or sinful uses, to be wholly employed in the service of the true God, is the ideal meaning of this word, both in the Old and New Testaments. It was in consequence of their being separated from the world that they became a church of God. Ye were formerly workers of iniquity, and associated with workers of iniquity; but now ye are separated from them, and united together to work out your salvation with fear and trembling before God.

Ye are justified] *Edianabris*: Ye have been brought into a state of favour with God, your sins having been blotted out through Christ Jesus; the *Spirit of God* witnessing the same to your conscience, and carrying on, by his energy, the great work of regeneration in your hearts. The process here is plain and simple:—1. Paul and his brother-apostles preached the Gospel at Corinth, and besought the people to turn from darkness to light: from idle vanities to the living God: and to believe in the Lord Jesus for the remission of sins. 2. The people who heard were convinced of the divine truths delivered by the apostle: and flocked to baptism. 3. They were baptized in the name of the Lord Jesus, and thus took upon them the public profession of the Gospel. 4. Being now baptized into the Christian faith, they were separated from idols and idolaters, and became incorporated with the church of God. 5. As penitents they were led to the Lord Jesus, for *justification*; which they received through faith in his blood. 6. Being *justified* freely, having their *sins forgiven*, through the redemption that is in Jesus; they received the *Spirit of God*, to attest this glorious work of grace to their consciences; and thus became possessed of that principle of righteousness, that true leaven which was to leaven the whole lump; producing that universal holiness, without which none can see the Lord.

Verse 12. *All things are lawful unto me*] It is likely that some of the Corinthians had pleaded that the offence of the man who had his

A. M. 4060. will not be brought under the
A. D. 56. power of any.

A. U. C. 809. 13^a Meats for the belly,
Ab. Imp. Ne- and the belly for meats; but
rois Cas. 3. God shall destroy both it and them.
Now the body is not for fornication,
but^b for the Lord; ^cand the Lord for
the body.

14 And^d God hath both raised up
the Lord, and will also raise up us
^eby his own power.

15 Know ye not that^f your bodies

^a Matt. 15. 17. Rom. 14. 17. Col. 2. 22, 23.—^b Ver. 15.
19, 20. 1 Thess. 4. 3, 7.—^c Eph. 5. 23.—^d Rom. 6. 5,
8, & 9. 11. 2 Cor. 4. 14.—^e Eph. 1. 19, 20.

father's wife, as well as the eating of the things offered to idols, was not contrary to the law as it then stood. To this the apostle answers, though such a thing be lawful, yet the case of fornication, mentioned chap. v. 1. is not expedient, *en expeditis*, it is not agreeable to propriety, decency, order, and purity. It is contrary to the established usages of the best and most enlightened nations: and should not be tolerated in the church of Christ.

They might also be led to argue in favour of their eating things offered to idols, and attending idol feasts thus: that an idol was nothing in the world: and as food was provided by the bounty of God, a man might partake of it any where without defiling his conscience, or committing sin against the Creator: this excuse also the apostle refers to. All these things are lawful, taken up merely in the light that none of your laws is against the *first*; and that, on the ground that an idol is nothing in the world, there can be no reason against the *last*.

But I will not be brought under the power of any] Allowing that they are all lawful, or at least that there is no law against them, yet they are not expedient; there is no necessity for them; and some of them are abominable and forbidden by the law of God and nature, whether forbidden by your's or not: whilst others, such as eating meats offered to idols, which almost necessarily lead to bad moral consequences: and who, that is a Christian, would obey his appetite so far, as to do these things for the sake of gratification? A man is brought under the power of any thing which he cannot give up. He is the slave of that thing, whatsoever it be, which he cannot relinquish; and then, to him, it is sin.

Verses 13, Meats for the belly] I suppose that *carne* means the animal appetite, or propensity to food, &c. and we may conceive the apostle to reason thus: I acknowledge that God has provided different kinds of aliments for the appetite of man: and, among others, those which are generally offered to idols; and he has adapted the appetite to these aliments, and the aliments to the appetite; but God shall destroy both it and them; none of these is eternal; all these lower appetites and sensations will be destroyed by death, and have no existence in the resurrection body; and the earth and its productions shall be burnt up.

are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid.

16 What? know ye not that he which is joined to a harlot is one body? for^g two, saith he, shall be one flesh.

17^h But he that is joined unto the Lord is one spirit.

18ⁱ Flee fornication. Every sin that a man doeth is without the body; but

^f Rom. 12. 5. Ch. 12. 27. Eph. 4. 12, 15, 16, & 5. 30.
^g Gen. 2. 24. Matt. 19. 5. Eph. 5. 31.—^h John 17. 21, 22,
23. Eph. 4. 4. & 5. 30.—ⁱ Rom. 6. 12, 13. Hebr. 13. 4.

Now the body is not for fornication] Though God made an appetite, for food, and provided food for that appetite; yet he has not made the body for any uncleanness, nor indulgence in sensuality; but he has made it for Christ; and Christ was prepared to be a sacrifice for this body as well as for the soul, by taking our nature upon him; so that now, as human beings, we have an intimate relationship to the Lord: and our bodies are made not only for his service, but to be his temples.

Verses 14. And God hath both raised up the Lord] He has raised up the human nature of Christ from the grave, as a pledge of our resurrection; and will also raise us up by his own power, that we may dwell with him in glory for ever.

Verses 15. Know ye not that your bodies are the members of Christ] Because he has taken your nature upon him; and thus, as believers in him, ye are the members of Christ.

Shall I then take, &c.] Shall we, who profess to be members of his body, of his flesh, and of his bones, connect ourselves with harlots, and thus dishonour and pollute the bodies which are members of Christ? God forbid! These passages admit of a more literal interpretation. This, if given at all, I must give in a strange language.

Membrá humana ad generationem pertinentia, vocantur Membra Christi, quia mysterium conjunctionis Christi et Ecclesie, per conjunctionem maris et femine, indigitatur, Ephes. v. 32. In Vet. Test. idem valebat de membro masculino, quippe quod circumcisio, tanquam signa fœderis, honoratum est. Vide Schoetgen, Hor. Hebr.

Verses 16. He that is joined to a harlot, is one body] In *Sohar Genes. fol. 19.* we have these remarkable words:—*Whosoever connects himself with another man's wife, does, in effect, renounce the holy blessed God, and the church of the Israelites.*

Verses 17. Is one spirit] He who is united to God, by faith in Christ Jesus, receives his Spirit, and becomes a partaker of the Divine nature.—Who can change such a relationship for communion with a harlot; or for any kind of sensual gratification? He who can, must be far and deeply fallen!

Verses 18. Flee fornication] Abominate, detest, and escape from every kind of uncleanness.

A. M. 4060.
A. D. 56.
A. U. C. 809
Ab. Imp. Ne-
rois Cas. 3.

A. M. 4060. he that committeth fornication sinneth ^a against his own body.

19 What? ^b know ye not that your body is the temple of the Holy Ghost which is in you, which ye

have of God, ^c and ye are not your own?

20 For ^d ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

A. M. 4060. A. D. 66. A. U. C. 809. An. Imp. Neronis Cæs. 3.

^a Rom. 1. 24. 1 Thess. 4. 4. — ^b Ch. 3. 26. 2 Cor. 6. 16. ^c Rom. 14. 7, 8.

^d Acts 20. 28. Ch. 7. 23. Gal. 3. 13. Hebr. 9. 12. 1 Pet. 1. 18, 19. 2 Pet. 2. 1. Rev. 5. 9.

Some sins, or solicitations to sin, may be reasoned with; in the above cases, if you parley, you are undone; reason not, but FLY!

Sinneth against his own body] Though sin of every species has a tendency to destroy life; yet none are so mortal as those to which the apostle refers; they strike immediately at the basis of the constitution. By the just judgment of God, all these irregular and sinful connexions are married to death. Neither prostitutes, whore-mongers, nor unclean persons of any description, can live out half their days. It would be easy to show, and prove also, how the end of these things, even with respect to the body, is death: but I forbear, and shall finish the subject with the words of the prophet. *The show of their countenance doth witness against them: and they declare their sin as Sodom, they hide it not: wo unto their soul, for they have rewarded evil unto themselves.*

Verse 19. *Your body is the temple of the Holy Ghost*] What an astonishing saying is this! As truly as the living God dwelt in the Mosaic tabernacle, and in the temple of Solomon, so truly does the Holy Ghost dwell in the souls of genuine Christians; and as the temple, and all its utensils, were holy, separated, from all common and profane uses, and dedicated alone to the service of God: so the bodies of genuine Christians are holy, and all their members should be employed in the service of God alone.

And ye are not your own] Ye have no right over yourselves, to dispose either of your body, or any of its members, as you may think proper

or lawful; you are bound to God, and to him you are accountable.

Verse 20. *Ye are bought with a price*] As the slave who is purchased by his master for a sum of money, is the sole property of that master; so ye, being bought with the price of the blood of Christ, are not your own: you are his property. As the slave is bound to use all his skill and diligence for the emolument of his master; so you should employ body, soul, and spirit, in the service of your Lord; promoting, by every means in your power, the honour and glory of your God, whom you must also consider as your Lord and Master.

There are strange discordances in MSS. *Versions*, and *Fathers*, on the conclusion of this verse; and the clause, *καὶ ἡ τὴν πνεύματι ὑμῶν, ἀναστὸς τοῦ Θεοῦ, and in your spirit, which is God's*, is wanting in ABC*D*EFG. some others, *Coptic, Æthiopic, Vulgate, and Itala*, and in several of the primitive *Fathers*. Almost every critic of note considers them to be spurious. Whether retained or expunged, the sense is the same. Instead of *price*, simply, the Vulgate, and some of the Latin Fathers, read *pretio magno*, with a great price; and, instead of *glorify* simply, they read *glorificate et portate*, glorify and carry God in your bodies.— These readings appear to be glosses, intended to explain the text. Litigious Christians, who will have recourse to law for every little difference, as well as the impure, may read this chapter either to their conviction or confusion.

CHAPTER VII.

A solution of several difficult cases concerning marriage, and married persons, 1—6. God has given every man his proper gift, 7. Directions to the unmarried and widows, 8, 9. Directions to the married, 10, 11. Directions to men married to heathen women; and to women married to heathen men, 12—16. Every man should abide in his vocation, 17—24. Directions concerning virgins, and single persons in general, 25—28. How all should behave themselves in the things of this life, in reference to eternity, 29—31. The trials of the married state, 32—35. Directions concerning the state of virginity or celibacy, 36—38. How the wife is bound to her husband during his life; and her liberty to marry another after his death, 39, 40.

Husbands and wives should I. CORINTHIANS. *render to each their due.*

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronis Cæs. 3.

NOW, concerning the things whereof ye wrote unto me: "It is good for a man not to touch a woman."

2 Nevertheless, ^b to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 ^c Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronis Cæs. 3.

a Ver. 3. 28. Matt. 19. 10. Prov. 6. 29.—b Ch. 6. 18. Matt.

14. 4. & 15. 19. Hebr. 13. 4.—Exod. 21. 10. 1 Pet. 3. 7.

NOTES ON CHAP. VII.

Verse 1. *The things whereof ye wrote unto me*] It is sufficiently evident that the principal part of this epistle was written in answer to some questions which had been sent to the apostle, in a letter from the Corinthian church; and the first question seems to be this, "Is it proper for a man to marry in the present circumstances of the church?"

The question concerning the expediency or in expediency of marriage, was often agitated among the ancient philosophers; and many, though inclined to decide against it, because of the troubles and cares connected with it, tolerated it in their opinions; because, though an evil, it was judged to be a necessary evil. The words of *Menander* are full to this effect. Γαμνεν τις την αλλοθεν σκολην, καλον μιν εστι, αλλ' αναγκαιον καλον. "If a man consider marriage in a proper point of view, it is an evil; but then it is a necessary evil." *Metellus Numidicus* spoke of it nearly in the same way.—*Si sine uxore possemus, Quirites, esse, omnes eâ molestiâ careremus; sed quoniam ita natura tradidit, ut nec cum illis satis commode nec sine illis ullo modo vixi possit, saluti perpetuæ potius quam brevi voluptati consulendum.* "If, O ye Romans, we could live unmarried, we should be saved from a great deal of trouble; but, seeing that nature has so ordered it, that we cannot live very comfortably with wives, and without them, cannot live at all, marriage should be adopted, not for the sake of the short-lived pleasure, but rather for perpetual safety." But this was not the common opinion: the Jews absolutely required that every man should marry, and reputed those as murderers who did not.—See on ver. 6. By the laws of *Lycurgus*, unmarried persons were prohibited from seeing the public games. By the laws of the *Spartans*, bachelors were punished. And *Plato* declares all such unworthy of any honour. And to this the Commentator says *Amen*.

Not to touch a woman] Γυναικος μη απτοειν. The learned reader need not be informed in what sense απτοειν is used among the Greeks, and tangere among the Latins. For examples, *Wetstein* may be consulted.

Verse 2. *To avoid fornication*] Δια τας πορνικας; verito, propter exercendam libidinem, vel ut libidinem licitè exercere liceat. Probo hanc notionem ex Hebræo, ibi nû zanah, est libidinem exercere; Hos. iv. 10. For they shall eat and not have enough: they shall commit whoredom, um libidinem exercebunt; and shall not increase. Here the prophet certainly does not speak of whoredom, in our sense of the word; for the

persons he mentions, expected to have children, which cannot be said of those who are addicted to improper connexions: the prophet speaks concerning married persons, whom he threatens with a privation of children, notwithstanding libidinem exercebant, in order to have numerous families. See *Schoeegen*. The following verse shows that this is the apostle's meaning.

Let every man have his own wife] Let every man have one woman, his own; and every woman one man, her own. Here, plurality of wives and husbands is most strictly forbidden: and they are commanded to marry for the purpose of procreating children.

In the Jewish constitutions, there are some things not only curious but useful, respecting marriage. "There are four causes which induce men to marry: 1. Impure desire: 2. To get riches: 3. To become honourable: 4. For the glory of God. Those who marry through the first motive, beget wicked and rebellious children. Those who marry for the sake of riches, have the curse of leaving them to others. Those who marry for the sake of aggrandizing their family, their families shall be diminished. Those who marry to promote the glory of God, their children shall be holy, and by them shall the true church be increased."

Verse 3. *Let the husband render unto the wife due benevolence*] Την οφειλομενην αρωγαν: though our version is no translation of the original, yet few persons are at a loss for the meaning; and the context is sufficiently plain. Some have rendered the words, not unaptly, the matrimonial debt, or conjugal duty; that which a wife owes to her husband, and the husband to his wife: and which they must take care mutually to render, else alienation of affection will be the infallible consequence; and this, in numberless instances, has led to adulterous connexions. In such cases, the wife has to blame herself for the infidelity of her husband; and the husband for that of his wife. What miserable work has been made in the peace of families, by a wife or a husband pretending to be wiser than the apostle, and too holy and spiritual to keep the commandments of God!

Verse 4. *The wife hath not power, &c.*] Her person belongs to her husband; her husband's person belongs to her; neither of them has any authority to refuse what the other has a matrimonial right to demand. The woman that would act so, is either a knave or a fool. It would be trifling to attribute her conduct to any other cause than weakness or folly. She does not love her husband; or she loves some one else better than her husband; or she makes

A. M. 4060. 5 * Defraud ye not one the
 A. D. 56. other, except it be with con-
 A. U. C. 809. sent for a time, that ye may
 An. Imp. Ne- give yourselves to fasting and
 ronius Cæs. 3. prayer; and come together again, that
 Satan tempt you not for your incont-
 inency.
 6 But I speak this by permission,
 and not of commandment.
 7 For, I would that all men were

A. M. 4060
 A. D. 56.
 A. U. C. 809.
 An. Imp. Ne-
 ronius Cæs. 3.

even as I myself. But,
 every man hath his proper
 gift of God, one after this man-
 ner, and another after that.
 8 I say, therefore, to the unmarried
 and widows, It is good for them if
 they abide even as I:
 9 But if they cannot contain, let
 them marry: for it is better to marry
 than to burn.

* Joel 2. 16. Zech. 7. 3. See Exod. 19. 15. 1 Sam. 21. 4. 5.
 b 1 Thess. 3. 5. — c Ver. 12, 25. 2 Cor. 8. 8. & 11. 17.

d Acts 26. 29. — e Ch. 9. 5. — f Matt. 19. 12. Ch. 12. 11.
 g Ver. 1, 26. — h 1 Tim. 5. 14.

pretensions to a fancied sanctity unsupported by Scripture or common sense.

Verse 5. *Defraud ye not one the other*] What ye owe thus to each other, never refuse paying: unless by mutual consent; and let that be only for a certain time, when prudence dictates the temporary separation: or when some extraordinary spiritual occasion may render it mutually agreeable; in order that ye may fast and pray, and derive the greatest possible benefit from these duties, by being enabled to wait on the Lord without distraction.

That Satan tempt you not for your incontinency] It is most evident that the separations permitted by the apostle, for he enjoins none, are only for a season; on extraordinary occasions: and, that the persons may come together again, lest Satan taking advantage of their matrimonial abstinence, might tempt either party to illicit commerce.

There are a multitude of rules prescribed in such cases by the rabbins, and indeed even by heathen writers; for this was a matter in which common sense could always judge; and under the direction of experience, heathens, as well as those favoured with Divine Revelation, could see what was proper in all such cases.

Incontinence, asparia, want of strength to regulate one's desires or appetites; from a, negative, and aspar, strength. It is remarkable, that the apostle supposes that even this temporary continence might produce incontinence; and universal observation confirms the supposition.

Verse 6. *I speak this by permission, &c.*] It was a constant custom of the more conscientious rabbins, to make a difference between the things which they enjoined on their own judgment; and those which they built on the authority of the law. Thus Rabbi Tancum, "The washing of hands before meat, is in our own power: washing after meat, is commanded." In relation to this point, Dr. Lightfoot produces some examples from the Jewish writers: "The man is commanded concerning begetting and multiplying, but not the woman. And when does the man come under this command? From the age of sixteen or seventeen years: but if he exceeds twenty years without marrying, behold he violates, and renders an affirmative precept vain. The Gemara says, It is forbidden a man to be without a wife; because it is written, It is not good for man to be alone. And whosoever gives not himself to generation and multiplying, is all one with a murderer: he is as though he dimi-

nished from the image of God," &c. We may understand the apostle here as saying that the directions already given were from his own judgment, and not from any divine inspiration; and we may take it for granted that where he does not make this observation, he is writing under the immediate afflatus of the Holy Spirit.

Verse 7. *For, I would that all men, &c.*] He wished that all that were then in the church, were like himself, unmarried: but this was in reference to the necessities of the church, or what he calls, ver. 26. the present distress: for, it could never be his wish that marriage should cease among men; and that human beings should no longer be propagated upon earth: nor could he wish that the church of Christ should always be composed of single persons; this would have been equally absurd. But as the church was then in straits and difficulties, it was much better for its single members, not to encumber themselves with domestic embarrassments.

Every man hath his proper gift of God] Continence is a state that cannot be acquired by human art or industry; a man has it from God, or not at all: and if he have it from God, he has it from him as the author of his nature: for where it does not exist naturally, it never can exist but either by miraculous interference, which should never be expected; or by surgical operation, which is a shocking abomination in the sight of God. See the note on Matt. xix. 12.

Verse 8. *The unmarried and widows*] It is supposed that the apostle speaks here of men who had been married, in the word ἀγαπῶν, but were now widowers, as he does of women who had been married, in the word χήραι, but were now widows. And when he says ἐν αὐτῷ, even as I, he means that he himself was a widower; for several of the ancients rank Paul among the married apostles.

Verse 9. *But if they cannot contain*] If they find it inconvenient and uncomfortable to continue as widowers and widows, let them remarry.

It is better to marry than to burn] Bishop Pearce translates the original thus, for it is better to marry than to be made uneasy. Ἰνπονοῦντας, says he, "signifies primarily to burn, but in a metaphorical sense, to be troubled, vexed, or made uneasy. So in 2 Cor. xi. 29. who is offended and I burn not, καὶ οὐκ ἔστιν ἰνπονοῦμαι, and I am not troubled. So in Terence, Uro hominem, is I vex him." It would be well to

A. M. 4000. 10 And unto the married, I command, ^a yet not I, but the Lord, ^b Let not the wife depart from *her* husband.

11 But, and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, ^c not the

Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, ^d let her not leave him.

A. M. 4000.
A. D. 50.
A. U. C. 800.
An. Imp. Ne-
rois Cæs. 3.

^a See Ver. 12, 25, 40.—^b Mal. 2. 14, 16. Matt. 5. 32. & 19. 6, 9.

Mark 10. 11, 12. Luke 16. 18.—^c Ver. 6.—^d 1 Pet. 3. 1, 2.

soften the sense of this word, in reference to the subject of which the apostle speaks. He cannot mean *burning with lust*, no more than Virgil means so, when he says, *Æn. iv. ver. 68. Uritur infelix Dido*, the unfortunate Dido is tormented; and in *Ecl. ii. 68. Me tamen urit amor; love torments me.* All this may be said with the strictest truth in such cases, where the *impure fire*, referred to above, has no existence.

A curious story, which certainly casts light on the *phrasology* of this place, is related by Dr. Lightfoot, from the tract *Kiddushin*, fol. 81. "Some captive women were brought to Nehardea, and disposed in the house, and the upper room of Rabbi Amram. They took away the ladder [that the women might not get down, but stay there till they were ransomed.] As one of these captives passed by the window, the light of her great beauty shined into the house. Amram, [captivated] set up the ladder; and, when he was got to the middle of the steps; [checked by his conscience] he stopped short, and with a loud voice cried out FIRE! FIRE! *in the house of Amram!* [This he did that the neighbours flocking in, he might be obliged to desist from the evil affection which now prevailed in him.] The rabbins ran to him, [and seeing no fire] they said, *Thou hast disgraced us.* To which he replied, *It is better that ye be disgraced in the house of Amram in this world, than that ye be disgraced by me in the world to come.* He then adjured that evil affection to go out of him; and it went out as a pillar of fire. Amram said, *Thou art FIRE, and I am FLESH; yet for all that I have prevailed against thee.*" From this story much instruction may be derived.

Verse 10. *I command, yet not I, but the Lord* I do not give my own private opinion or judgment in this case; for the Lord Jesus commands that man shall not put asunder them whom God hath joined, *Mat. v. 32. xix. 6.* And God has said the same, *Gen. ii. 24.* The following extracts will prove that the law among the Jews was very loose relative to the firmness of the marriage bond:

A woman might put away or depart from her husband by giving this simple reason to the elders, who would give the following certificate. "In—day of—week of—year, A. daughter of B. put away before us, and said: My mother, or my brethren, deceived me, and wedded me, or betrothed me, when I was a very young maid, to C. son of D. but I now reveal

my mind before you, that I will not have him."

Sometimes they parted with mutual consent, and this also was considered legal, as was also the marriage of the separated parties to others; witness the following story: "A good man had a good wife; but because they had no children, they mutually put away each other. The good man married a bad (a heathen) wife, and she made him bad (a heathen); the good woman married a bad (a heathen) husband, and she made him good."

Divorces were easily obtained among them, and they considered them the dissolving of the marriage bond: and, in consequence of these, the parties might re-marry with others. This was contrary to the original institution of marriage; and is opposed both by our Lord and the apostle.

Verse 11. *But, and if she depart*] He puts the case as probable, because it was frequent; but lays it under restrictions.

Let her remain unmarried] She departs at her own peril; but she must not marry another: she must either continue unmarried, or be reconciled to her husband.

And let not the husband put away his wife] Divorces cannot be allowed but in the case of *fornication*; an act of this kind dissolves the marriage vow; but nothing else can. It is a fact, that among the Jews, the wife had just as much right to put away her husband, as the husband had to put away his wife. As divorces were granted, it was right that each should have an equal power; for this served as a mutual check.

Verse 12. *But to the rest speak I, not the Lord*] As if he had said, for what I have already spoken, I have the testimony of the Lord by Moses: and of my own Lord and Master Christ. But for the directions which I am now about to give, there is no *written testimony*; and I deliver them now for the first time. These words do not intimate that the apostle was not now under the influences of the Divine Spirit; but, that there was nothing in the sacred writings which bore directly on this point.

If any brother] A Christian man, *have a wife that believeth not*, i. e. who is a heathen; not yet converted to the Christian faith: *and she be pleased to dwell with him*, notwithstanding his turning Christian since their marriage; *let him not put her away*, because she still continues in her heathen superstition.

Verse 13. *And the woman*] Converted from heathenism to the Christian faith: *Which hath a*

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 5.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy.

a Mal. 2. 15.—Rom. 12. 18. & 14. 19. Ch. 14. 33.

husband, who still abides in heathenism; if he be pleased to dwell with her, notwithstanding she has become a Christian since their marriage, let her not leave him because he still continues a heathen.

Verse 14. *The unbelieving husband is sanctified by the wife*] Or rather is to be reputed as sanctified, on account of his wife: she being a Christian woman, and he, though a heathen, being by marriage, one flesh with her; her sanctity, as far as it refers to outward things, may be considered as imputed to him, so as to render their connexion not unlawful. The case is the same when the wife is a heathen, and the husband a Christian. The word sanctification here, is to be applied much more to the Christian state than to any moral change in the persons: for *Agni, sancti*, is a common term for Christians, those who were baptized into the faith of Christ; and as its corresponding term *ovvyp keduahim*, signified all the Jews, who were in the covenant of God by circumcision. The heathens in question were considered to be in this holy state by means of their connexion with those who were by their Christian profession *sancti*.

Else were your children unclean] If this kind of relative sanctification were not allowed, the children of these persons could not be received into the Christian church, nor enjoy any rights or privileges as Christians; but the church of God never scrupled to admit such children as members, just as well as she did those who had sprung from parents, both of whom were Christians.

The Jews considered a child as born out of holiness, whose parents were not proselytes at the time of the birth, though afterward they became proselytes. On the other hand, they considered the children of heathens born in holiness, provided the parents became proselytes before the birth. All the children of the heathens were reputed unclean by the Jews; and all their own children holy.—See Dr. Lightfoot. This shows clearly what the apostle's meaning is.

If we consider the apostle as speaking of the children of heathens, we shall get a remarkable comment on this passage from Tertullian, who, in his treatise *De Carne Christi*, chaps. 37, 39, gives us a melancholy account of the height to which superstition and idolatry had arrived in his time, among the Romans. "A child," says he, "from its very conception, was dedicated to the idols and daemons they worshipped. While pregnant, the mother had her body swathed round with bandages, prepared with idolatrous rites. The embryo they conceived to be under the inspection of the goddess *Alemona*, who nourished it in the womb. *Nona* and *Decima* took care that it should be born in the ninth or tenth month. *Partula* adjusted every thing re-

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 5.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O

Hebr. 12. 14.—Gr. in peace.

lative to the labour; and *Lucina* ushered it into the light. During the week preceding the birth, a table was spread for *Juno*; and on the last day, certain persons were called together to mark the moment on which the *parca* or *fates* had fixed its destiny. The first step the child set on the earth was consecrated to the goddess *Statina*; and, finally, some of the hair was cut off, or the whole head shaven, and the hair offered to some god or goddess, through some public or private motive of devotion." He adds, that "no child among the heathens was born in a state of purity; and it is not to be wondered at," says he, "that daemons possess them from their youth, seeing they were thus early dedicated to their service." In reference to this, he thinks St. Paul speaks in the verse before us, *The unbelieving husband is sanctified by the wife—else were your children unclean; but now are they holy*: i. e. "As the parents were converted to the Christian faith, the child comes into the world without these impure and unhallowed rites; and is, from its infancy, consecrated to the true God."

Verse 15. *But if the unbelieving depart*] Whether husband or wife: if such obstinately depart, and utterly refuse all cohabitation; a brother or a sister, a Christian man or woman, is not under bondage to any particular laws, so as to be prevented from remarriage; such, probably, the law stood then; but it is not so now; for the marriage can only be dissolved by death, or by the ecclesiastical court. Even fornication, or adultery, does not dissolve the marriage contract; nor will the obstinate separation of any of the parties, however long continued, give the party abandoned, authority to remarry: If the person have been beyond sea, and not heard of for seven years, it is presumed he may be dead, and marriage has been connived at in such cases. If there be no person to complain, it may be presumed that there is none injured. But I have known instances where even a marriage after seven years' absence, has been very unfortunate; the husband returning at the end of ten or twelve years, and to his utter distress finding his wife married to another man, and with issue of that marriage! There can be no safety in this case, unless there be absolute certainty of the death of the party in question.

God hath called us to peace] The refractory and disagreeing party should not be compelled to fulfil such matrimonial engagements, as would produce continual jarring and discord. At the same time, each should take care that he give no cause for disagreements and separations: for the Author of the Christian religion is the Author of peace, and has called us to it.

Verse 16. *For what knowest thou, O wife*] You that are Christians, and who have heathen

A. M. 4069. wife, whether thou shalt
A. D. 56. ^a save *thy* husband; or ^b how
A. U. C. 809. knowest thou, O man, whe-
An. Imp. Ne- ther thou shalt save *thy* wife?
ronis Cms. 3.

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And ^c so ordain I in all churches.

18 Is any man called being circumcised? let him ^d not become uncircumcised. Is any called in uncircumcision? ^e let him not be circumcised.

19 ^f Circumcision is nothing, and uncircumcision is nothing, ^g but the

^a 1 Pet. 3. 1.—^b Gr. *uñst.*—Ch. 4. 17. 2 Cor. 11. 28.
^d 1 Mac. 1. 15.—^e Acts 15. 1, 5, 19, 24, 28. Gal. 5. 2.
^f Gal. 5. 6. & 6. 15.—^g John 15. 14. 1 John 2. 3. & 3. 24.

partners, do not give them up because they are such; for you may become the means of saving them unto eternal life. Bear your cross, and look up to God, and he may give your unbelieving husband or wife to your prayers.

Verse 17. *But as God hath distributed to every man, &c.*] Let every man fulfil the duties of the state to which God, in the course of his providence, has called him.

So ordain I in all churches.] I do not lay on you a burden which others are not called to bear: this is the general rule which, by the authority of God, I impose on every Christian society.

Verse 18. *Is any man called being circumcised?*] Is any man who was formerly a Jew, converted to Christianity.

Let him not become uncircumcised] Let him not endeavour to abolish the sign of the old covenant, which he bears in his flesh. The Greek words *μη σκιαρθετε*, let him not *draw over*, is evidently an elliptical expression; the word, *την ακροβυστιαν*, the *foreskin*, being understood; which, indeed, is added by the *Armenian*, and the *Itala*, and several of the *Latin Fathers*. It is a fact, that it was possible, by the assistance of *art*, to do this; and *Celsus* himself prescribes the mode, *De Medic.* vii. 25. by frequent stretching, the circumcised skin could be again *so drawn over*, as to prevent the ancient sign of circumcision from appearing. Some, in their zeal against Judaism, endeavoured to abolish this sign of it in their flesh: it is most evidently against this, that the apostle speaks. Many false Jews made use of this practice, that they might pass through heathen countries unobserved; otherwise, in frequenting the baths, they would have been detected.

Let him not be circumcised] Let no man who, being a Gentile, has been converted to the Christian faith, submit to circumcision, as something necessary to his salvation.

Verse 19. *Circumcision is nothing*] Circumcision itself, though commanded of God, is nothing of itself, it being only a sign of the justification, which should be afterward received by faith. At present neither *it*, nor its opposite,

keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being a servant*? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being a servant*, is ^b the Lord's ⁱ freeman: likewise also he that is called; *being free*, is ^k Christ's servant.

23 ^l Ye are bought with a price; be not ye the servants of men.

A. M. 4069.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronis Cms. 3.

^h John 8. 36. Rom. 6. 18, 22. Philom. 16.—ⁱ Gr. *made free*.—^k Ch. 9. 21. Gal. 5. 13. Eph. 6. 6. 1 Pet. 2. 16.
^l Ch. 6. 20. 1 Pet. 1. 18, 19. See Lev. 25. 42.

either *hinder* or *further* the work of grace: and *keeping the commandments of God*, from his love shed abroad in a believing heart, is the sum and substance of religion.

Verse 20. *Let every man abide in the same calling*] As both the circumcised and uncircumcised, in Christ have the same advantages, and to their believing, the same facilities; so any situation of life is equally friendly to the salvation of the soul, if a man be faithful to the grace he has received. Therefore, in all situations, a Christian should be content: for all things work together for good to him who loves God.

Verse 21. *Art thou called being a servant?*] *Δουλος κληθετε*; art thou converted to Christ, while thou art a *slave*? the property of another person, and bought with his money: *care not for it*: this will not injure thy Christian condition: but, if thou canst obtain thy liberty, use *it rather*; prefer this state for the sake of *freedom*, and the temporal advantages connected with it.

Verse 22. *For he that is called*] The man who, being a *slave*, is converted to the Christian faith, is the Lord's freeman; his condition as a slave does not vitiate any of the privileges to which he is entitled as a *Christian*: on the other hand, all free men, who receive the grace of Christ, must consider themselves the *slaves of the Lord*, i. e. his real property, to be employed and disposed of according to his godly wisdom; who, notwithstanding his state of subjection, will find the service of his Master to be perfect freedom.

Verse 23. *Ye are bought with a price*] As truly as your bodies have become the property of your masters, in consequence of his paying down a price for you; so sure you are now the Lord's property, in consequence of your being purchased by the blood of Christ.

Some render this verse interrogatively, *Are ye bought with a price from your slavery? Do not again become slaves of men.* Never sell yourselves; prefer and retain your liberty, now that ye have acquired it.

In these verses the apostle shows that the Christian religion does not abolish our civil com-

A. M. 4069.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 3.

24 Brethren, ^a let every man, wherein he is called, therein abide with God.

25 Now concerning virgins,

^b I have no commandment of the Lord: yet I give my judgment, as one ^c that hath obtained mercy of the Lord ^d to be faithful.

26 I suppose, therefore, that this is good for the present ^e distress, I say, ^f that *it* is good for a man so to be.

A. M. 4069.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 3.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But, and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh; but I spare you.

29 But ^g this I say, brethren, the time is short: it remaineth, that both

^a Ver. 20. — ^b Ver. 6, 10, 40. ^c 2 Cor. 2. 8. 10. — ^d 1 Tim. 1. 16. — ^e Ch. 4. 2. ^f 1 Tim. 1. 12.

^g Or, necessity. — ^h Ver. 1, 8. — ⁱ Rom. 13. 11. ^j 1 Pet. 4. 7 ^k 2 Pet. 3. 8, 9.

nexions:—in reference to *them*, where it finds us, there it leaves us. In whatever relation we stood before our embracing Christianity, there we stand still: our secular condition being no further changed, than as it may be affected by the amelioration of our moral character.

Verse 24. *Let every man—abide with God.*] Let him live to God in whatsoever station he is placed by Providence. If he be a slave, God will be with him even in his slavery; if he be faithful to the grace which he has received. It is very likely that some of the slaves at Corinth, who had been converted to Christianity, had been led to think that their Christian privileges absolved them from the necessity of continuing slaves; or, at least, brought them on a level with their Christian masters. A spirit of this kind might have soon led to confusion and insubordination, and brought scandals into the church. It was therefore a very proper subject for the apostle to interfere in; and to his authority, the persons concerned would, doubtless, respectfully bow.

Verse 25. *Now concerning virgins*] This was another subject on which the church at Corinth had asked the advice of the apostle. The word *παρθένος*, virgin, we take to signify a pure, unmarried young woman; but it is evident that the word, in this place, means young unmarried persons of either sex, as appears from verses 26, 27, 32—34. and from Rev. xiv. 4. The word *παρθένος*, virgin, is frequently applied to men as well as to women. See *Suidas* under the word *Ἀβελ· ἄνθρωπος παρθένος καὶ δίκαιος ἄνθρωπος*, He (Abel) was a virgin, and a righteous man. In ver. 36. the word is supposed to mean the state of virginity or celibacy—and very probable reasons are assigned for it; and it is evident that persons of either sex in a state of celibacy are the persons intended.

I have no commandment of the Lord] There is nothing in the Sacred Writings that directly touches this point.

Yet I give my judgment] As every way equal to such commandments, had there been any; seeing I have received the teaching of his own Spirit, and have obtained mercy of the Lord to be faithful to this heavenly gift, so that it abides with me to lead me into all truth. In this way I think the apostle's words may be safely understood.

Verse 26. *This is good for the present distress*]

There was no period in the heathen times, when the church was not under persecutions and afflictions; on some occasions, these were more oppressive than at others.

The word *ἀνάγκη* signifies necessity, distress, tribulation, and calamity, as it does in Luke xxi. 23. 2 Cor. vi. 4. and xii. 10. In such times when the people of God had no certain dwelling-place; when they were lying at the mercy of their enemies, without any protection from the state; the state itself often among the persecutors; he who had a family to care for, would find himself in very embarrassed circumstances, as it would be much more easy to provide for his personal safety, than to have the care of a wife and children. On this account it was much better for unmarried persons to continue, for the present, in their celibacy.

Verse 27. *Art thou bound unto a wife?*] i. e. married; for the marriage contract was considered in the light of a bond.

Seek not to be loosed] Neither regret your circumstances, notwithstanding the present distress; nor seek, on this account, for a dissolution of the marriage contract. But if thou art under no matrimonial engagements, do not, for the present, enter into any.

Verse 28. *But, and if thou marry*] As there is no law against this, even in the present distress, thou hast not sinned, because there is no law against this; and it is only on account of prudential reasons, that I give this advice.

And, if a virgin marry] Both the man and the woman have equal privileges in this case; either of them may marry without sin. It is probable, as there were many sects and parties in Corinth, that there were among them those who forbade to marry, 1 Tim. iv. 3. and who might have maintained other doctrines of devils besides. These persons, or such doctrines, the apostle had in view when he says, *they may marry, and yet not sin.*

Trouble in the flesh] From the simple circumstance of the encumbrance of a family, while under persecution; because of the difficulty of providing for its comfort and safety, while flying before the face of persecution.

But I spare you] The evil is coming; but I will not press upon you the observance of a prudential caution, which you might deem too heavy a cross.

Verse 29. *The time is short*] These persecu-

A. M. 4060. they that have wives be as
 A. D. 56. though they had none;
 A. U. C. 809. 30 And they that weep, as
 An. Imp. Nero- though they wept not; and
 nis Cms. 3. they that rejoice, as though they re-
 joiced not; and they that buy, as
 though they possessed not:
 31 And they that use this world, as
 not ^a abusing it; for ^b the fashion of
 this world passeth away.

A. M. 4060. 32 But I would have you
 A. D. 56. without carefulness. ^c He
 A. U. C. 809. that is unmarried careth for
 An. Imp. Nero- the things ^d that belong to
 nis Cms. 3. the Lord, how he may please the
 Lord.
 33 But he that is married careth
 for the things that are of the world,
 how he may please *his* wife.
 34 There is difference *also* between a

^a Ch. 9. 14.—^b Ps. 39. 6. James 1. 10. & 4. 14. 1 Pet. 1. 24. & 4. 7.

1 John 2. 17.—^c 1 Tim. 5. 5.—^d Gr. of the Lord, as Ver. 34

tions and distresses are at the door, and life itself will soon be run out. Even *then*, Nero was plotting those grievous persecutions with which he not only afflicted, but devastated the church of Christ.

They that have wives] Let none begin to think of any comfortable settlement for his family; let him sit loose to all earthly concerns, and stand ready prepared to escape for his life, or meet death, as the Providence of God may permit. The husband will be dragged from the side of his wife, to appear before the magistrates, and be required either to abjure Christ or die.

*Linquenda tellus, et domus, et placens
 Uxor; neque harum, quas colis, arborum
 Te, præter invisus cupressos,
 Ulla brevem dominum sequetur.*

HOR. Odar. Lib. II. Od. xiv. ver. 22.

Your *pleasing consort* must be left,
 And you of house and lands bereft,
 Must to the shades descend:
 The Cypress only, hated tree!
 Of all thy much-loved groves, shall thee
 Its short-lived lord, attend.

FRANCIS.

Poor *Heathenism!* thou couldest give but cold comfort in such circumstances as these: and *infidelity*, thy younger brother, is no better provided than thou.

Verse 30. *They that weep, &c.*] There will shortly be such a complete system of distress and confusion, that private sorrows and private joys will be absorbed in the weightier and more oppressive public evils—yet, let every man still continue in his calling; let him buy, and sell, and traffic, as usual; though in a short time, either by the coming persecution, or the leveling hand of death, he that had earthly property, will be brought into the same circumstances with him who had none.

Verse 31. *And they that use this world*] Let them who have earthly property or employments, discharge conscientiously their duties from a conviction of the instability of earthly things. *Make a right use* of every thing, and *pervert* nothing from its use. To use a thing, is to employ it properly, in order to accomplish the end to which it refers. To abuse a thing, signifies to *pervert* it from that use. Pass through things *temporal*, so as not to lose those which are *eternal*.

For the fashion of this world] Το σχημα του
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κοσμου τουτου, signifies properly the *present state* or constitution of things; the *frame of the world*; that is, the *world* itself. But often the term *κοσμος*; *world*, is taken to signify the *Jewish state and polity*; the destruction of this was then at hand; and this the Holy Spirit might then signify to the apostle.

Verse 32. *Without carefulness*] Though all these things will shortly come to pass, yet do not be anxious about them. Every occurrence is under the direction and management of God. The wrath of man shall praise him, and the remainder of it he shall restrain, and none can harm you if ye be followers of that which is good. We should all take the advice of the poet:

“With patient mind thy course of duty run;
 God *nothing does*, nor *suffers* to be done,
 But thou would’st do *thyself*, could’st thou
 but see
 The end of all events as well as He.”

BYROM.

He that is unmarried careth for the things that belong to the Lord] He has nothing to do with a family, and therefore can give his whole time to the service of his Maker; having him alone to please.

Verse 33. *But he that is married*] He has a family to provide for, and his wife to please, as well as to fulfil his duty to God, and attend to the concerns of his own soul. The *single* man has nothing to attend to but what concerns his own salvation; the *married* man has all this to attend to, and besides, to provide for his wife and family, and take care of their eternal interests also. The *single* man has very little trouble comparatively; the *married* man has a great deal. The *single* man is an *atom* in society: the *married* man is a *small community* in himself. The former is the *centre* of his *own* existence, and lives for himself alone. The latter is *diffused abroad*, makes a much more important part of the body social, and provides both for its support and continuance. The *single* man lives for, and does good to himself only; the *married* man lives both for himself and the public. Both the *state* and the *church* of Christ are dependent on the *married* man; as from him, under God, the one has *subjects*, the other *members*; while the *single* man is but an individual in either; and by and by will cease from both, and having no *posterity*, is

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nerois Cæs. 3.

wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit: not that I may cast a snare

^a Luke 10. 40, &c.

lost to the public for ever. The married man, therefore, far from being in a state of inferiority to the single man, is beyond him out of the limits of comparison. He can do all the good the other can do, though perhaps sometimes in a different way, and he can do ten thousand goods that the other cannot possibly do. And therefore both himself and his state are to be preferred infinitely before those of the other. Nor could the apostle have meant any thing less; only for the present distress he gave his opinion that it was best for those who were single to continue so. And who does not see the propriety of the advice!

Verse 34. *There is a difference also between a wife and a virgin*] That is, there is this difference between a married and an unmarried woman. The unmarried careth (only) for the things of the Lord, having no domestic duties to perform. That she may be holy; separated to divine employments both in body and spirit. Whereas, she that is married, careth (also) for the things of the world, how she may please her husband, having many domestic duties to fulfil; her husband being obliged to leave to her the care of the family, and all other domestic concerns.

On this verse there is a profusion of various readings in MSS. Versions, and Fathers, for which I must refer to Griesbach, as it would be impossible to introduce them here, so as to make them look like sense.

Verse 35. *This I speak for your own profit*] The advices belong to yourselves alone, because of the peculiar circumstances in which you are placed. Nothing spoken here was ever designed to be of general application; it concerned the church at Corinth alone; or churches in similar circumstances.

Not that I may cast a snare upon you] Ουχ να βλησιν υπαν επιβλημα—Here is a manifest allusion to the Retiarius among the Romans, who carried a small casting net, which he endeavoured to throw over the head of his adversary, and thus entangle him. Or to a similar custom among the Persians, who made use of a noose called the *каманд*, which they employed in the same way. One of these lies before me; it is a strong silken cord, one end of which is a loop to be held in the hand; and the rest is in the form of a common snare or noose, which, catching hold of any thing, tightens in proportion as it is pulled by the hand that holds the loop.

The apostle therefore intimates that what he says was not intended absolutely to bind them,

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nerois Cæs. 3.

upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he becometh himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

^b Deut. 7. 3.

but to show them the propriety of following an advice which, in the present case, would be helpful to them in their religious connexions, that they might attend upon the Lord without distraction, which they could not do in times of persecution, when, in addition to their own personal safety, they had a wife and children to care for.

For that which is comely, and that ye may attend upon the Lord without distraction.] The original *αλλα προς το ωραμιον, και υποσφοδρον τη Κυρη απροσπασις*, of which our version is only a paraphrase, is thus translated by Bishop Pearson, *But for the sake of decency, and of attending more easily upon the Lord without distraction.* This is much more literal than ours.

Verse 36. *Uncomely towards his virgin*] Different meanings have been assigned to this verse. I shall mention three of the principal. 1. "In those early times, both among the Hebrews and Christians, the daughters were wholly in the power of the father, so that he might give or not give them in marriage as he chose; and might bind them to perpetual celibacy if he thought proper; and to this case the apostle alludes. If the father had devoted his daughter to perpetual virginity; and he afterward found that she had fixed her affections upon a person whom she was strongly inclined to marry, and was now getting past the prime of life, he, seeing from his daughter's circumstances, that it would be wrong to force her to continue in her state of celibacy; though he had determined before to keep her single, yet he might, in this case, alter his purpose without sin, and let her, and her suitor, marry."

2. "The whole verse and its context speaks of young women dedicated to the service of God, who were called *παρθεναι*, virgins, in the primitive church. And a case is put here, "that circumstances might occur to render the breach of even a vow of this kind necessary, and so no sin be committed."

3. "The apostle by *παρθεναι*, does not mean a virgin, but the state of virginity, or celibacy, whether in man or woman." Both Mr. Locke and Dr. Whitby are of this opinion, and the latter reasons on it thus:

It is generally supposed that these three verses relate to virgins under the power of parents and guardians, and the usual inference is, that children are to be disposed of in marriage by the parents, guardians, &c. Now this may be true, but it has no foundation in the text, for *την εν τη αυτου παρθεναι*, is not to keep his daughter's, but his own virginity, or rather his purpose of vir-

A. M. 4000. 37 Nevertheless he that
A. D. 56. standeth steadfast in his
A. U. C. 802. heart, having no necessity,
An. Imp. Ne- but hath power over his own
ronis Cas. 3. will, and hath so decreed in his heart
that he will keep his virgin, doeth well.

38 * So then he that giveth her in
marriage doeth well; but he that giveth
her not in marriage doeth better.

† Heb. 13. 4. — Rom. 7. 2. — 2 Cor. 6. 14.

ginity; for, as Phavorinus says, He is called a virgin, who freely gives himself up to the Lord, renouncing matrimony, and preferring a life spent in continency. And, that this must be the true import of these words, appears from this consideration; that this depends upon the purpose of his own heart, and the power he has over his own will, and the no necessity arising from himself to change this purpose. Whereas the keeping a daughter unmarried depends not on these conditions on her father's part, but on her own: for, let her have a necessity, surely the apostle would not advise the father to keep her a virgin, because he had determined so to do; nor could there be any doubt whether the father had power over his own will or not, when no necessity lay upon him to betroth his virgin. The Greek runs to this sense: if he had stood already firm in his heart, finding no necessity, viz. to change his purpose; and hath power over his own will, not to marry; finding himself able to persist in the resolution he had made to keep his virginity; he does well to continue a virgin: and then the phrase, if any man thinks he behaves himself unseemly towards his virgin, if it be over-aged, and thinks he ought rather to join in marriage; refers to the opinions both of Jews and Gentiles that all ought to marry. The Jews say, that the time of marriage is from 16 or 17, to 20; while some of the Gentiles specify from 30 to 35. If any think thus, says the apostle, let them do what they will, they sin not: let them marry. And then he concludes with those words applied to both cases: so then, both he that marries, doeth well; and he that marries not, doeth better.

This last opinion seems to be the true sense of the apostle.

It may be necessary to make a few general observations on these verses, summing up what has been said.

1. Παῖδες, here, should be considered as implying not a virgin, but the state of virginity or celibacy.

2. Ἐργασίαι, over-aged: must refer to the passing of that time in which both the laws and customs of Jews and Gentiles required men to marry. See above, and see the note on ver. 6.

3. Καὶ ὅταν ἴσῃαι γυνῆαι, and need so require; or if there appear to be a necessity; is to be understood of any particular change in his circumstances, or in his feelings; or, that he finds, from the law and custom in the case, that it is a scandal for him not to marry; then let him do what he wills or purposes.

4. Instead of γαμύσῃαι, let THEM marry, I

39 ^b The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^c only in the Lord.

40 But she is happier if she so abide, ^d after my judgment: and ^e I think also that I have the Spirit of God.

† Ver. 26. — 1 Thess. 4. 3.

think γαμύσῃαι, let HIM marry, is the true reading, and agrees best with the context. This reading is supported by D*EFG. Syriac, all the Arabic, Slavonic, one of the Itala; and St. Augustin. Si nubat, if he marry, is the reading of the Vulgate, several copies of the Itala, Ambrose, Jerom, Ambrosiaster, Sedulius, and Bede. This reading is nearly of the same import with the other; let him do what he willeth, he sinneth not, let him marry; or, he sinneth not, if he marry.

5. The whole of the 37th verse relates to the purpose that the man has formed; and the strength that he has to keep his purpose of perpetual celibacy, being under no necessity to change that purpose.

6. Instead of ὁ γαμύσων, he who giveth her in marriage, I propose to read ὁ γαμύων, he who marrieth, which is the reading of the Codex Alexandrinus, the Codex Vaticanus, No. 1209, and of some others: with Clemens, Methodius, and Basil. Τοῦ ἑαυτοῦ γαμῶν, his own virgin, is added after the above by several very ancient and reputable MSS. as also by the Syriac, Armenian, Vulgate, Æthiopic, Clement, Basil, Optatus, and others; but it seems so much like a gloss, that Griesbach has not made it even a candidate for a place in the text. He then who marrieth, though previously intending perpetual virginity, doeth well; as this is agreeable to laws both divine and human: and he who marrieth not, doeth better; because of the present distress: see ver. 26.

Verse 39. The wife is bound by the law] This seems to be spoken in answer to some other question of the Corinthians to this effect: "May a woman remarry whose husband is dead, or who has abandoned her?" To which he replies, in general, That as long as her husband is living, the law binds her to him alone; but, if the husband die, she is free to remarry; but only in the Lord: that is, she must not marry a heathen, nor an irreligious man: and she should not only marry a genuine Christian, but one of her own religious sentiments; for, in reference to domestic peace, much depends on this.

Verse 40. But she is happier if she so abide] If she continue in her widowhood, because of the present distress, for this must always be taken in, that consistency in the apostle's reasoning may be preserved. If this were not understood, how could St. Paul tell the widow that it would be more happy for her to continue in her widowhood than to remarry? She who had tried both the state of celibacy and the state of marriage, could certainly best tell which was

most for her comfort: and he could not tell any thing but by an express revelation from heaven, relative to the future state of any widow; it is certain that he can never be understood as speaking in general; as there are multitudes of persons abundantly more happy in their married than in their single state: and there are many widows also much more happy in their second marriage than they have been in their first.

After my judgment] According to the view I have of the subject, which view I take by the light of the Divine Spirit, who shows me the tribulations which are coming on the church. But, says he, ver. 8. *I spare you, I will not be more explicit concerning coming evils, as I wish to save you from all forebodings which bring torment.*

I think—I have the Spirit of God.] *ὁμοῦ δὲ 22^ο γὰρ πνεῦμα ὁμοῦ ἔχον*, might be translated *I am certain that I have the Spirit of God.* This sense of *ὁμοῦ*, (which we translate *seem, to think, to appear, &c.*) I have noticed in another part of this work. *Ulpian on Demosthenes Olynth.* 1. says, *Τὸ ὁμοῦ οὐ πάντως ἐστὶ ἀκριβὲς: τὰτοιούτῃ οὐ πάλαισι, ἀλλὰ πολλοῖσι καὶ ἐν τῷ αἰσθητῷ.* The word *ὁμοῦ* is used by the ancients, not always to express what is *DOUBTFUL, but often to express what is TRUE and CERTAIN.*—See Bp. Pearce. The apostle cannot be understood as expressing any doubt of his being under the inspiration of the Divine Spirit; as this would have defeated his object, in giving the above advices; for, if they were not dictated by the Spirit of God, can it be supposed that, in the face of apparent self-interest, and the prevalence of strong passions, they could have been expected to have become *rules of conduct* to this people? They must have understood him as *asserting* that he had the direction of the Spirit of God in giving those opinions, else they could not be expected to obey.

1. In the preceding chapter we have met with subjects both of *difficulty and importance.* As to the *difficulties*, it is hoped that they have been so generally considered in the notes, that few or none of them remain: and, on the subjects of peculiar *importance*, much time has been spent, in order to impress them on the mind of the reader. The *delicacy* of some of them would not admit of greater plainness; and in a few instances I have been obliged to wrap the meaning in a foreign language.

2. On the important subject of *marriage*, I have said what I believe to be true; and scruple not to say, that it is the most *useful* state in which the human being can be placed; and consequently, that in which most *honour* may be brought to God. I have listened with much attention, for the better part of half a century, to the arguments *against* marriage, and in favour of *celibacy*: and I have had the opportunity of being acquainted with many who endeavoured to *exemplify* their own doctrine: but, I have seen an end of all their perfection; neither the world, nor the church, are under any obligations to them: they either married when they could do it to their mind and convenience, or, continuing in their celibacy, they lived a comparatively useless life; and died, as they should,

unregretted. The doctrine is not only dangerous, but anti-scriptural; and, I hope, I have sufficiently vindicated Paul from being its patron or supporter.

3. While I contend for the superior excellence of the *marriage state*, I hope I shall not be understood to be the apologist of *indiscriminate marriages*—No, many of them are blameable in a very high degree. Instead of consulting *common sense* and *propriety*; childish affections, brutish passions, or the love of money, are the motives on which many of them have been contracted. Such marriages are miserable, must be so, and should not be otherwise: and superficial people, looking at *these*, form an estimate of the *state itself*; and then indulge themselves in exclaiming against an ordinance of God; either perverted by *themselves*, or the equally foolish persons who are the subjects of their animadversion. That genuine Christians can never be so useful in any state as that of marriage, I am fully convinced; but, to be happy, the marriage must be *in the Lord.* When *believers* match with *unbelievers*, generally *per se* *sincere* *trahitur*, the good becomes perverted; and Satan has his triumph when he has got an immortal soul out of the church of Christ into his own synagogue. But who, among young people, will lay this to heart! And how few, among young men and young women, will not sell their *Saviour* and his people, for a *husband* or a *wife*!

4. The doctrine of *second marriages* has been long a subject of controversy in the church. The Scriptures, properly understood, have not only nothing against them, but much for them. And, in this chapter, St. Paul, in the most pointed manner, admits of them. *A widow may marry again; only, let it be in the Lord.* And a *widower* has certainly the same privilege.

5. The *conversion* which the Scripture requires, though it makes a most essential change in our *souls*, in reference to God; and in our *works*, in reference both to God and man makes none in our *civil* state: even if a man is *called*, i. e. converted in a state of slavery, he does not gain his manumission in consequence of his conversion; he stands in the same relation both to the *state* and to his fellows, that he stood in *before*: and is not to assume any *civil* rights or privileges in consequence of the conversion of his soul to God. The apostle decides the matter in this chapter, and orders that every man should abide in the calling wherein he is called.

6. From the 20th to the 23d verse, the apostle refers to the state of *slavery* among the Greeks: and, from what he says, we find that even among the *slaves* there were *Christian converts*; to whom, though he recommends *submission* and *contentment*, yet he intimates that if they could get their *freedom*, that they should prefer it; and he strongly charges those that were *free*, not to become again the slaves of men, ver. 23. from which we learn, that a man might dispose of his own liberty, which, in a *Christian*, would be a disgrace to his redemption by Christ. The word *σλεύθερος*, which we translate *freeman*, means properly *freedman*; one who had been a *slave*, but had regained his

liberty. It is the same as *libertus* among the Romans, one who was *manumitted*. The manumission was performed *three* several ways—1. The *consent* of the master, that the slave should have his name entered in the census, or public register of the citizens—2. The slave was led before the *prætor*, and the magistrate laid his wand, called *vindicta*, on his head, and declared him free—3. By *testament or will*, the master *bequeathing* to the slave his freedom.

The manner in which the second mode of manumission was performed is curious. The *prætor*, having laid the rod *vindicta* upon the slave's head, pronounced these words, *Dico eum liberum esse more Quiritum*, "I pronounce him free, according to the custom of the Romans." This done, he gave the rod to the *licitor*, or serjeant, who struck the slave with it upon the head, and afterward, with the hand, upon the face and back. The head also of the slave was shaven, and a cup given him by his master, as a token of freedom; and the notary entered the name of the new *freedman* in the public register, with the reasons of his manumission: it was customary also to give him another surname.

7. Among our Saxon ancestors, and also after the conquest, there was a species of slavery: all the *villani* were slaves to their respective lords; and each was bound to serve him in a great variety of ways. There is a profusion of curious examples of this in that ancient record, preserved in the bishop's auditors' office in the cathedral of Durham, commonly known by the name of the *Baldon Book*. This record is now printing, under the direction of his Majesty's commissioners on the public records of the kingdom.

8. Among our Saxon ancestors, *manumissions* were granted on various accounts—1. A person might, if able, purchase his own freedom—2. One man might purchase the freedom of another—3. Manumissions were granted to procure, by their merit, the salvation of departed souls—4. Persons were manumitted also, in order to be consecrated to the service of God. These manumissions were usually recorded in some *holy book*, especially in copies of the *four Evangelists*, which, being preserved in the libraries of abbies, &c. were a continual record; and might, at all convenient times, be consulted. Several entries of these manumissions exist in a MS. of the four Evangelists, a. 4. 14. in the library of *Corpus Christi*, or *Bennet college*, Cambridge.

I shall produce a specimen of one of the several kinds mentioned above, giving the original only of the first; and, of the others, verbal translations.

1. *The certificate of a man's having purchased his own freedom.*

Den ꝥꝛætaþ on þisse Cꝥurcef bec þæt Ælfric ꝥe
 ꝥed hæfþ geboht hane þelme ut æt Ælfrige abb.
 ꝥ callon hꝥeode. mid anon punde þæt if to geþenre
 eall ꝥe hꝥeod on Baþan.

Ælfric hmo ablanda.
 ꝥe þis geþæt abende.

"Here is witnessed, in this book of Christ, that *Ælfric the Red*, hath redeemed himself from abbot *Ælfrig*, and the whole convent, with one

pound. And this is witnessed by the whole convent of *Bath*.

May Christ strike him blind,
 Who this writing perverts."

This is a usual execration at the end of these forms: and is in rhyme in the original.

2. *Certificate of one having purchased the liberty of another.*

"Here is witnessed in this book of Christ, that *Ædric Atford* has redeemed *Sagyfa*, his daughter, from the Abbot *Ælfrig*, and from the convent of Bath, to be for ever free, and all her posterity."

3. *Certificate of redemption, in behalf of one departed.*

"Here is witnessed in this book of Christ, that *Ælfric Scot*, and *Ægelric Scot*, are manumitted for the soul of abbot *Ælfrig*, to perpetual liberty. This was done with the testimony of the whole convent."

4. *Certificate of persons manumitted to be devoted to the service of God.*

"Here is witnessed in this book of Christ, that *John* bought *Gunnilda*, the daughter of *Thurkill*, from *Goda*, widow of *Leafenath*, with half a pound. With the testimony of the whole convent.

May Christ strike him blind,
 Who this writing perverts.

And he has dedicated her to *Christ* and *St. Peter*, in behalf of his mother's soul."

9. When a man was made free, it was either in the church, or at some public meeting; the sheriff of the county took him by the right hand, and proclaimed him a freeman; and showed him the open door, and the public highway; intimating that he was free to go whithersoever he pleased, and then gave him the arms of a freeman, viz. a *spear* and a *sword*. In some cases the man was to pay thirty pence to his master, of *hide money*; intimating that he was no longer under *restraint*, *chastisement*, or *correction*. From which it appears, that our ancestors were in the habit of *flogging* their slaves. See the laws of *Ina*, c. 24. 39. of *Wm. the Conqueror*, c. 65. and of *Hen. I.* c. 78.

10. Among the *Gentoo*s, the manumission of a slave was as follows:—The slave took a pitcher, filled it with water, and put therein *berenge-ârook*, (rice that had been cleaned without boiling,) and flowers of *doob*, (a kind of small salad,) and taking the pitcher on his shoulder, he stands near his master; the master then puts the pitcher on the slave's head, breaks it so that the water, rice, flowers and doob, that were in the pitcher, may fall on the slave's body: when this is done, the master thrice pronounces, *I have made thee free*: then the slave steps forward a few paces towards the east, and then the manumission is complete. See *Code of Gentoo Laws*, chap. viii. sec. 2. pag. 160. It is evident that the whole of this ceremony is emblematical.—1. The pitcher represents the confined servile state of the slave—2. The articles contained in it, his *exclusion* while in a state of slavery, from the grand *benefits* and *comforts of life*—3. The water contained in the pitcher, his exclusion from the refreshing influences of heaven; for slaves were not

permitted to take part in the ordinances of religion—4. The *clean, unboiled rice*; his incapacity to have secular possessions; for slaves were not permitted to *possess lands* either by inheritance or purchase; a slave could sow no seed for himself, and consequently have no legal claim on support from this staff of life—5. The *doob or salad shut up*, his being without *relish* for that state of being, which was rendered insupportable to him by his thralldom—6. The *breaking of the pitcher*, his manumission and enjoyment of liberty: being as free to go whithersoever he would, as the water was to run, being now disengaged from the pitcher—7. The *shedding of the water, rice, flowers, &c.* over his body, his privilege of enjoying and possessing every heavenly and earthly good—8. His *stepping towards the east*, his acknowledgment to the Supreme Being, the fountain of light and life, (of whom the sun was the emblem,) for his enlargement; and his *eagerness* to possess the light and comfort of that *new state* of happiness into which he was now brought, in consequence of his manumission.

11. The description that Dr. John Taylor gives, in his *Elements of Civil Law*, of the state of *slaves among the ancients*, will nearly suit with their state among our ancestors; though scarcely as bad as their state in the West Indies. "They were held among the Romans—*pro nullis—pro mortuis—pro quadrupedibus—for no men—for dead men—for beasts*: nay, were in a much worse state than any *cattle* whatever. They had no *head* in the state, no *name*, no *tribe* or *register*. They were not capable of

being *injured*; nor could they take by purchase or descent: had no *heirs*, and could make no *will*. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could neither *plead* nor be *pleaded*; but were entirely excluded from all *civil concerns*: were not entitled to the *rights of matrimony*, and therefore had no relief in case of *adultery*: nor were they proper objects of *cognition* or affinity. They might be *sold*, transferred, or *pawned*, like other goods or personal estate; for *goods* they were, and such were they esteemed. They might be *tortured* for evidence, *punished* at the *discretion* of their lord, and even *put to death* by his authority. They were laid under several other civil incapacities, too tedious to mention."

When all this is considered, we may at once see the horrible evil of *slavery*; and wonder at the grace which could render them happy and contented in this situation: see the preceding chapter, verses 20, 21, and 22. And yet we need not be surprised that the apostle should say to those who were *free, or freed, Ye are bought with a price; do not become slaves of men*.

12. I have entered the more particularly into this subject, because it, or *allusions* to it, are frequently occurring in the New Testament; and I speak of it here once for all. And to conclude, I here register my testimony against the unprincipled, inhuman, anti-christian, and diabolic *Slave Trade*, with all its *authors, promoters, abettors, and sacrilegious gains*; as well as against the Great Devil, the father of it and them.

CHAPTER VIII.

The question of the Corinthians concerning meats offered to idols, and the apostle's preface to his instructions on that head, 1—3. The nature of idolatry, 4, 5. Of genuine worship, 6. Some ate of the animals that had been offered to idols, knowingly, and so defiled their conscience, 7. Neither eating nor abstinence in themselves, recommend us to God, 8. But no man should use his Christian liberty so as to put a stumblingblock before a brother, 9, 10. If he act otherwise, he may be the means of a brother's destruction, 11. Those who act so as to wound the tender conscience of a brother, sin against Christ, 12. The apostle's resolution on this head, 13.

A. M. 4060.
A. D. 54.
A. U. C. 800.
An. Imp. Nerois Cæs. 3.

NOW, as touching things offered unto idols, we know that we all have knowledge. Know-

ledge puffeth up, but charity edifieth.

A. M. 4060.
A. D. 54.
A. U. C. 800.
An. Imp. Nerois Cæs. 3.

2 And if any man think that he knoweth any thing, he

^a Acts 15. 20, 29. ^b Ch. 10. 19.—^c Rom. 14. 14, 22.

^a Rom. 14. 3, 10.—^d Ch. 13. 8, 9, 12. Gal. 6. 3. 1 Tim. 6. 4.

NOTES ON CHAP. VIII.

Verse 1. *As touching things offered unto idols*] This was another subject on which the Corinthians had asked the apostle's advice: and we shall understand the whole of this chapter the better, when we consider one fact, viz. That there had long subsisted a controversy between the *Karaites* and the *Traditionists*, how far it was lawful to derive any benefit or advantage from things used by the Gentiles. The *Karaites* were a sect of the Jews who scrupulously held to the *letter* of the Sacred Writings; taking

this alone for their directory. The *Traditionists* were those who followed the voice of the *elders*; interpreting the Divine Testimonies by their decisions. From a work of the *Karaites*, entitled *Addereth Eliyahu*, Triglandus has extracted the following decisions, which will throw light upon this subject. "It is unlawful to receive any benefit from any kind of heathen worship; or from any thing that has been offered to an idol."—"It is unlawful to buy or sell an idol; and if, by accident, any such thing shall come into thy power, thou shalt

A. M. 4080. knoweth nothing yet as he
A. D. 56. ought to know.

A. U. C. 809. 3 But if any man love God,
An. Imp. Ne- the same is known of him.
ronia Cæs. 3.

4 As concerning therefore the eating

a Exod. 35. 12, 17. Nah. 1. 7. Matt. 7. 23. Gal. 4. 9.
2 Tim. 2. 19.—b Isai. 41. 24. Ch. 10. 19.

derive no emolument from it.”—“The animals that are destined and prepared for the worship of idols, are universally prohibited; and particularly those which bear the mark of the idol. This should be maintained against the opinion of the *Traditionists*, who think they may lawfully use these kinds of animals, provided they be not marked with the sign of the idols.” Thus far the *Karaites*; and here we see one strong point of difference between these two sects. The *Karaites* totally objected to every thing used in idolatrous services: the *Traditionists*, as the Talmud shows, did generally the same; but it seems that they scrupled not to use any animal employed in idolatrous worship, provided they did not see the sign of the idol on it. Now, the sign of the idol must be that placed on the animal previously to its being sacrificed; such as *gilded horns and hoofs, consecrated filets, garlands, &c.* And, as after it had been sacrificed, and its flesh exposed for sale in the shambles, it could bear none of these signs, we may take it for granted that the Jews might think it lawful to buy and eat this flesh: this the *Karaites* would most solemnly scruple. It may be just necessary to state here, that it was customary, after the blood and life of an animal had been offered in sacrifice to an idol, to sell the flesh in the market indiscriminately, with that of other animals, which had not been sacrificed; but merely killed for common use. Even the less scrupulous Jews, knowing that any particular flesh had been thus offered, would abhor the use of it: and as those who lived among the Gentiles, as the Jews at Corinth, must know that this was a common case; hence they would be generally scrupulous; and those of them that were converted to Christianity, would have their scruples increased, and be as rigid on this point as the *Karaites* themselves. On the other hand, those of the *Gentiles*, who had received the faith of Christ, knowing that an idol was nothing in the world, nor was even a representation of any thing, (for the beings represented by idol images were purely imaginary,) made no scruple to buy and eat the flesh as they used to do, though not with the same intention: for, when in their heathen state, they ate the flesh offered to idols, they ate it as a feast with the idol, and were thus supposed to have communion with the idol; which was the grossest idolatry.

From these observations, it will at once appear, that much misunderstanding and offence must have existed in the Corinthian church; the converted Jews abominating every thing that they knew had been used in the heathen worship; while the converted Gentiles, for the reasons above assigned, would feel no scruple on the account.

of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

A. M. 4080.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronia Cæs. 3.

c Deut. 4. 39. & 6. 4. Isai. 44. 8. Mark 12. 29. Ver. 6.
Eph. 4. 6. 1 Tim. 2. 5.

We know that we all have knowledge] I am inclined to think that these are not St. Paul's words; but a quotation from the letter of the Corinthians to him; and a proof of what the apostle says below, *knowledge puffeth up*: but, however the words may be understood as to their origin, they contain a general truth, as they relate to Christians of those times; and may be thus paraphrased: “All we who are converted to God, by Christ, have sufficient knowledge concerning idols and idol worship: and we know also the liberty which we have through the Gospel, not being bound by Jewish laws, rites, ceremonies, &c. but many carry their knowledge in this liberty too far, and do what is neither seemly nor convenient, and thus give offence to others.”

Knowledge puffeth up, but charity edifieth.] This knowledge is very nearly allied to pride; it puffeth up the mind with vain conceit, makes those who have it bold and rash, and renders them careless of the consciences of others. And this knowledge boasted of by the Corinthians, led them to contemn others; for so the word *pernit* is understood by some eminent critics.

Verse 2. *He knoweth nothing yet, &c.*] The person who acts in this rash unfeeling way, from the general knowledge which he has of the vanity of idolatry, and the liberty which the Gospel affords from Jewish rites; with all his knowledge, does not know this, that though the first and greatest commandment says, *Thou shalt love the Lord thy God with all thy heart, &c.* yet the second is like unto it, *Thou shalt love thy neighbour as thyself.* He then that can torment his neighbour's weak or tender conscience, with his food or his conduct, does not love him as himself; and therefore knows nothing as he ought to know.

Verse 3. *But if any man love God*] In that way which the commandment requires, which will necessarily beget love to his neighbour, the same is known of him, is approved of God, and acknowledged as his genuine follower.

Verse 4. *The things that are offered in sacrifice*] See on the first verse.

An idol is nothing in the world] Dr. Lightfoot translates this, *we know that there is no idol in the world*; which he explains thus—*Εἰδωλον, idol, is ομοιωμα, ιματι, ομιμου, χαρακτηρι, σκιαυδου*; a likeness, an image, a sign, a character, a shadow: now *ουδεν εἰδωλον*, signifies there is no idol, no representation of God in the world. Images there are of stone, wood, and metal, but none of these is any representation of the Infinite Spirit. But I prefer the meaning given in the note on verse 1. As the expression, *an idol is nothing in the world*, was common in the Old Testament, and among the Jews; and was understood by them in this way: they are not

A. M. 4080. 5 For, though there be that
A. D. 56. are ^a called gods, whether
A. U. C. 809. in heaven or in earth, (as
An. Imp. Ne- there be gods many, and
ronis Cæs. 3. lords many.)

6 But ^b to us there is but one God, the Father, ^c of whom are all things, and we ^d in him; and ^e one Lord Jesus Christ, ^f by whom are all things, and we by him.

7 Howbeit, there is not in every man that knowledge: for some ^g with conscience of the idol unto this hour eat it

A. M. 4080. as a thing offered unto an idol; and their conscience
A. D. 56. being weak is ^h defiled.
A. U. C. 809.
An. Imp. Ne-
ronis Cæs. 3.

8 But ⁱ meat commendeth us not to God: for neither if we eat, ^k are we the better; neither if we eat not, ^l are we the worse.

9 But ^m take heed, lest by any means this ⁿ liberty of yours become ^o a stumblingblock to them that are weak.

10 For, if any man see thee which hast knowledge, sit at meat in ^p the

^a John 10. 34. — ^b Mal. 2. 10. Eph. 4. 6. — ^c Acts 17. 28. Rom. 11. 36. — ^d Or, for him. — ^e John 13. 13. Acts 2. 36. Ch. 12. 3. Eph. 4. 5. Phil. 2. 11. — ^f John 1. 3. Col. 1. 6. Heb. 1. 2.

^g Ch. 10. 28, 29. ^h Rom. 14. 14, 23. — ⁱ Rom. 14. 17. ^k Or, have we the more. — ^l Or, have we the less. — ^m Gal 5. 13. — ⁿ Or, power. — ^o Rom. 14. 13, 20. — ^p 1 Mac. 1. 47.

אלהים Elohim, the true God; but they are איליִים nothings, and הבלים habelim, VANITY.

Verse 5. *There be that are called gods*] There are many images that are supposed to be representations of divinities; but these divinities are nothing; the figments of mere fancy; and these images have no corresponding realities.

Whether in heaven or in earth] As the sun, moon, planets, stars; the ocean, rivers, trees, &c. And thus there are, nominally, gods many, and lords many.

Verse 6. *But, to us there is but one God, the Father*] Who produced all things, himself uncreated, and un-originated. *And we in him, was spiritus us, avros, and we for him*; all intelligent beings having been created for the purpose of manifesting his glory, by receiving and reflecting his wisdom, goodness, and truth.

And one Lord Jesus] Only one visible governor of the world and the church; by whom are all things: who was the Creator, as he is the upholder of the universe. *And we by him*, being brought to the knowledge of the true God, by the revelation of Jesus Christ; for, it is the only begotten Son alone that can reveal the Father. The gods of whom the apostle speaks, were their divinities, or objects of religious worship; the lords were the rulers of the world, such as emperors, who were considered next to gods, and some of them were deified. In opposition to those gods he places God the Father, the fountain of plenitude and being: and in opposition to the lords, he places Jesus Christ, who made and who governs all things. We, as creatures, live in reference, us avros, to him, God the Father, who is the fountain of our being: and, as Christians, we live δι' avros, by or through him, Jesus Christ; by whom we are bought, enlightened, pardoned, and saved.

Verse 7. *There is not in every man that knowledge*] This is spoken in reference to what is said, ver. 4. *We know that an idol is nothing in the world; for some with a conscience of the idol, viz. that it is something, eat it*; the flesh that was offered to the idol as a thing thus offered, considering the feast as a sacred banquet, by which they have fellowship with the idol.

And their conscience being weak, not properly instructed in divine things, is defiled: he performs what he does as an act of religious worship, and thus his conscience contracts guilt through this idolatry.

As in the commencement of Christianity among the Jews that were converted, there were many found who incorporated the rites of the law with the principles of the Gospel; so, doubtless, among the Gentiles there were several who did not at once throw aside all their idolatry or idolatrous notions, but preserved some of its more spiritual and imposing parts, and might think it necessary to mingle idolatrous feasts with the rites of Christianity—as the sacrament of the Lord's supper was certainly considered as a feast upon a sacrifice, as I have proved in my *Discourse on the Nature and Design of the Eucharist*: as the minds of many of these young Gentile converts could not, as yet, have been deeply endued with spiritual knowledge, they might incorporate these feasts, and confound their nature and properties.

Verse 8. *Meat commendeth us not to God*] No such feasts as these can be a recommendation of our souls or persons to the Supreme Being. As to the thing, considered in itself, the eating gives us no spiritual advantage; and the eating not, is no spiritual loss.

Verse 9. *But take heed*] Lest by frequenting such feasts, and eating things offered to idols, under the conviction that an idol is nothing, and that you may eat those things innocently; lest this liberty of yours should become a means of grievously offending a weak brother, who has not your knowledge; or inducing one, who respects you for your superior knowledge, to partake of these things with the conscience, the persuasion and belief that an idol is something, and you partake of such things; so he may also, and with safety. He is not possessed of your superior information on this point, and he eats to the idol, what you take as a common meal.

Verse 10. *If any man see thee which hast knowledge*] Of the true God, and who art reputed for thy skill in divine things.

Sit at meat in the idol's temple] Is it not strange that any, professing the knowledge of the true

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 3.

idol's temple, shall not ^a the conscience of him which is weak be ^b emboldened to eat those things which are offered to idols;

11 And ^c through thy knowledge shall the weak brother perish, for whom Christ died?

^a Ch. 10. 28, 32.—^b Gr. *edified*.—^c Rom. 14. 15, 20.

God, should even enter one of those temples! And is it not more surprising that any Christian should be found to feast there? But by all this we may see, that the boasted knowledge of the Corinthians had very little *depth* in things purely *spiritual*.

There are many curious, thin-spun theories in the Rabbinical writings, concerning *entering idol-temples*, and *eating* there, and even *worshipping* there; provided the mind be towards the true God. Dr. Lightfoot produces several quotations to prove this. Perhaps the *man of knowledge* mentioned by the apostle, was one of those who, possessing a *convenient conscience*, could accommodate himself to all circumstances: be a *heathen* without, and a *Christian* within, and vice versa, as circumstances might require.

Be emboldened to eat] *Ουδ' ομνισθησεται*, be built up, be confirmed and established in that opinion which before he doubtfully held, that on seeing you eat, he may be led to think there is no harm in feasting in an idol temple, nor in eating things offered to idols.

Verse 11. *Shall the weak brother perish*] Being first taught by thy conduct that there was no harm in thus eating, grieves the Spirit of God, becomes again darkened and hardened; and sliding back into idolatry, dies in it, and so finally perishes.

For whom Christ died] So we learn that a man may perish for whom Christ died—This admits of no quibble. If a man for whom Christ died, apostatizing from *Christianity*, for he is called a *brother*, though *weak*, return again to and die in idolatry, cannot go to heaven; then a man for whom Christ died, may perish everlastingly.

And if it were possible for a believer, whether strong or weak, to retrace his steps back to idolatry and die in it, surely it is possible for a man who had escaped the pollutions that are in the world to return to it, live and die in its spirit, and perish everlastingly also. Let him that readeth understand.

Verse 12. *But, when ye sin so against the brethren*] Against *Christians*, who are called by the gospel to abhor and detest all such abominations.

Ye sin against Christ.] By sending to perdition, through your bad example, a soul for whom he shed his blood; and so far defeating the gracious intentions of his sacrificial death. This is a further intimation, that a person for whom Christ died, may perish; and this is the drift of the apostle's argument.

Verse 13. *Wherefore, &c.*] Rather than give any occasion to a Christian to sin against,

12 But, ^d when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 3.

13 Wherefore, ^e if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

^d Matt. 25. 40, 45.—^e Rom. 14. 21. 2 Cor. 11. 29.

and so to harden his conscience that he should return to idolatry and perish; I would not only abstain from all *meats offered to idols*, but I would eat *no flesh*, should I exist through the *whole course of time*, but live on the herbs of the field, rather than cause my brother to stumble, and thus fall into idolatry and final ruin.

The following words of Origen contain a very solemn lesson and warning—"If we did more diligently attend to these things, we should avoid sinning against our brethren, and wounding their weak conscience, that we might not *sin against Christ*; our brethren that are among us, for whom Christ died, often perishing, not only by our *knowledge*, but by many other *ways*, and *things*, in which things, we *sinning against Christ*, shall suffer punishment: the souls of them that perish by us, being required of, and avenged upon us." See Whitby on this place.

1. The greater our reputation for knowledge and sanctity, the greater mischief we shall do by our influence and example, if we turn aside from the holy commandment delivered unto us. Every man should walk so as either to *light* or *lead* his brother to heaven.

2. It is the duty of every Christian to watch against *apostacy* in his own case, and to prevent it as much as possible in that of others. That a person for whom Christ died may *finally perish*, is strongly argued, says Dr. Whitby, from this place, and Rom. xiv. 15. for here the apostle dissuades the Corinthians from scandalizing their weak brethren, by an argument taken from the irreparable mischiefs they may do them, the *eternal ruin* they may bring upon them by this scandal; whereas, if it be, as some assert, that *all things, even the sins of the elect, shall work together for their good; and that they shall never perish*; if the apostle knew, and taught this doctrine to them, why does he endeavour to fright them from this scandal, by telling them that it might have that effect, which he had before told them was impossible? If you interpret his words thus, *so shall he perish, for whom in charity, ye ought to judge Christ died*. It is certain from this doctrine, that they must be assured that this judgment of *charity* must be *false*; or that their brother could not perish. In the *first* place, they could not be obliged to act by it: and in the *second*, they could not rationally be moved by it to abstain from giving scandal on that impossible supposition.

If you interpret the apostle thus, *So shall those do that which, in its nature, tends to make thy brother perish; and might have that effect, had not God determined to preserve all from perish-*

ing, for whom Christ died. Since this determination renders it sure to me, who know it, that they cannot actually perish, it must assure me that there can be no cause of abstinency from this scandal, lest they should perish by it.

Moreover, by thus offending, saith the apostle, *ye sin against Christ*; viz. by sinning against him whom he has purchased by his blood; and destroying them for whose salvation he has suffered. If this intent of Christ's death be denied, how can we show in what Christ has demonstrated his great love to them that perish? Is it possible that they can sin against redeeming love? and how, by thus offending them who neither do nor can belong to him as members of his mystical body, are we injurious to Christ? See *Whitby* on this place.

3. It is natural for man to wish and affect to be wise; and when this desire is cultivated in reference to lawful objects, it will be an indescribable good: but when, like *Eve*, we see in a prohibition, something to be desired to make one wise, we are then, like her, on the verge of our fall. Though extensive knowledge is not given to all, yet it is given for all; and is the public property of the church. He who does not use it for general edification, robs the public of its right. For the misuse and misapplication of this talent, we shall give account to God, as well as of other gifts and graces.

4. Persons of an over-tender and scrupulous conscience, may be very troublesome in a Christian society; but as this excessive scrupulosity comes from want of more light, more

experience, or more judgment, we should bear with them. Though such should often run into ridiculous extremes, yet we must take care that we do not attempt to cure them either with *ridicule* or *wrath*. Extremes generally beget extremes; and such persons require the most judicious treatment, else they will soon be stumbled and turned out of the way. We should be very careful lest in using what is called *Christian liberty*, we occasion their fall; and for our own sake, we must take heed that we do not denominate *sinful indulgences*, *Christian liberties*.

5. Though we are bound to take heed that we put not a stumblingblock in the way of a weak brother; yet if such a brother be stumbled at any part of our conduct which is not blameable in itself; but of which he may have taken a wrong view; we are not answerable for the consequences. We are called to walk by the testimony of God; not according to the measure of any man's conscience, how sincere soever he may be.

6. Many persons cover a spirit of envy and uncharitableness, with the name of godly zeal, and tender concern for the salvation of others; they find fault with all; their spirit is a spirit of universal censoriousness; none can please them; and every one suffers by them. These destroy more souls by tything mint, and cummin, than others do by neglecting the weightier matters of the law. Such persons have what is termed, and very properly too, *sour godliness*. Both are extremes, and he who would avoid perdition must avoid them.

CHAPTER IX.

St. Paul vindicates his apostleship, and shows that he has equal rights and privileges with Peter and the brethren of our Lord; and that he is not bound, while doing the work of an apostle, to labour with his hands for his own support, 1—6. He who labours should live by the fruit of his own industry, 7. For the law will not allow even the ox to be muzzled which treads out the corn, 8—10. Those who minister in spiritual things, have a right to a secular support for their work, 11—14. He shows the disinterested manner in which he has preached the Gospel, 15—18. How he accommodated himself to the prejudices of men, in order to bring about their salvation, 19—23. The way to heaven compared to a race, 24. The qualifications of those who may expect success in the games celebrated at Corinth, and what that success implies, 25. The apostle applies these things spiritually to himself; and states the necessity of keeping his body in subjection, lest after having proclaimed salvation to others, he should become a cast-away, 26, 27.

A. M. 4060. A. D. 56. A. U. C. 809. An. Imp. Nerois Cæs. 3. **A**M • I not an apostle? **A**m I not free? ^bhave I not seen Jesus Christ our Lord? ^care not ye my work in the Lord?

A. M. 4060. A. D. 56. A. U. C. 809. An. Imp. Nerois Cæs. 3. 2 If I be not an apostle unto others, yet doubtless I am to you: for ^dthe seal of mine apostleship are ye in the Lord.

^a Acts 9. 16. & 13. 2. & 26. 17. ² Cor. 12. 12. Gal. 2. 7, 8. ¹ Tim. 2. 7. ² Tim. 1. 11.

^b Acts 9. 3, 17. & 18. 9. & 22. 14, 18. & 23. 11. Ch. 15. 8. ^c Ch. 3. 6. & 4. 15. — ^d 2 Cor. 3. 2. & 12. 12.

NOTES ON CHAP. IX.

Verse 1. *Am I not an apostle?*] It is sufficiently evident that there were persons at Corinth, who questioned the apostleship of St. Paul, and he was obliged to walk very circumspectly, that they might not find any occasion against him. It appears also that he had given them all

his apostolical labours gratis; and even this, which was the highest proof of his disinterested benevolence, was produced by his opposers, as an argument against him. "Prophets, and all divinely commissioned men, have a right to their secular support; you take nothing;—is this not from a conviction that you have no apostolical

He that preaches the Gospel, I. CORINTHIANS.. should live by the Gospel.

A. M. 4000. 3 Mine answer to them
 A. D. 56. that do examine me is
 A. U. C. 809. this.

An. Imp. Ne- 4 ^a Have we not power to
 ronius Cas. S. eat and to drink ?

5 Have we not power to lead about.

^a Ver. 14. 1 Thess. 2. 6. 2 Thess. 3. 9.—^b Or, woman.
^c Matt. 13. 55.

A. M. 4000. a sister, a ^b wife, as well as
 A. D. 56. other apostles, and as ^c the
 A. U. C. 809. brethren of the Lord, and
 An. Imp. Ne- ^d Cephas ?
 ronius Cas. S.

6 Or I only and Barnabas, ^e have
 not we power to forbear working ?

Mark 6. 3. Luke 6. 15. Gal. 1. 19.—^d Matt. 8. 14.
^e 2 Thess. 3. 8, 9.

right ?^m On this point the apostle immediately enters on his own defence.

Am I not an apostle? Am I not free? These questions are all designed as assertions of the affirmative: *I am an apostle*, and *I am free*, possessed of all the rights and privileges of an apostle.

Have I not seen Jesus Christ? From whom, in his personal appearance to me, I have received my apostolic commission. This was judged essentially necessary to constitute an apostle. See Acts xxiii. 14, 15. xxvi. 16.

Are ye not my work? Your conversion from heathenism is a proof that I have preached with the divine unction and authority.

Several good MSS. and Versions transpose the two first questions in this verse, thus; *Am I not free? Am I not an apostle?* But I cannot see that either perspicuity of sense gains any thing by this arrangement. On the contrary, it appears to me that his being an *apostle* gave him the *freedom* or *rights* to which he refers, and therefore the common arrangement I judge to be the best.

Verse 2. *If I be not an apostle unto others?* If there be other churches which have been founded by other apostles; yet it is not so with you.

The seal of mine apostleship are ye? Your conversion to Christianity, is God's *seal* to my apostleship. Had not God sent me, I could not have profited your souls.

The σφραγις, or *seal*, was a figure cut in a stone, and that set in a ring, by which letters of credence and authority were stamped. The ancients, particularly the Greeks, excelled in this kind of engraving. The cabinets of the curious give ample proof of this; and the moderns contend in vain to rival the perfection of those ancient masters.

In the Lord? The apostle shows that it was by the grace and influence of God alone, that he was an apostle; and that they were converted to Christianity.

Verse 3. *Mine answer to them?* Η μιν ἀπελόγηται τοις μοι ἀναρνύσθω. This is my defence against those who examine me. The words are forensic; and the apostle considers himself as brought before a legal tribunal; and questioned so, as to be obliged to answer as upon oath. His defence, therefore, was this, that they were converted to God by his means. This verse belongs to the two preceding verses.

Verse 4. *Have we not power to eat and to drink?* Have we not authority or right, ἐουσις, to expect sustenance, while we are labouring for your salvation? Meat and drink, the necessities, not the superfluities, of life were what those primitive messengers of Christ required; it was just that they who laboured in

the Gospel, should live by the Gospel; they did not wish to make a fortune, or accumulate wealth; a living was all they desired. It was probably in reference to the same moderate and reasonable desire that the provision made for the clergy in this country, was called a *living*; and their work for which they got this living, was called the *cure of souls*. Whether we derive the word *cure* from *cura*, care, as signifying that the care of all the souls in a particular parish or place, devolves on the minister, who is to instruct them in the things of salvation, and lead them to heaven: or whether we consider the term as implying that the souls in that district are in a state of spiritual disease, and the minister is a spiritual physician, to whom the cure of these souls is entrusted, still we must consider that such a labourer is worthy of his hire; and he that preaches the Gospel, should live by the Gospel.

Verse 5. *Have we not power to lead about a sister, a wife?* The word ἀδελφίστρα, is to be understood here as above in ver. 4. as implying authority or right; and authority not merely derived from their offices, but from him who gave them that office: from the constitution of nature, and from universal propriety or the fitness of things.

When the apostle speaks of leading about a sister, a wife, he means first that he and all other apostles, and consequently all ministers of the Gospel, had a right to marry. For it appears that our Lord's brethren, James and Jude, were married; and we have infallible evidence that Peter was a married man, not only from this verse, but from Matt. viii. 14. where his mother-in-law is mentioned as being cured by our Lord of a fever.

And, secondly, we find that their wives were persons of the same faith; for less can never be implied in the word *sister*. This is a decisive proof against the papistical celibacy of the clergy; and as to their attempts to evade the force of this text by saying that the apostles had holy women who attended them, and ministered to them in their peregrinations, there is no proof of it; nor could they have suffered either young women, or other men's wives, to have accompanied them in this way, without giving the most palpable occasion of scandal. And Clemens Alexandrinus has particularly remarked that the apostles carried their wives about with them "not as wives, but as sisters, that they might minister to those who were mistresses of families; that so the doctrine of the Lord might, without reprehension or evil suspicion, enter into the apartments of the women." And in giving his finished picture of his Gnostic, or perfect Christian, he says; ὁμοῦ καὶ γυναῖκα, καὶ

A. M. 4000. 7 Who goeth a warfare
 A. D. 54. any time at his own charges?
 A. U. C. 809. who planteth a vineyard,
 An. Imp. Nerois Cæs. 3. and eateth not of the fruit
 thereof? or who feedeth a flock, and
 eateth not of the milk of the flock?

8. Say I these things as a man? or
 saith not the law the same also?

9 For it is written in the law of
 Moses, Thou shalt not muzzle the
 mouth of the ox that treadeth out the
 corn. Doth God take care for oxen?

1 Cor. 10. 4. 1 Tim. 1. 18. & 6. 12. 2 Tim. 2. 3. & 4. 7.
 Deut. 20. 6. Prov. 27. 18. Ch. 3. 6, 7, 8.

γαρσι—σικνας εχει τους Αποστολους, He
 eats, and drinks, and marries—having the apos-
 tles for his example. Vid. Clem. Alex. Strom.
 lib. vii. c. 12.

On the propriety and excellence of marriage,
 and its superiority to celibacy, see the notes on
 chap. vii.

Verse 6. Or I only and Barnabas] Have we
 alone, of all the apostles, no right to be sup-
 ported by our converts? It appears from this,
 1. That the apostles did not generally support
 themselves by their own labour. 2. That Paul
 and Barnabas did thus support themselves.
 Some of the others probably had not a busi-
 ness at which they could conveniently work;
 But Paul and Barnabas had a trade at which
 they could conveniently labour wherever they
 came.

Verse 7. Who goeth a warfare—at his own
 charges?] These questions, which are all sup-
 posed, from the necessity and propriety of the
 cases, to be answered in the affirmative, tend
 more forcibly to point out that the common
 sense of man joins with the providence of God,
 in showing the propriety of every man living
 by the fruits of his labour. The first question
 applies particularly to the case of the apostle,
 τὸ σπασσας σικνας αλωνισ. Does a soldier pro-
 vide his own victuals?—Ολωνισ, is used to ex-
 press the military pay or wages, by the Greek
 writers; for the Roman soldiers were paid not
 only in money but in victuals; and hence corn
 was usually distributed among them. See on
 Luke iii. 14.

Verse 8. Say I these things as a man?] Is this
 only human reasoning? or does not God say in
 effect the same things? See note on Rom. vi. 19.

Verse 9. Thou shalt not muzzle the mouth of
 the ox] See this largely explained in the note on
 Deut. xxv. 4.

Doth God take care for oxen?] This question
 is to be understood thus: Is it likely that God
 should be solicitous for the comfort of oxen, and
 be regardless of the welfare of man? In this
 divine precept, the kindness and providential
 care of God are very forcibly pointed out. He
 takes care of oxen: he wills them all that hap-
 piness of which their nature is susceptible; and
 can we suppose that he is unwilling that the
 human soul shall have that happiness which is
 suited to its spiritual and eternal nature? He

10 Or saith he it altogether
 for our sakes? For our
 sakes, no doubt, this is writ-
 ten: that he that plough-
 eth should plough in hope; and that he
 that thresheth in hope should be part-
 taker of his hope.

A. M. 4000.
 A. D. 56.
 A. U. C. 809.
 An. Imp. Nerois Cæs. 3.

11 If we have sown unto you
 spiritual things, is it a great thing if
 we shall reap your carnal things?

12 If others be partakers of this
 power over you, are not we rather?

John 21. 15.—4 Deut. 25. 4. 1 Tim. 5. 10.—2 Tim.
 2. 6.—Rom. 15. 27. Gal. 6. 6.

could not reprobate an ox, because, the Lord
 careth for oxen; and surely he cannot repro-
 bate a man. It may be said, the man has sinned,
 but the ox cannot. I answer, the decree of
 reprobation is supposed to be from all eternity;
 and certainly a man can no more sin before he
 exists, than an ox can when he exists.

Verse 10. And he that thresheth in hope,
 should be partaker of his hope.] Instead of
 ελων τις σπιδος αυτου μετιχων, εσ' ωπιδι, many
 of the best MSS. and Versions read the passage
 thus, ελων εσ' ωπιδι του μετιχων. And he who
 thresheth in hope of partaking. "The words
 τις σπιδος, which are omitted by the above,
 are," says Bishop Pearce, "superfluous, if not
 wrong; for men do not live in hope to partake
 of their hope, but to partake of what was the
 object and end of their hope. When these words
 are left out, the former and latter sentence will
 be both of a piece, and more resembling each
 other; for μετιχων, may be understood after the
 first εσ' ωπιδι, as well as after the last." Gries-
 bach has left the words in question out of the
 text.

Verse 11. If we have sown unto you spiritual
 things] If we have been the means of bringing
 you into a state of salvation, by the divine doc-
 trines which we have preached unto you: is it
 too much for us to expect a temporal support,
 when we give ourselves up entirely to this work?
 Every man who preaches the Gospel, has a
 right to his own support and that of his family,
 while thus employed.

Verse 12. If others be partakers of this
 power] If those who in any matter serve you,
 have a right to a recompense for that ser-
 vice; surely we, who have served you in the
 most essential matters, have a right to our sup-
 port while thus employed in your service.

We have not used this power] Though we had
 this right, we have not availed ourselves of it;
 but have worked with our hands to bear our
 own charges, lest any of you should think
 that we preached the Gospel merely to procure
 a temporal support, and so be prejudiced against
 us; and thus prevent our success in the salva-
 tion of your souls.

Verse 13. They which minister about holy
 things] All the officers about the temple, whether
 priests, Levites, Nethinim, &c. had a right to
 their support while employed in its service. The

A. M. 4060. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.

12 Nevertheless we have not used this power; but suffer all things,^b lest we should hinder the Gospel of Christ.

13 ^c Do ye not know that they which minister about holy things,^d live of the things of the temple? and they which wait at the altar, are partakers with the altar?

14 Even so ^e hath the Lord ordained that they which preach the Gospel should live of the Gospel.

15 But ^f I have used none of these things; neither have I written these things, that it should be so done unto me: for ^g it were better for me to die,

^a Acts 20. 33. Ver. 15. 18. 2 Cor. 11. 7. 9. & 12. 13. 1 Thess. 2. 6.—^b 2 Cor. 11. 12.—^c Lev. 6. 16. 26. & 7. 6. &c. Numb. 5. 9. 10. & 18. 8.—^d Deut. 10. 9. & 18. 1.—^e Or. *fiat*.—^f Matt. 10. 10. Luke 10. 7.—^g Gal. 6. 6. 1 Tim. 5. 17.

priests partook of the sacrifices; the others had their maintenance from tithes, first-fruits, and offerings made to the temple; for it was not lawful for them to live on the sacrifices. Hence the apostle makes the distinction between those who minister about holy things, and those who wait at the altar.

Verse 14. *Even so hath the Lord ordained*] This is evidently a reference to our Lord's ordination, Matt. x. 10. *The workman is worthy of his meat.* And Luke x. 7. *For the labourer is worthy of his hire.* And in both places it is the preacher of the Gospel, of whom he is speaking. It was a maxim among the Jews, "that the inhabitants of a town where a wise man had made his abode, should support him; because he had forsaken the world and its pleasures, to study those things by which he might please God, and be useful to men." See an ordinance to this effect, in the tract *Shabbath*, fol. 114.

Verse 15. *Neither have I written, &c.*] Though I might plead the authority of God in the law, of Christ in the Gospel, the common consent of our own doctors, and the usages of civil society, yet I have not availed myself of my privileges; nor do I now write with the intention to lay in my claims.

Verse 16. *For though I preach the Gospel*] I have cause of glorying that I preach the Gospel free of all charges to you; but I cannot glory in being a preacher of the Gospel; because I am not such either by my own skill or power: I have received both the office, and the grace by which I execute the office, from God. I have not only his authority to preach, but that authority obliges me to preach; and if I did not, I should endanger my salvation: *yea, wo is unto me, if I preach not the Gospel.* As every genuine preacher receives his commission from God alone; it is God alone who can take it away. Wo to that man who runs when God has not sent him; and wo to him who refuses

A. M. 4060. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.

than that any man should make my glorying void.

16 For though I preach the Gospel, I have nothing to glory of: for ^h necessity is laid upon me: yea, wo is unto me, if I preach not the Gospel!

17 For if I do this thing willingly, ⁱ I have a reward; but if against my will, ^j a dispensation of the Gospel is committed unto me.

18 What is my reward then? *Verily* that, ^k when I preach the Gospel, I may make the Gospel of Christ without charge, that I ^l abuse not my power in the Gospel.

^e Ver. 12. Acts 18. 3. & 20. 34. Ch. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.—^f 2 Cor. 11. 10.—^g Rom. 1. 14.—^h Ch. 3. 8. 14.—ⁱ Ch. 4. 1. Gal. 2. 7. Phil. 1. 17. Col. 1. 25.—^j Ch. 10. 33. 2 Cor. 4. 5. & 11. 7.—^k Ch. 7. 31.

to run, or who ceases to run, when God has sent him.

Verse 17. *For if I do this thing willingly*] If I be a cordial co-operator with God, I have a reward, an incorruptible crown, ver. 25. Or, if I freely preach this Gospel without being burdensome to any, I have a special reward; but, if I do not, I have simply an office to fulfil, into which God has put me; and may fulfil it conscientiously, and claim my privileges at the same time; but then I lose that special reward, which I have in view by preaching the Gospel without charge to any.

This, and the 18th verse, have been variously translated: Sir Norton Knatchbull, and after him Mr. Wakefield, translate the two passages thus: *For, if I do this willingly, I have a reward; but if I am entrusted with an office without my consent, what is my reward? to make the Gospel of Christ, whilst I preach it, without charge, in not using to the utmost, my privileges in the Gospel.*

Others render the passage thus: *But if I do it merely because I am obliged to it, I only discharge an office that is committed to me, ver. 18. For what then shall be my reward? It is for this, that preaching the Gospel of Christ, I preach it freely, and do not insist on a claim which the Gospel itself gives me*

Verse 18. *That I abuse not my power*] I am inclined to think that *καταχρησάμενος* is to be understood here, not in the sense of abusing, but of using to the uttermost; exacting every thing that a man can claim by law. How many proofs have we of this in preachers of different denominations, who insist so strongly, and so frequently, on their privileges, as they term them; that the people are tempted to believe they seek not their souls' interests, but their secular goods. Such preachers can do the people no good. But the people who are most liable to think thus of their ministers, are those who are unwilling to grant the common necessities of life to those

A. M. 4060. 19 For though I be ^a free from all men, yet have ^b I made myself servant unto all, ^c that I might gain the more.

20 And ^d unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 ^e To ^f them that are without law,

as without law, (^g being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 ^h To the weak became I as weak, that I might gain the weak: ⁱ I am made all things to all men, ^k that I might by all means save some.

^a Ver. 1.—^b Gal. 5. 18.—^c Matt. 18. 15. ¹ Pet. 3. 1. ^d Acts 16. 3. & 18. 18. & 21. 23, &c.—^e Gal. 3. 2.

^f Rom. 2. 12, 14.—^g Ch. 7. 22.—^h Rom. 15. 1. ² Cor. 11. 29.—ⁱ Ch. 10. 33.—^k Rom. 11. 14. Ch. 7. 16.

who watch over them in the Lord. For there are such people even in the Christian church! If the preachers of the Gospel were as parsimonious of the bread of life, as some congregations and Christian societies are of the bread that perisheth; and if the preacher gave them a spiritual nourishment, as base, as mean, and as scanty as the temporal support which they afford him, their souls must, without doubt, have nearly a famine of the bread of life.

Verse 19. *For though I be free*] Although I am under no obligation to any man; yet I act as if every individual had a particular property in me; and as if I were the *slave* of the public.

Verse 20. *Unto the Jews I became as a Jew*] In Acts xvi. 3. we find that, for the sake of the unconverted Jews, he circumcised Timothy. See the note there.

To them that are under the law] To those who considered themselves still under obligation to observe its rites and ceremonies, though they had, in the main, embraced the Gospel, he became as if under the same obligations; and therefore purified himself in the temple, as we find related, Acts xx. 21—26. where, also, see the notes.

After the first clause, *To them that are under the law, as under the law*; the following words *as if I were under the law, not being myself under the law*, are added by ABCDEFG. several others; the latter *Syriac, Sahidic, Armenian, Vulgate*, and all the *Itala*: *Cyril, Chrysostom, Damascenus*, and others; and on this evidence *Griesbach* has received them into the text.

Verse 21. *To them that are without law*] The *Gentiles* who had no written law; though they had the law written in their hearts: see on Rom. ii. 15.

Being not without law to God] Instead of *Θεω, το God*, and *Χριστω, το Christ*; the most important MSS. and Versions have *Θεω, or God*, and *Χριστω, of Christ*: being not without the law of God, but under the law of Christ.

Them that are without law] Dr. Lightfoot thinks the *Sadducees* may be meant; and that, in certain cases, as far as the rites and ceremonies of the Jewish religion were concerned, he might conform himself to them, not observing such rites and ceremonies, as it is well known that they disregarded them: for the Dr. cannot see how the apostle could conform himself in any thing to them that were without law, i. e. the *Heathen*. But, 1st, it is not likely that the *ap-*

tle would conform himself to the *Sadducees*: for, what success could he expect among a people who denied the *resurrection*; and, consequently, a *future world, a day of judgment*, and all *rewards and punishments*? 2. He might, among the heathen, appear as if he were not a Jew, and discourse with them on the great principles of that eternal law, the outlines of which had been written in their hearts: in order to show them the necessity of embracing that Gospel, which was the power of God unto salvation, to every one that believed.

Verse 22. *To the weak became I as weak*] Those who were conscientiously *scrupulous*, even in respect to lawful things.

I am made all things to all men] I assumed every shape and form consistent with innocency and perfect integrity; giving up my own will, my own way, my own ease, my own pleasure, and my own profit, that I might save the souls of all. Let those who plead for the system of *accommodation*, on the example of St. Paul, attend to the *end* he had in view; and the *manner* in which he pursued that *end*. It was not to get money, influence, or honour, but to save souls! It was not to get ease, but to increase his labours. It was not to save his life, but rather that it should be a sacrifice for the good of immortal souls!

A parallel saying to this of St. Paul, has been quoted from Achilles Tattius, lib. v. cap. xix. where Clitophon says, on having received a letter from Leucippe, *Τουτοις εντυχα, παντα εγινον μνη, ομοσ, απολεγεμνη, οχρμω, θαυμαστον, πιστευω, εχαμω, ηχθουμνη*. "When I read the contents, I became all things at once: I was inflamed; I grew pale; I was struck with wonder; I doubted; I rejoiced; I became sad." The same form of speech is frequent among Greek writers. I think this casts some light on the apostle's meaning.

That I might by all means save some] On this clause there are some very important readings found in the MSS. and Versions. Instead of *παντας εναν σωσω, that I might by all means save some*; *παντας σωσω, that I might save all*, is the reading of DEFG. *Syriac, Vulgate, Ethiopic*, all the *Itala*, and several of the *Fathers*. This reading Bishop Pearce prefers, because it is more agreeable to St. Paul's meaning here, and exactly agrees with what he says, chap. x. 33. and makes his design more extensive and noble. Wakefield also prefers this reading.

A. M. 4060. 23 And this I do for the Gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for

Gal. 2. 2. & 5. 7. Phil. 2. 16. & 3. 14. 2 Tim. 4. 7. Hebr. 12. 1.—> Eph. 6. 12. 1 Tim. 6. 12.

Verse 23. And this I do for the Gospel's sake] Instead of τοῦτο, this, πάντα, all things, (I do all things for the Gospel's sake,) is the reading of ABCDEFG. several others, the Coptic, Ethiopic, Vulgate, Itala, Armenian, and Sahidic: the two latter reading πάντα πάντα, all these things. Several of the Fathers have the same reading: and there is much reason to believe it to be genuine.

That I might be partaker thereof with you.] That I might attain to the reward of eternal life, which it sets before me; and this is in all probability the meaning of το ἀγῶνιστος, which we translate the Gospel; and which should be rendered here, prize or reward: this is a frequent meaning of the original word, as may be seen in my preface to St. Matthew: I do all this for the sake of the prize, that I may partake of it with you.

Verse 24. They which run in a race, run all] It is sufficiently evident that the apostle alludes to the athletic exercises in the games, which were celebrated every fifth year on the isthmus, or narrow neck of land, which joins the Peloponnesus, or Morea, to the main land; and were thence termed the Isthmian games. The exercises were running, wrestling, boxing, throwing the discus, or quoit, &c. to the three first of these the apostle especially alludes.

But one receiveth the prize?] The apostle places the Christian race in contrast to the Isthmian games; in them, only one received the prize, though all ran: in this, if all run, all will receive the prize: therefore, he says, so run, that ye may obtain. Be as much in earnest to get to heaven as the others are to gain their prize: and, although only one of them can win, all of you may obtain.

Verse 25. Is temperate in all things] All those who contended in these exercises, went through a long state and series of painful preparations. To this exact discipline Epictetus refers, cap. 35. Θέλεις Ολυμπιακὸν βίβλος; Δι' ὅ' ὑπάρχει, ἀνελευτέροφι, ἀπυξοῦσαι πνεύματος, γυμναζοῦσθαι πρὸς ἀνάγειν ἢ πρὸς τεταρῆσαι, ἢ καυμάτι, ἢ ψυχῇ μὴ ψυχῇ πίνει, μὴ οἶνον ἢ στυχῶν ἀλάς, ἢ ἰατρῶν, περιδιδάσκουσαι σκευτὸν τῶ ἀγῶνι; ἢ αὐτὸ ἀγῶνι παρηγοροῦσαι; &c. &c. "Do you wish to gain the prize at the Olympic games?—Consider the requisite preparations, and the consequences: You must observe a strict regimen; must live on food which you dislike; you must abstain from all delicacies; must exercise yourself at the necessary and prescribed times both in heat and in cold; you must drink nothing cooling; take no wine as formerly: in a word, you must

the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateeth the air:

2 Tim. 2. 5. & 4. 7.—> 2 Tim. 4. 8. James 1. 12. 1 Pet. 1. 4. & 5. 4. Rev. 2. 10. & 3. 11.—> 2 Tim. 2. 5.

put yourself under the directions of a pugilist, as you would under those of a physician; and afterward enter the lists. Here you may get your arm broken, your foot put out of joint, be obliged to swallow mouthfuls of dust, to receive many stripes; and, after all, be conquered." Thus we find, that these suffered much hardships in order to conquer; and yet were uncrtain of the victory.

Horace speaks of it in nearly the same way—

Qui studet optatum curam contingere metum, Multa tulit fecitque puer: sudavit et alsit, Abstulit Venere et Baccho.

De Arte Poet. ver. 412.

A youth who hopes the Olympic prize to gain, All arts must try, and every toil sustain; Th' extremes of heat and cold must often prove;

And shun the weakening joys of wine and love.

Francis.

These quotations show the propriety of the apostle's words: Every man that striveth for the mastery, πάντα ὑπερβύσσει, is temperate, or continent, in all things.

They do it to obtain a corruptible crown] The crown won by the victor in the Olympian games, was made of the wild olive; in the Pythian games, of laurel; in the Nemean games, of parsley; and in the Isthmian games, of the pine. These were all corruptible, for they began to wither as soon as they were separated from the trees, or plucked out of the earth. In opposition to these, the apostle says, he contended for an incorruptible crown; the heavenly inheritance. He sought not worldly honour; but that honour which comes from God.

Verse 26. I therefore so run, not as uncertainly] In the foot-course in those games, how many soever ran, only one could have the prize, however strenuously they might exert themselves; therefore all ran uncertainly; but it was widely different in the Christian course; if every one ran as he ought, each would receive the prize.

The word ἀβλῶς, which we translate uncertainly, has other meanings. 1. It signifies ignorantly; I do not run like one ignorant of what he is about; or of the laws of the course: I know that there is an eternal life: I know the way that leads to it; and I know and feel the power of it. 2. It signifies without observation; the eyes of all the spectators were fixed on those who ran in these races; and to gain the applause of the multitude, they stretched every nerve: the apostle knew that the eyes of all

A. M. 4060. 27 * But I keep under my
A. D. 56. body, and ^bbring it into sub-
A. U. C. 809. jection : lest that by any
An. Imp. Ne-
tonis Cæs. 3.

means, when I have preached
to others, I myself should be
^ca cast-away.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
tonis Cæs. 3.

a Rom. 8. 13. Col. 3. 5.—b Rom. 6. 18, 19.

c Jer. 6. 30. 2 Cor. 13. 5, 6.

were fixed upon him—1. His false brethren waited for his halting—2. The persecuting Jews and Gentiles longed for his downfall—3. The church of Christ looked on him with anxiety—4. And he acted in all things as under the immediate eye of God.

Not as one that beateth the air] Kypke observes that there are three ways in which persons were said *apud Deos*, to beat the air. 1. When in practising for the combat, they threw their arms and legs about in different ways, thus practising the attitudes of offence and defence. This was termed *εὐαμαχία*, fighting with a shadow. To this Virgil alludes when representing Dares swinging his arms about, when he rose to challenge a competitor in the boxing match:—

*Talis prima Dares caput altum in praelia tollit,
Ostenditque humeros latos, alternaque jactat
Brachia protendens, et verberat ictibus auras.*

Æn. v. ver. 375.

Thus, glorying in his strength, in open view His arms around the towering Dares threw;
Stalk'd high, and laid his brawny shoulders bare,
And dealt his whistling blows in empty air.

Pitt.

2. Sometimes boxers were to aim blows at their adversaries which they did not intend to take place; and which the others were obliged to exert themselves to prevent as much as if they had been really intended; and, by these means, some dexterous pugilists vanquished their adversaries by mere fatigue, without giving them a single blow. 3. Pugilists were said to beat the air when having to contend with a nimble adversary, who, by running from side to side, stooping, and various contortions of the body, eluded the blows of his antagonist; who spent his strength on the air, frequently missing his aim, and sometimes overturning himself, in attempting to hit his adversary, when this, by his agility, had been able to elude the blow. We have an example of this in Virgil's account of the boxing match between Entellus and Dares, so well told, *Æneid. v. verse 426, &c.* and which will give us a proper view of the subject to which the apostle alludes:—viz. boxing at the Isthmian games.

*Constitit in digito extemplo arrectus uterque,
Brachiaque ad superas interritus extulit auras.
Abdusere retro longe capita ardua ab ictu;
Innocentique manus manibus, pugnamque laces-*

*sumt.
Ille, [Dares] pedum melior motu, fretusque juven-
tendâ;*

*Hic [Entellus] membris et mole valens; sed tarda
trementi*

*Genus labant, vastos quatit æger anhælitus artus.
Mulla viri nequicquam inter se vulnera jactant,
Mulla cæsi lateri ingeminant, et pectore vasto
Dant sonitus; erratque aures et tempora circum
Crebra manus: duro crepitant sub vulnere malæ.*

*Stat gravis Entellus, nisique immotus eodem,
Corpore tela modò atque oculis vigilantibus exit.
Ille, velut celsam oppugnat qui molibus urbem,
Aut montana sedet circum castella sub armis;
Nunc hoc, nunc illos aditus, omnemque pererrat
Arta locum, et variis assultibus irritus urget.
Ostendit dextram insurgens Entellus, et altè
Extulit: ille ictum venientem à vertice velox
Prævidit, celerique elapsus corpore cessit.
Entellus vires in ventum effudit; et ultro
Ipse gravis, gurgiterque ad terram pondere vasto
Concidit: ut quondam cava concidit, aut Ery-*

*mantho,
Aut Idà in magnâ, radicibus eruta pinus.—
Consurgunt studiis Teucris et Trinacris pubes;
It clamor calo; primusque accurrit Acestes,
Æquænumque ab humo miserans attollit amicum.
At non tardatus casu, neque territus heros,
Acrior ad pugnam redit, ac vim suscitât ira:
Tum pudor incendit vires, et conscia virtus,
Præcipitemque Daren ardens agit æquore toto;
Nunc dextrâ ingeminans ictus, nunc ille sinistra.
Nec mora, nec requies: quàm multâ grandine
nimbi*

*Culminibus crepitant; sic densis ictibus heros
Creber utràque manu pulsât versatque Dareta.*

Both on the tiptoe stand, at full extent;
Their arms aloft, their bodies inly bent;
Their heads from aiming blows, they bear afar,
With clashing gauntlets then provoke the war.
One [Dares] on his youth and pliant limbs re-

lies;
One [Entellus] on his sinews, and his giant size.
The last is stiff with age, his motions slow;
He heaves for breath, he staggers to and fro.—
Yet equal in success, they ward, they strike;
Their ways are different, but their art alike.
Before, behind, the blows are dealt; around
Their hollow sides the rattling thumps resound.
A storm of strokes well meant, with fury flies,
And errs about their temples, ears, and eyes:
Nor always errs; for oft the gauntlet draws
A sweeping stroke along the crackling jaws;

Hoary with age, Entellus stands his ground;
But with his warping body wards the wound;
His head and watchful eye keep even pace,
While Dares traverses, and shifts his place;
And like a captain who beleaguers round
Some strong built castle, on a rising ground;
Views all th' approaches, with observing eyes,
This and that other part, in vain he tries;
And more on industry than force relies.

With hands on high, Entellus threatens the foe:
But Dares watch'd the motion from below,
And slipp'd aside, and shunn'd the long descend-

ing blow.
Entellus wastes his forces on the wind;
And thus deluded of the stroke designed,
Headlong and heavy fell: his ample breast,
And weighty limbs, his ancient mother press'd.
So falls a hollow pine, that long had stood
On Ida's height, or Erymanthus' wood.—

Dauntless he rose, and to the fight returned,
With shame his cheeks, his eyes with fury burn'd:
Disdain and conscious virtue fir'd his breast,
And with redoubled force, his foe he press'd;
He lays on loads with either hand amain;
And headlong drives the Trojan o'er the plain,
Nor stops, nor stays; nor rest nor breath allows;
But storms of strokes descend about his brows;
A rattling tempest, and a hail of blows.

Dryden.

To such a combat as this the apostle most manifestly alludes: and, in the above description, the reader will see the full force and meaning of the words, *so fight I, not as one that beateh the air*: I have a real and a deadly foe; and, as I fight not only for my honour but for my life, I aim every blow well, and do execution with each.

No man, who had not seen such a fight, could have given such a description as that above: and we may fairly presume that when Virgil was in Greece, he saw such a contest at the Isthmian games; and therefore was enabled to paint from nature.

Homer has the same image of missing the foe, and beating the air, when describing Achilles attempting to kill Hector; who by his agility and skill, (Poeticâ by Apollo,) eluded the blow:—

Τῆς μὴ ὄντι' ἐπορεύετο ποδάρκῃς διὸς Ἀχιλλεύου
Ἐρχοι χελεύων, τρις δ' ἄρα τυλάεσθε βαθείαν.

ILIAD. lib. xx. ver. 445.

Thrice struck Pelides with indignant heart,
Thrice, in impassive air, he plunged the dart.

Pope.

Verse 27. *But I keep under my body, &c.*] This is an allusion not only to boxers, but also to wrestlers in the same games; as we may learn from the word *υπνεύω*, which signifies to hit in the eyes; and *δουλεῖω*, which signifies to trip, and give the antagonist a fall, and then keep him down when he was down; and, having obliged him to acknowledge himself conquered, make him a slave. The apostle considers his body as an enemy with which he must contend; he must mortify it by self-denial, abstinence, and severe labour; it must be the slave of his soul, and not the soul the slave of the body; which, in all unregenerate men, is the case.

Let—having preached to others] The word *κηρύξας*, which we translate *having preached*, refers to the office of the *κηρξ*, or herald at these games, whose business it was to proclaim the conditions of the games, display the prizes, exhort the combatants, excite the emulation of those who were to contend, declare the terms of each contest, pronounce the names of the victors, and put the crown on their heads. See my observations on this office in the notes at the end of Matt. iii.

Should be a cast-away] The word *ἀδοκίμος*, signifies such a person as the *ἀρκευται*, or judges of the games, reject as not having deserved the prize. So Paul himself might be rejected by the Great Judge; and to prevent this, he ran, he contended, he denied himself, and brought his body into subjection to his spirit, and had his spirit governed by the Spirit of God. Had this heavenly man lived in our days, he would, by a certain class of people, have been deemed a legalist; a people who widely differ from the practice of the apostle; for they are

conformed to the world, and they feed themselves without fear.

On the various important subjects in this chapter I have already spoken in great detail; not, indeed, all that might be said, but as much as is necessary. A few general observations will serve to recapitulate and impress what has been already said.

1. St. Paul contends that a preacher of the Gospel has a right to his support: and he has proved this from the law, from the Gospel, and from the common sense and consent of men. If a man who does not labour, takes his maintenance from the church of God, it is not only a domestic theft, but a sacrilege: He that gives up his time to this labour, has a right to the support of himself and family: he who takes more than is sufficient for this purpose, is a covetous hireling. He who does nothing for the cause of God and religion, and yet obliges the church to support him, and minister to his idleness, irregularities, luxury, avarice, and ambition, is a monster, for whom human language has not yet got a name.

2. Those who refuse the labourer his hire, are condemned by God, and by God men. How liberal are many to public places of amusement, or to some popular charity, where their names are sure to be published abroad; while the man who watches over their souls, is fed with the most parsimonious hand! Will not God abate this pride, and reprove this hard-heartedness?

3. As the husbandman ploughs and sows in hope, and the God of Providence makes him a partaker of his hope; let the upright preachers of God's word take example and encouragement by him. Let them labour in hope; God will not permit them to spend their strength for nought. Though much of their seed; through the fault of the bad ground, may be unfruitful; yet some will spring up unto eternal life.

4. St. Paul became all things to all men, that he might gain all. This was not the effect of a fickle or man-pleasing disposition; no man was ever a more firm or decided character than St. Paul: but, whenever he could, with a good conscience, yield so as to please his neighbour, for his good to edification, he did so; and his yielding disposition was a proof of the greatness of his soul. The unyielding and obstinate mind, is always a little mind: a want of true greatness always produces obstinacy and peevishness. Such a person as St. Paul is a blessing wherever he goes: on the contrary, the obstinate hogish man, is either a general curse, or a general cross: and if a preacher of the Gospel, his is a burdensome ministry. Reader, let me ask thee a question: If there be no gentleness in thy manners, is there any in thy heart? If there be little of Christ without, can there be much of Christ within?

5. A few general observations on the Grecian games may serve to recapitulate the subject in the four last verses.

1. The Isthmian games were celebrated among the Corinthians; and therefore the apostle addresses them, ver. 24. *know ye not, &c.*

2. Of the five games there used, the apostle speaks only of three, RUNNING, ver. 23. *they which run in a race*; and ver. 26. *I therefore so*

run, not as uncertainly. **WRESTLING**, ver. 25. every man that striveth; ἰσχυρίζομαι, he who wrestleth. **BOXING**, ver. 26, 27. so fight I, not as one that beateth the air; ὡς τὰ πικτῶα, so fist I, so I hit; but I keep my body under; ντρανίζω, I hit in the eye, I make the face black and blue.

3. He who won the race by running, was to observe the laws of racing: keeping within the white line, which marked out the path or compass in which they ran; and he was also to outrun the rest, and to come first to the goal: otherwise, he ran uncertainly, ver. 24, 26. and was ἀδοκιμος, one to whom the prize could not be adjudged by the judges of the games.

4. The athletic combatants, or wrestlers, observed a set diet: see the quotation from *Epicteetus*, under ver. 25. And this was a regimen both for quantity and quality: and they carefully abstained from all things that might render them less able for the combat: whence the apostle says they were temperate in all things, ver. 25.

5. No person who was not of respectable family and connexions was permitted to be a competitor at the Olympic games. *St. Chrysostom*, in whose time these games were still celebrated, assures us that no man was suffered to enter the lists, who was either a servant or a slave, οὐδὲς ἀγορίζεται δούλος, οὐδὲς στρατιώτης οἰκίτης. And if any such was found who had got himself inserted on the military list, his name was erased, and he was expelled, and punished. Αἶψά ἐξ ἄλλο δούλος σὲ, μὴτα τιμαρίας ἐκβάλλεται τοῦ τῶν στρατιωτῶν καταλόγου. To prevent any person of bad character from entering the lists at the Olympic games, the kerux, or herald, was accustomed to proclaim aloud in the theatre, when the combatant was brought forth, Μὴ τις τοῦτου κτήτορι; ἢ ἐστὶν ἀποσκευασμένος τῆς δουλίας, τῆς ντροφῆς ὡς αὐτὸς τοῦ ἀγῶνα μίλωναι: Who can accuse this man? For which he gives this reason; "that, being free from all suspicion of being in a state of slavery, (and elsewhere he says of being a thief, or of corrupt morals,) he might enter the lists with credit." *Chrysost.* Homil. in Inscript. Altaris, &c. vol. iii. pag. 59. Edit. Benedict.

6. The boxers used to prepare themselves by a sort of εὐμομαχία, or going through all their postures of defence and attack, when no adversary was before them. This was termed beating the air, ver. 26. but when such came to the combat, they endeavoured to blind their adversaries by hitting them in the eye, which is the

meaning of ντρανίζω, as we have seen under ver. 27.

7. The rewards of all these exercises were only a crown made of the leaves of some plant, or the bough of some tree, the olive, bay, laurel, parsley, &c. called here by the apostle θάβρον, στέφανον, a corruptible, withering, and fading crown, while he and his fellow Christians expected a crown incorruptible and immortal, and that could not fade away.

8. On the subject of the possibility of St. Paul becoming a cast-away, much has been said in contradiction to his own words; He most absolutely states the possibility of the case: and who has a right to call this in question? The ancient Greek commentators, as *Whitby* has remarked, have made a good use of the apostle's saying, Εἰς δὲ Παῦλος τούτω δάδαις, ὁ τασοῦτος δίδαξαι, τί αὐτὸν ὑπομῖν ἡμῖς; "If Paul, so great a man, one who had preached and laboured so much, dreaded this, what cause have we to fear lest this should befall us!"

9. On the necessity of being workers together with God, in order to avoid apostasy, *Clemens Alexandrinus* has some useful observations in his *Stromata*, lib. vii. pag. 448. Edit. Oberthur—Ὡς δὲ, says he, ὁ ἰατρός, ὕμῶν παρῆρται τοῖς συνεργῶσι πρὸς ὑμᾶς, οὕτως καὶ ὁ Θεὸς τῶν αἰδίων σωτηρίας τοῖς συνεργῶσι πρὸς ἡμᾶς τὴν καὶ ὑπερῶν. "As a physician gives health to those who cooperate with him in their cure; so God also gives eternal salvation to them who are workers together with him in knowledge and a godly life." "Therefore," says he, "it is well said among the Greeks, that when a certain wrestler, who had long injured his body to many exercises, was going to the Olympic games, as he was passing by the statue of Jupiter, he offered up this prayer, Εἰ πάντα, ὦ Ζεῦ, δοῦτος μοι τα πρὸς τοῦ ἀγῶνα παρῆρταις, ἀπὸς φερον δίκαιος τῶν ἡμῶν ἡμῶν. 'Ο Jupiter, if I have performed every thing as I ought, in reference to this contest, grant me the victory!'"—May we not feel something of this spirit in seeking the kingdom of God? And can any thing of this kind be supposed to derogate from the glory of Christ? St. Paul himself says, if a man contend for the mastery, yet is he not crowned except he strive lawfully. Shall we pretend to be wiser than the apostle, and say, that we may gain the crown, though we neither fight the good fight, nor finish the course?

CHAPTER X.

Peculiar circumstances in the Jewish history were typical of the greatest mysteries of the Gospel; particularly their passing through the Red Sea, and being overshadowed with the miraculous cloud, 1, 2. The manna with which they were fed, 3. And rock out of which they drank, 4. The punishments inflicted on them for their disobedience, are warnings to us, 5. We should not lust as they did, 6. Nor commit idolatry, 7. Nor fornication as they did; in consequence of which twenty-three thousand of them were destroyed, 8. Nor tempt Christ as they did, 9. Nor murmur, 10. All these transgressions, and their punishments, are recorded as warnings to us, that we may not fall away from the grace of God, 11, 12. God never suffers any to be tempted above their strength, 13. Idolatry must be detested, 14. And the sacrament of the Lord's Supper properly considered and taken, that God may not be provoked to punish us, 15—22. There are some things which may be legally done which are not expedient; and we should endeavour so to act as to edify each other, 23, 24. The question concerning eating things offered to idols, considered, and finally settled, 25—30. We should do all things to the glory of God, avoid whatsoever might be the means of stumbling another, and seek the profit of others in spiritual matters, rather than our own gratification, 31—33.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cms. 3.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under ^a the cloud, and all passed through ^b the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

^a Exod. 13. 21. & 40. 34. Numb. 9. 18. & 14. 14. Deut. 1. 33. Neh. 9. 12, 19. Psa. 78. 14. & 105. 39. — ^b Exod. 14. 22. Numb. 33. 8. Josh. 4. 23. Psa. 78. 13.

NOTES ON CHAP. X.

Verse 1. *I would not that ye should be ignorant*] It seems as if the Corinthians had supposed that their being made partakers of the ordinances of the Gospel, such as *baptism* and the *Lord's supper*, would secure their salvation; notwithstanding they might be found partaking of idolatrous feasts; as long, at least, as they considered an *idol to be nothing in the world*. To remove this destructive supposition, which would have led them to endless errors, both in principle and practice; the apostle shows that the Jews had sacramental ordinances in the wilderness, similar to those of the Christians; and that notwithstanding they had the typical baptism from the cloud, and the typical eucharist from the paschal lamb, and the manna that came down from heaven; yet when they joined with idolaters, and partook of idolatrous feasts, God was not only *displeased* with them, but signified this displeasure by pouring out his judgments upon them; so that in one day 23,000 of them were destroyed.

Under the cloud] It is manifest from Scripture that the miraculous cloud in the wilderness performed a three-fold office to the Israelites. 1. It was a cloud in the form of a *pillar* to direct their journeyings by *day*. 2. It was a pillar of *fire* to give light to the camp by *night*. 3. It was a covering for them during the day, and preserved them from the scorching rays of the sun, and supplied them with a sufficiency of *aqueous particles*, not only to cool that burning atmosphere, but to give refreshment to themselves and their cattle; and its *humidity* was so abundant, that the apostle here represents the people as thoroughly sprinkled and enveloped in its aqueous vapour. See note on Exodus xiii. 21.

Verse 2. *And were all baptized unto Moses*] Rather INTO *Moses*, into the covenant of which Moses was the mediator; and by this typical baptism, they were brought under the obligation of acting according to the Mosaic precepts, as Christians receiving Christian baptism, are said to be baptized INTO *Christ*, and are thereby brought under obligation to keep the precepts of the Gospel.

Verse 3. *Spiritual meat*] The manna which is here called *spiritual*. 1. Because it was provided supernaturally; and, 2. Because it was a type of Christ Jesus, who speaking of it, John vi. 31, &c. tells us that it was a type of that *true bread which came down from heaven, which gives life to the world*, v. 33. and that himself was the *bread of life*, v. 48.

8 And did all eat the same ^a spiritual meat;

4 And did all drink the same ^d spiritual drink: (for they drank of that spiritual rock that ^e followed them: and that rock was Christ.)

5 But with many of them God was

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An. Imp. Nero-
nis Cms. 3.

^a Exod. 16. 15, 35. Neh. 9. 15, 20. Psa. 78. 24. — ^d Exod. 17. 6. Numb. 20. 11. Psa. 78. 15. — ^e Or, went with them. Deut. 9. 21. Psa. 105. 41.

Verse 4. *Spiritual drink*] By the *βρωμα πνευματικον*, *spiritual meat*, and *πομα πνευματικον*, *spiritual drink*; the apostle certainly means both *meat and drink*, which were furnished to the Israelitish assembly *miraculously*, as well as *typically*: and he appears to borrow his expressions from the Jews themselves, who expressly say, *הלחם הרוחני הולך עמנו* *halechem halax, rucheneni*, that bread was spiritual, and *מים רוחניים* *meyim rucheniyim haiu*, the waters were spiritual. *Alshech* in *legem*, fol. 238. to which opinion the apostle seems particularly to refer. See *Schoetgen*.

The spiritual rock that followed them] There is some difficulty in this verse. How could the rock follow them? it does not appear that the rock ever moved from the place where Moses struck it. But to solve this difficulty, it is said, that *rock* here is put by metonymy, for the *water* of the rock; and that this water did follow them through the wilderness. This is more likely; but we have not direct proof of it. The ancient Jews, however, were of this opinion, and state that the streams followed them in all their journeyings, up the mountains, down the valleys, &c. &c. and that when they came to encamp, the waters formed themselves into *cisterns*, and *pools*, and that the rulers of the people guided them by their staves in rivulets to the different tribes and families; and this is the sense they give to Num. xxi. 16. *Spring up, O well, &c.* See the place in *Schoetgen*.

Others contend that by the *rock following them*, we are to understand their having *carried of its waters* with them, on their journeyings. — This we know is a common custom in these deserts to the present day; and that the Greek verb *ακολουθεω*, *to follow*, has this sense, Bishop Pearce has amply proved in his note on this place. The Jews suppose that the *rock* itself went with the Israelites, and was present with them in their thirty-eight stations, for only so many are mentioned. See *Alshech* in *legem*, fol. 236. And see *Schoetgen*.

Now, though of all the senses already given, that of Bishop Pearce is the best; yet it does appear that the apostle does not speak about the *rock* itself; but of *him* whom it represented, namely Christ: this was the rock that followed them, and ministered to them; and this view of the subject is rendered more probable by what is said ver. 9. that they tempted *Christ*, and were destroyed by serpents.

Verse 5. *They were overthrown in the wilderness*] And yet ALL these persons were under the

A. M. 4090. not well pleased: for they
A. D. 56. ^a were overthrown in the
A. U. C. 809. wilderness.

6 Now these things were
^b our examples, to the intent we should
not lust after evil things, as ^c they also
lusted.

7 ^d Neither be ye idolaters, as *were*
some of them; as it is written, ^e The

people sat down to eat and
drink, and rose up to play.

8 ^f Neither let us commit
fornication, as some of them
committed, and ^g fell in one day three
and twenty thousand.

9 Neither let us tempt Christ, as
^h some of them also tempted, and
ⁱ were destroyed of serpents.

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An. Imp. Ne-
ronis Cms. 3.

^a Numb. 14. 29, 32, 35, and 26. 64, 65. Psa. 106. 26. Heb. 3.
17. Jude 5.—^b Gr. *our figures*.—^c Numb. 11. 4, 33, 34.
Psa. 106. 14.—^d Ver. 14.—^e Exod. 32. 6.

^f Ch. 6. 18. Rev. 2. 14.—^g Numb. 25. 1, 9. Psa. 106. 29.
^h Exod. 17. 2, 7. Numb. 21. 5. Deut. 6. 16. Psa. 79. 48,
66. & 95. 9. & 106. 14.—ⁱ Numb. 21. 6.

cloud—ALL passed through the sea—ALL were
baptized into Moses in the cloud, and in the sea—
ALL ate the same spiritual meat—ALL drank
the same spiritual drink, for they were made
partakers of the spiritual rock CHRIST. Nothing
can be a more decisive proof than this, that
people who have every outward ordinance, and
are made partakers of the grace of our Lord
Jesus, may so abuse their privileges and grieve
the Spirit of God, as to fall from their state of
grace, and perish everlastingly. Let those who
are continually asserting that this is impossible,
beware lest they themselves, if in a state of grace,
become not, through their overmuch security,
proofs in point of the possibility of ending in the
flesh, though they began in the spirit—Reader,
remember who said, *Ye shall not surely die*;
and remember the mischiefs produced by a be-
lief of his doctrine.

Verse 6. *These things were our examples*] The punishments which God inflicted on them, furnish us with evidences of what God will inflict upon us, if we sin after the similitude of those transgressors.

We should not lust after evil things] It is most evident that the apostle refers here to the history in Num. xi. 4, &c. and the mixed multitude fell a lusting, and said, *Who shall give us flesh to eat*. Into the same spirit the Corinthians had most evidently fallen; they lusted after the flesh in the idol feasts, and therefore frequented them to the great scandal of Christianity. The apostle shows them that their sin was of the same nature as that of the murmuring rebellious Israelites, whom God so severely punished; and if he did not spare the natural branches, there was no likelihood that he should spare them.

Verse 7. *Neither be ye idolaters*] The apostle considers partaking of the idolatrous feasts, as being real acts of idolatry; because those who offered the flesh to their gods, considered them as feeding invisibly with them, on the flesh thus offered; and that every one that partook of the feast, was a real participator with the god to whom the flesh or animal had been offered in sacrifice. See ver. 21.

Rose up to play] See the note on Exod. xxxii. 6. The Jews generally explain this word, as implying idolatrous acts only—I have considered it as implying acts of impurity, with which idolatrous acts were often accompanied. It also means those dances which were practised in honour of their gods. That this is one meaning of the verb *παίζω*, *Kypke* has largely proved.

The whole idolatrous process was as follows. 1. The proper victim was prepared and set apart. 2. It was slain, and its blood poured out at the altar of the deity. 3. The flesh was dressed, and the priests and offerers feasted on it, and thus endeavoured to establish a communion between themselves and the object of their worship. 4. After eating, they had idolatrous dances in honour of their god: and, 5. As might be expected, impure mixtures, in consequence of those dances. *The people sat down to eat and to drink, and rose up to play*; and it is in reference to this issue of idolatrous feasts and dancings, that the apostle immediately subjoins, *Neither let us commit FORNICATION, &c.*

Verse 8. *Fell in one day three and twenty thousand*] In Num. xxv. 9. the number is 24,000; and, allowing this to be the genuine reading, and none of the Hebrew MSS. exhibit any various reading in the place, Moses and the apostle may be thus reconciled: in Num. xxv. 4. God commands Moses to take all the heads, (the rulers) of the people, and hang them up before the Lord against the sun; these possibly amounted to 1000; and those who fell by the plague were 23,000, so that the whole amounted to 24,000. Instead of *αποκρίθη χιλιάδης*, 23,000, two MSS. with the latter Syriac and the Armenian, have *αποκρίθησαν χιλιάδης*, 24,000; but this authority is too slender to establish a various reading, which recedes so much from the received text. I think the discordance may be best accounted for, by supposing, as above, that Phineas and his companions, might have slain 1000 men, who were heads of the people, and chief in this idolatry, and that the plague sent from the Lord destroyed 23,000 more; so an equal number to the whole tribe of Levi perished in one day; who were just 23,000. See Num. xxvi. 62. and see Lightfoot.

Verse 9. *Neither let us tempt Christ*] I have already supposed, in the note on ver. 4. that Christ is intended by the spiritual Rock that followed them; and that it was He, not the rock, that did follow or accompany the Israelites in the wilderness. This was the Angel of God's presence who was with the church in the wilderness, to whom our fathers would not obey, as St. Stephen says, Acts vii. 38, and 40. Instead of *Χριστοῦ*, *Christ*; several MSS. and a few Versions, have *Κυρίου*, *the Lord*, and some few *Θεοῦ*, *God*. But though some respectable MSS. have *the Lord*, instead of *Christ*; yet this latter has the greatest proportion of authority on its

A. M. 4080. 10 Neither murmur ye, as A. D. 56. some of them also mur- A. U. C. 809. mured, and b were destroyed An. Imp. Ne- of c the destroyer. rois Cæs. 3.

11 Now all these things happened unto them for d ensamples: and e they are written for our admonition, f upon whom the ends of the world are come.

12 Wherefore g let him that thinketh

a Exod. 16. 2. & 17. 2. Numb. 14. 2, 29. & 16. 44. — b Numb. 14. 37. & 16. 49. — c Exod. 12. 23. 3 Sam. 24. 16. 1 Chron. 24. 15. — d Or, types. — e Rom. 15. 4.

side. And this affords no mean proof that the person who is called יהוה Yehovah, in the Old Testament, is called Christ in the New. By tempting Christ, is meant disbelieving the providence and goodness of God; and presuming to prescribe to Him how he should send them the necessary supplies; and of what kind they should be, &c.

Verse 10. Neither murmur ye] How the Israelites murmured because of the manna, which their souls despised as a light bread, something incapable of affording them nourishment, &c. and because they had been brought out of Egypt into the wilderness, and pretended that the promises of God had failed; and how they were destroyed by serpents, and by the destroyer or plague, may be seen at large in the texts referred to in the margin, on this and the preceding verses. It appears, from what the apostle says here, that the Corinthians were murmuring against God and his apostle, for prohibiting them from partaking of the idolatrous feasts; just as the Israelites did in the wilderness, in reference to a similar subject. See the history of Phineas, with Zimri and Cosbi, and the rebellion of Corah and his company, &c.

Destroyed of the destroyer.] The Jews suppose that God employed destroying angels to punish those rebellious Israelites; they were five in number, and one of them they call משיח Meshachith, the destroyer; which appears to be another name for Samael, the angel of death; to whose influence they attribute all deaths which are not uncommon or violent. Those who die violent deaths, or deaths that are not in the common manner of men, are considered as perishing by immediate judgments from God.

Verse 11. Upon whom the ends of the world are come.] Τα τελευτα των αιωνων, the end of the times included within the whole duration of the Mosaic economy. For, although the word αιων means, in its primary sense, endless being, or duration; yet in its accommodated sense, it is applied to any round or duration, that is complete in itself. And here it evidently means the whole duration of the Mosaic economy. "Thus therefore," says Dr. Lightfoot, "the apostle speaks in this place that those things which were transacted in the beginning of the Jewish ages, are written for an example to you, upon whom the ends of those ages are come: and the beginning is like to the end; and the end to

he standeth take heed lest he fall.

13 There hath no temptation taken you but h such as is common to man: but i God is faithful, k who will not suffer you to be tempted above that ye are able; but will, with the temptation, also l make a way to escape, that ye may be able to bear it.

Ch. 9. 10. — f Ch. 7. 29. Phil. 4. 5. Hebr. 10. 25. 37. 1 John 2. 18. — g Rom. 11. 20. — h Or, moderate. — i Ch. 1. 9. — k Psal. 125. 3. 2 Pet. 2. 9. — l Jer. 29. 11

the beginning. Both was forty years; both consisted of temptation and unbelief; and both ended in the destruction of the unbelievers. That, in the destruction of those who perished in the wilderness; this, in the destruction of those that believed not: viz. the destruction of their city and nation." The phrase יסוף אסופה yomiah, the end of days, says the Targum of Jerusalem, Gen. iii. 15. mean יסוף אסופה ימי משיח beyomai dematac Mashicha, in the days of the king Messiah. We are to consider the apostle's words as referring to the end of the Jewish dispensation, and the commencement of the Christian; which is the last dispensation which God will vouchsafe to man in the state of probation.

Verse 12. Let him that thinketh he standeth] O δυναστας: Let him who most confidently standeth; him who has the fullest conviction in his own conscience, that his heart is right with God, and that his mind is right in the truth, take heed lest he fall from his faith and from the state of holiness in which the grace of God has placed him. I have already shown, that the verb στας, which we render to seem, to think, to suppose, is used by the best Greek writers not to lessen or weaken the sense, but to render it stronger, and more emphatic. See the note on Luke viii. 18.

In a state of probation, every thing may change; while we are in this life, we may stand or fall: our standing in the faith depends on our union with God; and that depends on our watching unto prayer, and continuing to possess that faith that worketh by love. The highest saint under heaven can stand no longer than he depends upon God, and continues in the obedience of faith. He that ceases to do so, will fall into sin, and get a darkened understanding and a hardened heart: and he may continue in this state till God come to take away his soul. Therefore, let him who most assuredly standeth, take heed lest he fall; not only partially, but finally.

Verse 13. But such as is common to man] Αρθρανοσ: Chrysostom has properly translated this word αρθρανοσ: τοστοι μικροσ, βραχυσ, ευμετροσ, that is, small, short, moderate. Your temptations or trials have been but trifling, in comparison of those endured by the Israelites; they might have been easily resisted and overcome: besides, God will not suffer you to be tried above the strength he gives you; but, as the trial

A. M. 4060. 14 Wherefore, my dearly
 A. D. 56. beloved, ^a flee from idolatry.
 A. U. C. 809. 15 I speak as to wise ^b men;
 An. Imp. Neronis Cæs. 2. judge ye what I say.

16 ^c The cup of blessing, which we bless, is it not the communion of the blood of Christ? ^d The bread which we break, is it not the communion of the body of Christ?

17 For, ^e we being many, are one bread, and one body; for we are all partakers of that one bread.

18 Behold ^f Israel ^g after the flesh:

^a Ver. 7. 2 Cor. 6. 17. 1 John 5. 21. — ^b Ch. 2. 1. — ^c Matt. 26. 26, 27, 28. — ^d Acts 2. 42, 46. Ch. 11. 23, 24. — ^e Rom. 12. 5. Ch. 12. 27. — ^f Rom. 4. 12. Gal. 6. 16.

^h are not they which eat of the sacrifices partakers of the altar?

19 What say I then? ⁱ that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles ^k sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 ^l Ye cannot drink the cup of the

^h Rom. 4. 1. & 9. 3, 5. 2 Cor. 11. 18. — ⁱ Lev. 3. 3. & 7. 15. ^j Ch. 2. 4. — ^k Lev. 17. 7. Deut. 32. 17. Psa. 106. 37. Rev. 9. 20. — ^l 2 Cor. 6. 15, 16.

comes, he will provide you with sufficient strength to resist it: as the trial comes in, he will make your way out. The words are very remarkable, *κατασται οτις τον παρανομον και τον υβριστον*, "he will, with the temptation, make the deliverance, or way out." Satan is never permitted to block up our way, without the providence of God making a way through the wall. God ever makes a breach in his otherwise impregnable fortification. Should an upright soul get into difficulties and straits, he may rest assured that there is a way out, as there was a way in; and that the trial shall never be above the strength that God shall give him to bear it.

Verse 14. *Wherefore—flee from idolatry.*] This is a trial of no great magnitude; to escape from so gross a temptation requires but a moderate portion of grace and circumspection.

Verse 15. *I speak as to wise men.*] The Corinthians valued themselves not a little on their wisdom and various gifts; the apostle admits this, and draws an argument from it against themselves. As ye are so wise, surely ye can see the propriety of abominating idolatry of every kind: for an idol is nothing in the world; and can do nothing for you, and nothing against you.

Verse 16. *The cup of blessing.*] The apostle speaks here of the eucharist, which he illustrates by the *כוס הברכת* *kos habaracah*, cup of blessing, over which thanks were expressed at the conclusion of the pass-over. See this largely explained at the conclusion of the notes on Matt. xxvi. and in my *Discourse upon the Eucharist*. 8vo. 2d edit. 1814.

The communion of the blood of Christ.] We who partake of this sacred cup, in commemoration of the death of Christ, are made partakers of his body and blood, and thus have fellowship with him; as those who partake of an idol feast, thereby, as much as they can, participate with the idol, to whom the sacrifice was offered. This I have proved at large in the above tract, to which I must refer the reader; as the subject is too voluminous to be inserted here.

Verse 17. *For, we being many, are one bread.*] The original would be better translated thus: because there is one bread or loaf, we, who are many, are one body. As only one loaf was used

at the pass-over, and those who partook of it were considered to be one religious body; so we, who partake of the eucharistical bread and wine, in commemoration of the sacrificial death of Christ, are one spiritual society, because we are all made partakers of that one Christ, whose blood was shed for us, to make an atonement for our sins; as the blood of the paschal lamb was shed and sprinkled in reference to this, of which it was the type.

Verse 18. *Behold Israel after the flesh.*] The Jews not yet converted to Christianity: the latter being *Israel after the Spirit*. As the design of the apostle was to withdraw his converts at Corinth from all temptation to idolatry, he produces two examples, to show the propriety of his endeavours. 1. All who join together in celebrating the Lord's supper, and are partakers of that one bread, give proof by this that they are Christians, and have fellowship with Christ. 2. All the Israelites who offer sacrifice, and partake of those sacrifices, give proof thereby that they are Jews, and are in fellowship with the object of their worship: so they who join in idol festivals, and eat things which have been offered to idols, give proof that they are in communion with those idolaters, and that they have fellowship with the demons they worship.

Verse 19. *What say I then?*] A Jewish phrase; for I conclude: and this is his conclusion, that, although an idol is nothing, has neither power nor influence; nor are things offered to idols any thing the worse for being thus offered; yet, as the things sacrificed by the Gentiles are sacrificed to demons, and not to God, those who partake of them have fellowship with demons; those who profess Christianity, cannot have fellowship both with Christ and the devil.

Verse 21. *Ye cannot drink the cup of the Lord.*] It is in vain that you, who frequent these idol festivals, profess the religion of Christ, and commemorate his death and passion in the Holy Eucharist; for you cannot have that fellowship with Christ which this ordinance implies, while you are partakers of the table of demons. That the Gentiles, in their sacrifices, fed on the slain beasts, and ate bread and drank wine in honour of their gods, is sufficiently clear, from various accounts. See my *Discourse on the Holy Eu-*

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Lord, and ^a the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we ^b provoke the Lord to jealousy? ^c are we stronger than he?

23 ^d All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

^a Deut. 32. 38.—^b Deut. 32. 21.—^c Ezek. 22. 14.—^d Ch. 6. 12.—^e Rom. 15. 1, 2. Ver. 33. Ch. 13. 5.

charist, where many examples are produced. The following from Virgil, Æn. viii. ver. 180—273. is proof in point.

*Tunc lecti juvenes certatim aræque sacerdos
Viscera losta ferunt taurorum, onerantque
canistris
Dona laboratæ Cæreris, Bacchumque minis-
trant.
Vescitur Æneas, simul et Trojana juventus,
Perpetui tergo bovis et lustralibus extis.
Quare agite ô juvenes, tantarum in munere
laudum,
Cingite fronde comas, et pocula porgite dextris,
Communemque vocate Deum, et date vina
volentes.*

The loaves were served in cannisters; the wine in bowls; the priest renewed the rites divine: Broiled entrails are their food, and beef's continued chine.

Ye warlike youths, your heads with garlands crown,
Fill high the goblets with a sparkling flood,
And with deep draughts invoke our common god.

Verse 22. Do we provoke the Lord to jealousy? All idolatry is represented as a sort of spiritual adultery; it is giving that heart to Satan that should be devoted to God: and he is represented as being jealous, because of the infidelity of those who have covenanted to give their hearts to him.

Are we stronger than he? As he has threatened to punish such transgressors, and will infallibly do it, can we resist his Omnipotence? A sinner should consider, while he is in rebellion against God, whether he be able to resist that power whereby God will inflict vengeance.

Verse 23. All things are lawful for me? I may lawfully eat all kinds of food; but all are not expedient, *ὡς πάντα συμπερι*. It would not be becoming in me to eat of all; because I should, by this, offend and grieve many weak minds. See the notes on chap. vi. 12, &c.

Verse 24. Let no man seek his own, &c.] Let none, for his private gratification or emolument, disturb the peace or injure the soul of another.—Let every man live, not for himself, but for every part of the great human family with which he is surrounded.

Verse 25. Whatsoever is sold in the shambles, that eat] The case to which the apostle refers is simply this: it was customary to bring the flesh of the animal to market, the blood of which

24 ^a Let no man seek his own, but every man another's wealth.

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An. Imp. Nero-
nis Cæs. 3.

25 ^b Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

26 For, ^c the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not, bid you to a feast, and ye be disposed

Phil. 2. 4, 21.—^d Baruch 6. 28. 1 Tim. 4. 4.—^e Exod. 19. 5. Deut. 10. 14. Psa. 24. 1. & 50. 12. Ver. 28.

had been poured out in sacrifice to an idol: or, taken more particularly, the case was this; one part of the sacrifice was consumed on the altar of the idol; a second part was dressed and eaten by the sacrificer; and a third belonged to the priest, and was often sold in the shambles. To partake of the second share, or to feast upon the sacrifice, St. Paul absolutely forbids; because this was one part of the religious worship, which was paid to the idol: it was sitting down as guests at his table, in token that they were in fellowship with him. This was utterly incompatible with receiving the Sacrament of the Lord's Supper, which was the communion of the body and blood of Christ. But, as to the third share, the apostle leaves them at liberty either to eat of it or forbear; except that, by eating, their weak brethren should be offended: in that case, though the thing was lawful, it was their duty to abstain. See the notes on chap. viii. 1, &c.

Asking no question for conscience sake] Dr. Lightfoot observes that, "the Jews were vexed with innumerable scruples in their feasts, as to the eating of the thing, as well as to the company with which they ate; and even the manner of their eating. Of fruits and herbs brought to the table, they were to inquire whether they were tithed according to custom? whether they were consecrated by the Truma? or whether they were profane? whether they were clean, or touched with some pollution, &c. And concerning flesh set on the table, they were to inquire whether it was of that which had been offered to idols? whether it were the flesh of an animal that had been torn by wild beasts? or, of that which had been strangled, or not killed according to the canons? &c. &c. All which doubts the liberty of the Gospel abolished as to one's own conscience, with this proviso, that no scandal or offence be cast before another man's weak or scrupulous conscience."

From this, it is evident, that the apostle had the case of the Jewish converts in view, and not the Gentiles. The latter were not troubled with such extraordinary scrupulousness.

Verse 26. For the earth is the Lord's] And because God made the earth and its fulness, all animals, plants, and vegetables; there can be nothing in it, or them, impure or unholy; because all are the creatures of God.

Verse 27. If any—bid you to a feast] The apostle means any common meal, not an idol festival: for to such no Christian could lawfully go

A. M. 4066.¹ to go; * whatsoever is set
A. D. 56. before you, eat, asking no
A. U. C. 809. question for conscience sake.
An. Imp. Ne-
ropolis Cæs. 3.

28 But, if any man say
unto you, This is offered in sacrifice
unto idols, eat not, ^b for his sake that
showed it, and for conscience sake:
for ^c the earth is the Lord's, and the
fulness thereof:

29 Conscience, I say, not thine own,
but of the other: for ^d why is my liberty
judged of another man's conscience?

30 For, if I by ^e grace be a par-

taker, why am I evil spoken
of for that ^f for which I give
thanks?

31 * Whether therefore ye
eat, or drink, or whatsoever ye do, do
all to the glory of God.

32 ^h Give none offence, neither to
the Jews, nor to the ⁱ Gentiles, nor to
^k the church of God:

33 Even as ^l I please all men in all
things, ^m not seeking mine own profit,
but the profit of many, that they may
be saved.

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^a Luke 10. 7. — ^b Ch. 8. 10, 12. — ^c Deut. 10. 14. Psa. 24.
¹ Ver. 26. — ^d Rom. 14. 16. — ^e Or, thanksgiving.
^f Rom. 14. 6. 1 Tim. 4. 3, 4.

^g Col. 3. 17. 1 Pet. 4. 11. — ^h Rom. 14. 13. Ch. 8. 13.
² Cor. 6. 3. — ⁱ Gr. Greeks. — ^k Acts 20. 23. Ch. 11. 22.
^l 1 Tim. 3. 5. — ^m Rom. 15. 2. Ch. 9. 10, 22. — ⁿ Ver. 24.

Whatsoever is set before you, eat] Do not act
as the Jews generally do, torturing both *them-*
selves and others, with questions, such as those
mentioned on ver. 25.

Verse 28. *This is offered in sacrifice unto*
idols] While they were not apprized of this cir-
cumstance, they might lawfully eat; but when
told that the flesh set before them had been
offered to an idol, then they were not to eat, for
the sake of his weak conscience, who pointed
out the circumstance.—For the apostle still
takes for granted, that even the flesh offered in
sacrifice to an idol might be eaten innocently at
any private table; as in that case they were no
longer in danger of being partakers with devils,
as this was no idol festival.

For the earth is the Lord's, and the fulness
thereof] This whole clause, which appears also
in ver. 26. is wanting here in ABCDEFGH.
several others; the Syriac, Erpen, Coptic, Sa-
hadic, Æthiopic, Armenian, Vulgate, Itala, and
in several of the Fathers. Griesbach has left it
out of the text; and professor White says, "*cer-*
tissimè deletum;" it should most undoubtedly
be erased. It has scarcely any authority to
support it.

Verses 29, 30. *For why is my liberty judged of*
another man's conscience, &c.] Though in the
case of flesh offered to idols, and other matters
connected with idolatry, (on which it appears
there was much of a tender conscience among
some of the Corinthians,) it was necessary to
sacrifice something to an over scrupulous con-
science: yet the Gospel of Christ did not lay
any man under this general burden, that he
must do nothing at which *any weak brother*
might *feel hurt*, or be *stumbled*: for the liberty
of the Gospel must not take for *its rule* the
scrupulosity of any conscience: for, if a man,
by *grace*, by the allowance or authority of the
Gospel, partake of any thing that God's bounty
has sent, and which the Gospel has not forbid-
den, and give thanks to God for the blessing;
no man has right or authority to condemn such
a person. This seems to be the meaning of
these two verses; and they read a lesson of
caution to rash judges; and to those who are
apt to take offence.

Verse 31. *Whether therefore ye eat, or drink*]

As no general rule can be laid down in re-
ference to the above particulars, there is one
maxim, of which no Christian must lose sight:
that, *whether he eats or drinks* of this, or the
other kind of aliments, or *whatever else* he may
do, he must do it so as to bring *glory to God*.
This is a sufficient rule to regulate every man's
conscience and practice in all *indifferent* things,
where there are no express commands or pro-
hibitions.

Verse 32. *Give none offence, &c.*] Scrupu-
lously avoid giving any cause of offence either
to the unconverted *Jews*, or the unconverted
Gentiles, so as to prejudice them against Chris-
tianity: *nor to the church of God*, made up of
converts from the above parties.

Verse 33. *Even as I please all men*] Act as
I do; forgetting myself, my own interests, con-
veniencies, ease, and comfort, I labour for the
welfare of others; and particularly that they
may be *saved*. How blessed and amiable was
the spirit and conduct of this holy man!

This chapter has already presented the se-
rious reader with a variety of maxims for his re-
gulation—1. As to his own *private walk*—2.
His *domestic duties*—And, 3. his connexion with
the *church of God*. Let us review some of the
principal parts.

1. We should be on our guard against what
are called *little sins*; and all *occasions* and *ex-*
citements to sin. Take heed what *company* you
frequent. One thing, apparently *harmless*, may
lead, by almost imperceptible links, to sins of
the *deepest die*. See the example in this chap-
ter—1. The people sat down to *eat* and to *drink*.
2. They rose up to *play, dance, and sing*: and,
3. They committed *fornication*, and brought
upon themselves *swift destruction*.

2. However conscious we may be of our own
sincerity and uprightness, we should ever dis-
trust ourselves. God has made nothing *inde-*
pendent of himself; the soul has no principle of
self-dependence, either in itself or in its attain-
ments: it is wise, powerful, and happy, only
while it is depending on infinite wisdom, un-
limited power, and endless mercy.

3. The Gentiles were in communion with
demons, by their idolatrous services. In what

Important directions given I. CORINTHIANS. to the church at Corinth.

communion are those who feed themselves without fear; who eat with the glutton and drink with the drunkard? Do they partake of the Lord Jesus who are under the influence of pride, self-will, hatred, censoriousness, &c. and who carry their self-importance, and worldly spirit, even into the house and worship of God?

4. A spirit of *curiosity*, too much indulged, may, in an irreligious man, lead to *covetousness* and *theft*: in a godly man, to a *troublesome* and *unscriptural scrupulosity* of conscience; productive of nothing but uneasiness to itself, and disturbance to others. *Simplicity* of heart saves from this, and is an excellent *gift*.

5. In many actions we have a *two-fold* rule: the *testimony* of God and *charity*: and, in many things, *charity* is the best interpreter of the *testimony*. The *testimony* often *permits* what *charity forbids*, because circumstances, in time, place, &c. may render a thing improper on one occasion that might be proper on another.

6. Pious Quesnel has well said, Every thing *honours* God when it is done for his *sake*; every thing *dishonours* him when any ultimate end is proposed besides his *glory*. It is an unchangeable principle of the Christian morality, That all comes from God by his *love*; and all should be returned to him by ours. This rule we should keep inviolate.

7. Though many of the advices given in this chapter, appear to respect the Corinthians alone, yet there is none of them that is not applicable to Christians in general, in certain circumstances. God has given no portion of his word to any people or age exclusively; the *whole* is given to the church universal in all ages of the world. In reading this epistle let us seriously consider what parts of it apply to ourselves; and if we are disposed to appropriate its *promises*, let us act conscientiously, and inquire how many of its *reprehensions* we may fairly appropriate also.

CHAPTER XI.

The apostle reprehends the Corinthians for several irregularities in their manner of conducting public worship; the men praying or prophesying with their heads covered; and the women with their heads uncovered; contrary to custom, propriety, and decency, 1—6. Reasons why they should act differently, 7—16. They are also reproved for their divisions and heresies, 17—19. And for the irregular manner in which they celebrated the Lord's Supper, 20—22. The proper manner of celebrating this holy rite, laid down by the apostle, 23—26. Directions for a profitable receiving of the Lord's Supper, and avoiding the dangerous consequences of communicating unworthily, 27—34.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nerois Cms. 3.

BE ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you.

3 But I would have you know,

^a Ch. 4. 16. Ephes. 5. 1. Phil. 3. 17. 1 Thess. 1. 6. 2 Thess. 3. 9.—^b Ch. 4. 17.—^c Ch. 7. 17.—^d Or, traditions. 2 Thess. 2. 15. & 3. 6.—^e Ephes. 5. 23.

NOTES ON CHAP. XI.

Verse 1. *Be ye followers of me*] This verse certainly belongs to the preceding chapter, and is here out of all proper place and connexion.

Verse 2. *That ye remember me in all things*] It appears that the apostle had previously given them a variety of directions relative to the matters mentioned here; that some had paid strict attention to them, and that others had not; and that contentions and divisions were the consequences, which he here reproves and endeavours to rectify. While Paul and Apollos had preached among them, they had undoubtedly prescribed every thing that was necessary to be observed in the Christian worship: but it is likely that those who joined in idol festivals, wished also to introduce something relative to the mode of conducting the idol worship into the Christian assembly; which they might

that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nerois Cms. 3.

4 Every man praying, or prophesying, having his head covered, dishonoureth his head.

^f Gen. 3. 16. 1 Tim. 2. 11, 12. 1 Pet. 3. 1. 5. 6.—^g John 4. 23. Ch. 3. 23. & 15. 27, 28. Phil. 2. 7, 8, 9.—^h Ch. 12. 10, 28. & 14. 1, &c.

think was an improvement on the apostle's plan.

Verse 3. *The head of every man is Christ*] The apostle is speaking particularly of Christianity and its ordinances: *Christ is the head*, or author of this religion; and is the Creator, Preserver, and Lord of every man. *The man also is the lord or head of the woman*; and the head or Lord of *Christ*, as mediator between God and man, is God the Father. Here is the order—God sends his Son Jesus Christ to redeem man; Christ comes and lays down his life for the world; every man who receives Christianity, confesses that Jesus Christ is Lord, to the glory of God the Father: and every believing woman will acknowledge, according to Genesis iii. 16. that God has placed her in a dependence on, and subjection to, the man. So far, there is no difficulty in this passage.

A. M. 4000. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.

5 But ^a every woman that prayeth or prophesieth with ^c her head uncovered dishonoureth her head: for that is even all one as if she were ^b shaven.

6 For if the woman be not covered,

A. M. 4000. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.

let her also be shorn: but if it be ^c a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as ^d he is

^a Acts 21. 9.—^b Deut. 21. 12.—^c Numb. 5. 18.

Deut. 22. 5.—d Gen. 1. 26, 27. & 5. 1. & 9. 6.

Verse 4. *Praying or prophesying*] Any person who engages in public acts in the worship of God, whether prayer, singing, or exhortation; for we learn from the apostle himself, that *προφητεύων, to prophesy*, signifies to *speake unto men to edification, exhortation, and comfort*, chap. xiv. 3. And this comprehends all that we understand by *exhortation*, or even *preaching*.

Having his head covered] With his cap or turban on, *dishonoureth his head*; because the head being covered, was a sign of subjection; and while he was employed in the public ministration of the word, he was to be considered as a *representative* of Christ: and, on this account, his being veiled or covered, would be improper. The decision of the apostle was in point blank hostility to the canons of the Jews, for they would not suffer a man to pray unless he was *veiled*; for which they give this reason: "He should veil himself to show that he is *ashamed* before God; and unworthy, with open face, to behold him." See much in *Lightfoot* on this point.

Verse 5. *But every woman that prayeth, &c.*] Whatever may be the meaning of *praying* and *prophesying*, in respect to the *man*, they have precisely the same meaning in respect to the *woman*. So that some women, at least, as well as some men, might speak to others to *edification*, and *exhortation*, and *comfort*. And this kind of prophesying, or teaching, was predicted by Joel, ii. 28. and referred to by Peter, Acts ii. 17. And had there not been such gifts bestowed on women, the prophecy could not have had its fulfilment. The only difference marked by the apostle was, the man had his head *uncovered*, because he was the *representative* of Christ: the woman had her's *covered*, because she was placed by the order of God, in a state of subjection to the man; and because it was a *custom*, both among the Greeks and Romans, and among the Jews an express *law*, that no woman should be seen abroad without a *veil*. This was, and is, a common custom through all the East; and none but public prostitutes go without veils. And, if a woman should appear in public without a veil, she would *dishonour her head, her husband*. And she must appear like to those women who had their hair shorn off as the punishment of whoredom, or adultery.

Tacitus informs us, *Germ.* 19. that, considering the greatness of the population, adulteries were very rare among the Germans; and, when any woman was found guilty, she was punished in the following way: *accius crinibus, nudatam coram propinquis expellit domo maritus*: "having cut off her hair, and stripped her before her relatives, her husband turned her out of doors." And we know that the woman suspected of adultery, was ordered, by the law of Moses, to

be stripped of her veil, Numb. v. 18. Women reduced to a state of servitude, or slavery, had their hair cut off: so we learn from *Achilles Tatius*. Clitophon says, concerning Leucippe, who was reduced to a state of slavery, *πετραται, δεδουλευσεν, γαρ σκαπισσιν, στυλαται, τας κεφαλαις το καλλος, ταις κουραν ορας*: lib. viii. cap. 5. "she was sold for a slave, she dug in the ground, and her hair being shorn off, her head was deprived of its ornament," &c. It was also the custom among the Greeks to cut off their hair in time of mourning: See *Euripides* in *Alcest.* ver. 426. *Admetus*, ordering a common mourning for his wife *Alcestis*, says, *πυθος γυναικος τας κοινουσθαι λεγω, κυρα ξυρκα και μετακπιτω τολα*: "I order a general mourning for this woman; let the hair be shorn off, and a black garment put on." Propriety, and decency of conduct, are the points which the apostle seems to have more especially in view. As a woman who dresses *loosely or fantastically*, even in the present day, is considered a disgrace to her husband, because suspected to be not very sound in her morals; so in those ancient times, a woman appearing without a veil, would be considered in the same light.

Verse 6. *For if the woman be not covered*] If she will not wear a veil in the public assemblies, *let her be shorn*; let her carry a public badge of infamy: *but if it be a shame*; if, to be shorn or shaven would appear, as it must, a badge of infamy, *then let her be covered*; let her by all means wear her veil. Even in mourning it was considered disgraceful to be obliged to shear off the hair; and, lest they should lose this ornament of their heads, the women contrived to evade the custom, by cutting off the *ends* of it only. *Euripides*, in *Orest.* ver. 128. speaking of Helen, who should have shaved her head on account of the death of her sister *Clytemnestra*, says, *υδρι παρ, ακρας ως αποβυσσιν τριχας σαζουσα καλλος, οει δε η κεφαλη γυνη*: "see how she cuts off only the very points of her hair, that she may preserve her beauty; and is just the same woman as before." See the note on the preceding verse.

Verse 7. *A man indeed ought not to cover his head*] He should not wear his *cap or turban* in the public congregation, for this is a badge of servitude; or an indication that he has a conscience overwhelmed with guilt: and besides, it was contrary to the custom that prevailed both among the Greeks and Romans.

He is the image and glory of God] He is God's vicegerent in this lower world; and, by the *authority* which he has received from his Maker, he is his *representative* among the creatures, and exhibits, more than any other part of creation, the *glory* and *perfections* of the *Creator*.

But the woman is the glory of the man] As the man is among the creatures, the representa-

A. M. 4060. the image and glory of God :
 A. D. 56. but the woman is the glory
 A. U. C. 809. of the man.
 An. Imp. Ne-
 rois Cms. 3.

8 For * the man is not of
 the woman; but the woman of the
 man.

* Gen. 2. 21, 22. — Gen. 2. 18, 21, 23. — Gen.
 24. 65.

tive of the glory and perfections of God; so that the fear of him, and the dread of him, are on every beast of the field, &c. so the woman is in the house and family, the representative of the power and authority of the man. I believe this to be the meaning of the apostle; and, that he is speaking here principally concerning *power* and *authority*; and *skill* to use them. It is certainly not the *moral image* of God, nor his *celestial glory*, of which he speaks in this verse.

Verse 8. *For the man is not of the woman*] Bp. Pearce translates, *ου γαρ εστι αυη εκ γυναικος, αλλα γυνη εκ ανδρος*: thus—“For, the man doth not BELONG to the woman, but the woman to the man.” And vindicates this sense of *εκ*, by its use in chap. xii. 15. If the foot shall say, *ουκ εμι εκ του σωματος*, I am not of the body; i. e. I do not belong to the body. He observes, that, as the verb *εστι* is in the *present* tense, and will not allow that we should understand this verse of something that is *past*, *γαρ*, *for*, in the following verse, which is unnoticed by our translators, will have its full propriety and meaning, because it introduces a reason *why* the woman belongs to the man, and not the man to the woman. His meaning is, that the man does not belong to the woman, as if she was the *principal*; but the woman belongs to the man in that view.

Verse 9. *Neither was the man created, &c.*] *Και γαρ ουκ ακτιθη*: for the man was not created upon the woman's account. The reason is plain from what is mentioned above; and from the original creation of woman, she was made *for* the man, to be his proper or suitable helper.

Verse 10. *For this cause ought the woman to have power on her head because of the angels.*] There are few portions in the sacred writings that have given rise to such a variety of conjectures and explanations, and is less understood than this verse; and ver. 29. of chap. xv. Our translators were puzzled with it; and have inserted here one of the largest marginal readings found any where in their work; but this is only the words *power on her head*, which they interpret thus: that is, *a covering, in sign that she is under the power of her husband*. But, admitting this marginal reading to be a satisfactory solution so far as it goes, it by no means removes all the difficulty. Mr. Locke ingeniously acknowledged that he did not understand the meaning of the words; and almost every critic and learned man has a different explanation. Some have endeavoured to *force* out a meaning by *altering* the text. The emendation of Mr. Toop, of Cornwall, is the most remarkable: he reads *εξουα*, *going out*, instead of *εξουια*, *power*; wherefore the woman, *when she goes out*, should have *a veil on her head*. Whatever ingenuity there may appear in this emendation, the con-

9 Neither was the man
 created for the woman: but
 the woman for the man.

A. M. 4060.
 A. D. 56.
 A. U. C. 809.
 An. Imp. Ne-
 rois Cms. 3.

10 For this cause ought the
 woman ^c to have ^d power on *her*
 head ^e because of the angels.

^d That is, a covering, in sign that she is under the power of
 her husband. — Eccles. 5. 6.

sideration that it is not acknowledged by any MS. or *Version*, or primitive writer, is sufficient proof against it. Dr. Lightfoot, Schoetgen, and Bishop Pearce, have written best on the subject; in which they allow that there are many difficulties: the latter contends, 1. that the original should be read *Wherefore the woman ought to have a power upon her head*: that is, the power of the husband over the wife. The word *power* standing for the *sign* or *token* of that power which was a *covering* or *veil*. Theophylact explains the word *το του εξουιαζουσαι συμβολοι, τω- τει, το καλυμμα*, “the symbol of being under power; that is, a *veil* or *covering*.” And Photius explains it thus, *της υποταχης συμβολοι το επι της κεφαλης καλυμμα φερειν*; *to wear a veil on the head is a symbol of subjection*. It is no unusual thing, in the Old and New Testaments, for the *signs* and *tokens* of things to be called by the names of the *things themselves*; for thus, *circumcision* is called the *covenant*, in Gen. xvii. 10, 13. though it were only the *sign* of it.

2. The word *angels* presents another difficulty: some suppose that, by these, the apostle means the *fallen angels*, or devils; others the *governors of the church*; and others those who were *deputed among the Jews to espouse a virgin in the name of a lover*. All these senses the learned Bishop rejects; and believes that the apostle uses the word *angels* in its most obvious sense, for the heavenly angels; and that he speaks according to the notion which then prevailed among the Jews, that the holy angels interested themselves in the affairs of men, and particularly were present in their religious assemblies, as the cherubim, their representation, were present in the temple. Thus we read in Eccles. v. 6. *Neither say thou before the ANGEL, it was an error*; and in 1 Tim. v. 21. *I charge thee before God, and the Lord Jesus Christ, and the elect ANGELS, &c.* Parallel to these is what Agrippa says in his oration to the Jews, Josephus, War, b. ii. chap. 16. *I protest before God, your holy temple, and all the ANGELS of heaven, &c.* All which passages suppose, or were spoken to those who supposed that the angels know what passes here upon earth. The notion, whether just or not, prevailed among the Jews; and, if so, St. Paul might speak according to the common opinion.

3. Another difficulty lies in the phrase *ου- τωυτ, wherefore*: which shows that this verse is a *conclusion* from what the apostle was arguing before; which we may understand thus, that his conclusion from the foregoing argument, ought to have the more weight, upon account of the presence, real or supposed, of the holy angels, at their religious meetings. See Bp. Pearce, in loc.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 3.

11 Nevertheless neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, even so is the man also by the woman ; b but all things of God.

a Gal. 3. 28.

The learned bishop is not very willing to allow that the doctrine of the presence of angelic beings in religious assemblies, is legitimate ; but what difficulty can there be in this, if we take the words of the apostle in another place, *Are they not all ministering spirits, sent to minister to them that shall be heirs of salvation ?* Heb. i. 14. And perhaps there is no time in which they can render more essential services to the followers of God, than when they are engaged in divine ordinances. On the whole, the bishop's sense of the passage, and paraphrase, stand thus : " And because of this superiority in the man, I conclude, that the woman should have on her head a veil, the mark of her husband's power over her ; especially in the religious assemblies, where the angels are supposed to be invisibly present."

The ancient Versions make little alteration in the common reading ; and the MSS. leave the verse nearly as it stands in the common printed editions. The Armentian has a word that answers to *umbram*, a shade or covering. The *Ethiopic*, *her head should be veiled*. The common editions of the Vulgate have *potestatem*, power ; but in an ancient edition of the Vulgate, perhaps one of the first, if not the first ever printed, 2 vols. folio, *sine ulla nota anni*, &c. the verse stands thus, *Ideo debet mulier velamen habere super caput suum : et propter angelos*. My old MS. translation seems to have been taken from a MS. which had the same reading : *Wherfore the woman schal haue a heyl on her heuyd : and for aungels*. Some copies of the *Itala* have also *velamen*, a veil.

In his view of this text, *Kypke* differs from all others ; and nothing, that so judicious a critic advances, should be lightly regarded. 1. He contends that *εἰς*, occurs now where in the sense of *veil*, and yet he supposes that the word *καλυμμα*, *veil*, is understood, and must, in the translation of the passage, be supplied. 2. He directs that a comma be placed after *εἰς*, and that it be construed with *ουλου*, *ought* : after which he translates the verse thus : *Propterea mulier potestati obnoxia est, ita ut velamen in capite habeat, propter angelos*. On this account the woman is subject to power, so that she should have a veil on her head, because of the angels. 3. He contends that both Latins and Greeks use *debere* and *ουλου*, elegantly to express to that which one is *obnoxious* or *liable*. So *Horace* :—

—tu, nisi ventis
Debes ludibrium cave.

Carm. lib. i. Od. xiv. ver. 25.

Take heed lest thou owe a laughing-stock to the winds ; i. e. lest thou become the sport

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 3.

13 Judge in yourselves ; is it comely that a woman pray unto God uncovered ?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him ?

b Rom. 11. 36.

of the winds ; for to these thou art now exposing thyself.

So *Dionys. Hal.* Ant. lib. iii. p. 205. *και πολλων φημιλοντες ασχουν απληδον εκ της αγρας*, they departed from the market exposed to great dishonour. So *Euripides*, *ουλω σοι Γλαυκω*, I am exposed to thy injury.

4. He contends that the words taken in this sense agree perfectly with the context, and with *δια τουτο*, *wherefore*, in this verse, " Because the man was not created for the woman, but the woman for the man, therefore she is subject to his authority ; and should have a veil on her head as the token of that subjection : and particularly before the holy angels, who are present in the congregations of the saints."

For Dr. Lightfoot's opinion, that by *angels*, we are to understand the *paranymphs*, or messengers who came on the part of others, to look out for proper spouses for their friends, I must refer to his works, vol. ii. fol. p. 772. The reader has now before him every thing that is likely to cast light on this difficult subject ; and he must either adopt what he judges to be best, or else think for himself.

Verse 11. *Neither is the man without the woman*] The apostle seems to say, I do not intimate any disparagement of the female sex, by insisting on the necessity of her being under the power or authority of the man : for they are both equally dependent on each other ; *In the Lord*, *ω Κυριω* ; but instead of this reading, *Theodoret* has *εσ κοσμου*, *in the world*. Probably the apostle means that the human race is continued by an especial providence of God. Others think, that he means men and women equally make a Christian society ; and in it have equal rights and privileges.

Verse 12. *For as the woman is of the man*] For as the woman was first formed out of the side of the man ; man has ever since been formed out of the womb of the woman ; but they, as all other created things, are of God.

Verse 13. *Judge in yourselves*] Consider the subject in your own common sense ; and then say whether it be decent for a woman to pray in public without a veil on her head ? The heathen priestesses prayed or delivered their oracles bareheaded, or with dishevelled hair, *non compta mansere comæ*, as in the case of the Cuman Sibyl, *Æn.* vi. ver. 48. and otherwise in great disorder ; to be conformed to them would be very disgraceful to Christian women ; and in reference to such things as these, the apostle appeals to their sense of honour and decency.

Verse 14. *Doth not nature—teach you, that, if a man have long hair*] Nature certainly teaches us, by bestowing it, that it is proper for

A. M. 4060. 15 But if a woman have
 A. D. 56. long hair, it is a glory to her:
 A. U. C. 809. for her hair is given her for a
 An. Imp. Ne- covering.
 ronis Cæs. 3.

16 But, ^b if any man seem to be contentious, we have no such custom, ^c neither the churches of God.

17 Now, in this that I declare unto you I praise you not, that ye come

^a Or, veil. — ^b 1 Tim. 6. 4. — ^c Ch. 7. 17. & 14. 33. — ^d Ch. 1. 10, 11, 12. & 3. 3. — Or, schisms — ^e Matt. 18. 7.

women to have long hair; and it is not so with men. The hair of the male rarely grows like that of the female unless art is used; and even then it bears but a scanty proportion to the former. Hence it is truly *womanish* to have long hair; and it is a shame to the man who affects it. In ancient times, the people of Achaia, the province in which Corinth stood, and the Greeks in general, were noted for their long hair, and hence called by Homer, in a great variety of places, *καρυχίωοις*; *Ἀχαιοί*, the long-haired Greeks, or Achæans. Soldiers, in different countries, have been distinguished for their long hair; but whether this can be said to their praise or blame, or whether Homer uses it always as a term of respect, when he applies it to the Greeks, I shall not wait here to inquire. Long hair was certainly not in repute among the Jews. The Nazarites let their hair grow, but it was a token of *humiliation*: and it is possible that St. Paul had this in view. There were, consequently, two reasons why the apostle should condemn this practice—1. Because it was a sign of *humiliation*—2. Because it was *womanish*. After all, it is possible that St. Paul may refer to dressed, frizzled, and curled hair, which shallow and effeminate men might have affected in that time, as they do in this. Perhaps there is not a sight more ridiculous in the eye of common sense than a high dressed, curled, and powdered head, with which the operator must have taken considerable pains, and the silly patient lost much time and comfort in submitting to what all but senseless custom must call an indignity and degradation. Hear nature, common sense, and reason; and they will inform you that if a man have long hair, it is a shame unto him.

Verse 15. *But if a woman have long hair*] The Author of their being has given a larger proportion of hair to the head of women than to that of men: and to them it is an especial ornament; and may, in various cases, serve as a veil.

It is a certain fact, that a man's long hair renders him contemptible; and a woman's long hair renders her more amiable. Nature and the apostle speak the same language; we may account for it as we please.

Verse 16. *But if any man seem to be contentious* *Ἐὰν τις τις δόξαι φιλονεικεῖσθαι*. If any person sets himself up as a wrangler; puts himself forward as a defender of such points, that a woman may pray or teach with her head uncovered, and that a man may, without reproach,

together not for the better, but for the worse.

18 For, first of all, when ye come together in the church, ^d I hear that there be ^e divisions among you; and I partly believe it.

19 For ^f there must be also ^g heresies among you, ^h that they which

A. M. 4060.
 A. D. 56.
 A. U. C. 809.
 An. Imp. Ne-
 ronis Cæs. 3.

Luke 17. 1. Acts 20. 30. 1 Tim. 4. 1. 2 Pet. 2. 1, 2. — ^g Or sects. — ^h Luke 2. 35. 1 John 2. 19. See Deut. 18. 3.

have long hair; let him know that we have no such custom as either; nor are they sanctioned by any of the churches of God, whether among the Jews or the Gentiles. We have already seen that the verb *δοξαι*, which we translate to seem, generally strengthens and increases the sense. From the attention that the apostle has paid to the subject of veils and hair, it is evident that it must have occasioned considerable disturbance in the church of Corinth. They have produced evil effects in much later times.

Verse 17. *Now, in this—I praise you not*] In the beginning of this epistle, the apostle did praise them, for their attention in general to the rules he had laid down; see ver. 2. but here he is obliged to condemn certain irregularities which had crept in among them, particularly relative to the celebration of the Lord's supper. Through some false teaching which they had received in the absence of the apostle, they appear to have celebrated it precisely in the same way the Jews did their *pass-over*. That, we know, was a regular meal, only accompanied with certain peculiar circumstances and ceremonies: two of these ceremonies were eating bread solemnly broken, and drinking a cup of wine, called the cup of blessing. Now, it is certain that our Lord has taken these two things, and made them expressive of the crucifixion of his body, and the shedding of his blood, as an atonement for the sins of mankind. The teachers which had crept into the Corinthian church, appear to have perverted the whole of this divine institution; for the celebration of the Lord's supper appears to have been made among them a part of an ordinary meal. The people came together, and, it appears, brought their provisions with them; some had much, others had less; some ate to excess, others had scarcely enough to suffice nature. One was hungry, and the other was drunken; *μεθύω*, was filled to the full; this is the sense of the word in many places of Scripture. At the conclusion of this irregular meal, they appear to have done something in reference to our Lord's institution; but more resembling the Jewish *pass-over*. These irregularities, connected with so many indecencies, the apostle reproves; for, instead of being benefitted by the divine ordinance, they were injured: they came together not for the better, but for the worse.

Verse 18. *There be divisions among you*] They had *σχίσματα*, schisms among them; the old parties were kept up, even in the place where they assembled to eat the Lord's supper.

A. M. 4060. are approved may be made
A. D. 56. manifest among you.

A. U. C. 309. 20 When ye come toge-
An. Imp. Ne- ther therefore into one place,
ronis Cæs. 3. * this is not to eat the Lord's supper.

21 For in eating every one taketh before other his own supper: and one is hungry and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same

night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the

^a Or, ye cannot eat.—^b 2 Pet. 2. 13. Jude 12.—^c Ch. 10. 32.—^d James 2. 6.—^e Or, them that are poor.—^f Ch. 15. 3. Gal. 1. 1, 11, 12.—^g Matt. 26. 26. Mark 14. 22. Luke 22. 19.

^h Or, for a remembrance.—ⁱ Or, show ye.—^k John 14. 3. & 21. 22. Acts 1. 11. Ch. 4. 5. & 15. 23. 1 Thess. 4. 16. 2 Thess. 1. 10. Jude 14. Rev. 1. 7.—^l Numb. 9. 10, 13. John 6. 51, 63, 64. & 13. 27. Ch. 10. 21.

The Paulinians, the Kephites, and the Apollonians, continued to be distinct parties, and ate their meals separately, even in the same house.

Verse 19. *There must be also heresies*] *Αἵρεσις*: not a common consent of the members of the church, either in the doctrines of the Gospel, or in the ceremonies of the Christian religion. Their difference in religious opinion led to a difference in their religious practice; and thus the church of God, that should have been one body, was split into sects and parties. The divisions and the heresies sprung out of each other. I have spoken largely on the word *heresy* in Acts v. 17. to which place I beg leave to refer the reader.

Verse 20. *This is not to eat the Lord's supper.*] They did not come together to eat the Lord's supper exclusively, which they should have done; and not have made it a part of an ordinary meal.

Verse 21. *Every one taketh before—his own supper*] They had a grand feast, though the different sects kept in parties by themselves; but all took as ample a supper as they could provide, (each bringing his own provisions with him,) before they took what was called the Lord's supper. See on ver. 17.

Verse 22. *Have ye not houses to eat and to drink in?*] They should have taken their ordinary meal at home; and have come together in the church to celebrate the Lord's supper.

Despise ye the church of God] Ye render the sacred assembly and the place contemptible by your conduct; and ye show yourselves destitute of that respect which ye owe to the place set apart for divine worship.

And shame them that have not?] *Τοὺς μὴ ἔχοντες*: them that are poor, not them who had not victuals at that time; but those who were so poor as to be incapable of furnishing themselves as others had done. See the note on Matt. xiii. 12.

Verse 23. *I have received of the Lord*] It is

possible that several of the people at Corinth did receive the bread and wine of the eucharist, as they did the paschal bread and wine; as a mere commemoration of an event. And, as our Lord had, by his institution, consecrated that bread and wine, not to be the means of commemorating the deliverance from Egypt, and their joy on the account; but their deliverance from sin and death, by his passion and cross: therefore the apostle states that he had received from the Lord what he delivered; viz. that the eucharistic bread and wine were to be understood of the accomplishment of that, of which the paschal lamb was the type: the body broken for them; the blood shed for them.

The Lord Jesus—took bread] See the whole of this account collated with the parallel passages in the four Gospels, amply explained in my *Discourse on the Eucharist*; and in the notes on Matt. xxvi.

Verse 26. *Ye do show the Lord's death*] As in the pass-over they showed forth the bondage they had been in, and the redemption they had received from it: so, in the Eucharist they showed forth the sacrificial death of Christ, and the redemption from sin derived from it.

Verse 27. *Whosoever shall eat—and drink—unworthily*] To put a final end to controversies and perplexities relative to these words and the context, let the reader observe, that to eat and drink the bread and wine in the Lord's Supper unworthily, is to eat and drink as the Corinthians did, who eat it not in reference to Jesus Christ's sacrificial death; but rather in such a way as the Israelites did the pass-over, which they celebrated in remembrance of their deliverance from Egyptian bondage. Likewise these mongrel Christians at Corinth, used it as a kind of historical commemoration of the death of Christ; and did not, in the whole institution, discern the Lord's body and blood as a sacrificial offering for sin: and besides, in their celebration of it, they acted in a way utterly un-

A. M. 4000. Lord, unworthily, shall be
A. D. 56. guilty of the body and blood
A. U. C. 809. of the Lord.
An. Imp. Ne-
ropolis Cæs. 3.

28 But ^a let a man ex-
amine himself, and so let him eat
of *that* bread, and drink of *that*
cup.

29 For he that eateth and drinketh
unworthily, eateth and drinketh ^b dam-
nation to himself, not discerning the
Lord's body.

30 For this cause many *are* weak
and sickly among you, and many
sleep.

^a 2 Cor. 13. 5. Gal. 6. 4. — ^b Or, judgment. Rom. 13. 2.
^c Psa. 32. 5. 1 John 1. 9. — ^d Psa. 94. 12, 13.

coming the gravity of a sacred ordinance. Those who acknowledge it as a sacrificial offering, and receive it in remembrance of God's love to them in sending his Son into the world, can neither bring *damnation* upon themselves by so doing; nor eat nor drink *unworthily*. See our translation of this verse vindicated, at the end of the chapter.

Shall be guilty of the body and blood of the Lord] If he use it irreverently, if he deny that Christ suffered unjustly, (for of some such persons the apostle must be understood to speak,) then he in effect joins issue with the Jews in their condemnation and crucifixion of the Lord Jesus; and renders himself guilty of the death of our blessed Lord. Some, however, understand the passage thus; is guilty, i. e. eats and drinks unworthily, and brings on himself that punishment mentioned ver. 30.

Verse 28. *Let a man examine himself*] Let him try whether he has proper faith in the Lord Jesus; and whether he discerns the Lord's body; and whether he duly considers that the *bread* and *wine* point out the crucified body and split blood of Christ?

Verse 29. *Eateth and drinketh damnation*] *Κριμα*, judgment, punishment; and yet this is not unto *damnation*, for the judgment or punishment inflicted upon the disorderly and the profane, was intended for their *emendation*; for in ver. 32. it is said, when we are *judged*, *απομαυνοι*, we are chastened, *κατανοηθησθε*, corrected as a father does his children, *that we should not be condemned with the world*.

Verse 30. *For this cause*] That they partook of this sacred ordinance without discerning the Lord's body: *many are weak and sickly*; it is hard to say whether these words refer to the consequences of their own intemperance, or to some extraordinary disorders inflicted immediately by God himself. That there were disorders of the most reprehensible kind among these people at this sacred supper, the preceding verses sufficiently point out: and after such excesses, many might be *weak and sickly* among them; and *many might sleep*, i. e. *die*; for continual experience shows us, that many fall *victims* to their own intemperance. However,

31 For ^a if we would judge ^{A. M. 4000.}
ourselves, we should not be ^{A. D. 56.}
judged. ^{A. U. C. 809.}

32 But when we are judged, ^{An. Imp. Ne-}
^{ropolis Cæs. 3.}
^d we are chastened of the Lord, that
we should not be condemned with the
world.

33 Wherefore, my brethren, when
ye come together to eat, tarry one for
another.

34 And if any man ^e hunger, let him
eat at ^f home; that ye come not toge-
ther unto ^g condemnation. And the
rest ^h will I set in order when ⁱ I come.

Heb. 12. 5, 11. — ^a Ver. 21. — ^f Ver. 22. — ^g Or, judg-
ment. — ^b Ch. 7. 17. Tit. 1. 5. — ^c Ch. 4. 19.

acting as they did, in this solemn and awful sacrament, they might have "provoked God to plague them with divers diseases, and sundry kinds of death."—*Communion service*.

Verse 31. *If we would judge ourselves*] If, having acted improperly, we condemn our conduct, and humble ourselves, we shall not be *judged*, i. e. *punished* for the sin we have committed.

Verse 32. *But when we are judged*] See on ver. 29.

Verse 33. *When ye come together to eat*] *The Lord's supper, tarry one for another*; do not eat and drink in *parties*, as ye have done heretofore; and do not connect it with any other meal.

Verse 34. *And if any man hunger*] Let him not come to the house of God to eat an ordinary meal, *let him eat at home*; take that in his own house which is necessary for the support of his body, before he comes to that sacred repast; where he should have the feeding of his soul alone in view.

That ye come not together unto condemnation] That ye may avoid the *curse* that must fall on such worthless communicants as those above-mentioned; and that ye may get that especial *blessing* which every one that discerns the Lord's body, in the eucharist, must receive.

The rest will I set in order, &c.] All the other matters relative to this business, to which you have referred in your letter, I will regulate when I come to visit you; as, God permitting, I fully design. The apostle did visit them about one year after this, as is generally believed.

I have already been so very particular on this long and difficult chapter, that I have left neither room nor necessity for many supplementary observations. A few remarks are all that is requisite.

1. The apostle inculcates the necessity of *order and subjection*; especially in the church. Those who are *impatient of rule*, are generally those who wish to *tyrannize*. And those who are loudest in their complaints against authority, whether civil or ecclesiastical, are those who wish to have the power in their own hands and

would infallibly abuse it if they had. They alone who are *willing to obey*, are capable of *rule*; and he who can rule well, is as willing to *obey* as to *govern*. Let all be submissive and orderly; let the woman know that the man is head and protector; let the man know that Christ is his Head and Redeemer; and the gift of God's endless mercy for the salvation of a lost world.

2. The apostle insisted on the woman having her head covered in the church, or Christian assembly. If he saw the manner in which Christian women now dress, and appear in the ordinances of religion, what would he think? What would he say? How could he even distinguish the *Christian* from the *infidel*? And if they who are in Christ, are *new creatures*, and the persons who ordinarily appear, in religious assemblies, are really *new creatures*, as they profess, in general, to be in Christ; he might reasonably inquire, if these are *new creatures*, what must have been their appearance when they were *old creatures*? Do we dress to be *seen*? And do we go to the house of God to exhibit ourselves? Wretched is that man or woman who goes to the house of God to be seen by any but God himself.

3. The Lord's supper may be well termed the *feast of charity*; how unbecoming this sacred ordinance, to be the subject of dispute, party spirit, and division! Those who make it such, must answer for it to God. Every man who believes in Christ as his atoning sacrifice, should as frequently as he can, receive the sacrament of the Lord's supper. And every minister of Christ is bound to administer it to every man who is seeking the salvation of his soul, as well as to all *believers*. Let no man dare to oppose this ordinance; and let every man receive it according to the institution of Christ.

4. Against the fidelity of our translation of ver. 27. of this chapter, *Whosoever shall eat this bread and drink this cup unworthily*, several Popish writers have made heavy complaints, and accused the Protestants of wilful corruption; as both the *Greek* and *Vulgate* texts, instead of *eat* and *et*, AND, have *et* and *vel*, OR: *Whosoever shall eat this bread or drink this cup*. As this criticism is made to countenance their unscriptural communion in *one kind*, it may be well to examine the ground of the complaint. Supposing even this objection to be valid, their cause can gain nothing by it while the 26th and 28th verses stand both in the Greek text and Vulgate, as they now do; For, as often as ye eat this bread, AND drink this cup, &c.—Let him eat of that bread AND drink of that cup. But although *et*, OR, be the reading of the common printed text, *eat*, AND, is the reading of the *Codex Alexandrinus*, and the *Codex Claromontanus*, two of the best MSS. in the world; as also of the *Codex Lincolnensis*, 2, and the *Codex Pelavianus*, 3, both MSS. of the first character: it is also the reading of the ancient *Syriac*, all the *Arabic*, the *Coptic*, the margin of the latter *Syriac*, the *Ethiopic*, different MSS. of the *Vulgate*, and of one in my own possession; and of *Clemens*, *Chromatius*, and *Cassiodorus*. Though the present text of the *Vulgate* has *vel*, OR, yet this is a *departure* from the *original editions*, which were all profess-

edly taken from the *best MSS*. In the famous Bible without *date*, *place*, or *printer's name*, 2 vols. fol. two columns, and forty-five lines in each, supposed by many to be the *first Bible ever printed*, the text stands thus: *Itaque quicumque manducaverit panem et biberit calicem, &c.*—Wherefore *whosoever shall eat this bread AND drink this cup, &c.* here is no *vel*, OR. The Bible printed by Fust, 1462, the *first Bible with a date*, has the same reading. Did the *Protestants corrupt* these texts? In the *editio princeps* of the Greek Testament, printed by the authority of Cardinal *Ximenes* at Complutum, and published by the authority of *Pope Leo X.* though *et* OR, stands in the Greek text; yet in the opposite column which contains the *Vulgate*, and in the opposite line, *et*, AND, is found, and not *vel*, OR; though the Greek text would have authorized the editor to have made this change; but he conscientiously preserved the text of his *Vulgate*. Did the *Protestants corrupt* this *Catholic text* also? Indeed, so little design had any of those who differed from the Romish church, to make any alteration here, that even *Wiclif*, having a faulty MS. of the *Vulgate* by him, which read *vel* instead of *et*, followed that faulty MS. and translated, *And so who ever schal ete the bread or drinke the cup*.

That *eat*, AND, is the *true reading*; and not *et*, OR, both MSS. and *Versions* sufficiently prove: also that *et*, not *vel*, is the proper reading in the *Vulgate*, those original editions formed by Roman Catholics, and one of them by the highest authority in the Papal church, fully establish: likewise those MSS. *Versions*, *Fathers*, and original editions, must be allowed to be not only competent, but also unsuspected and incontrovertible witnesses.

But as this objection to our translation is brought forward to vindicate the withholding the *cup* from the laity in the Lord's supper; it may be necessary to show that without the *cup* there can be no eucharist. With respect to the *bread*, our Lord had simply said, *Take, eat, this is my body*: but concerning the *cup*, he says, *Drink ye all of this*; for as this pointed out the very *essence* of the institution, *viz.* the *blood of atonement*, it was necessary that each should have a particular application of it; therefore he says, *Drink ye ALL of THIS*. By this we are taught that the *cup* is essential to the sacrament of the Lord's supper; so that they who deny the *cup* to the *people*, sin against God's institution; and they who receive not the *cup*, are not partakers of the body and blood of Christ. If either could, without mortal prejudice, be omitted, it might be the *bread*; but the *cup*, as pointing out the blood, poured out, i. e. the *life*, by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable, that there is not a Popish priest under heaven, who denies the *cup* to the *people*, (and they all do this,) that can be said to celebrate the Lord's supper, at all; nor is there one of their votaries that ever received the holy sacrament. All pretension to this is an absolute farce, so long as the *cup*, the emblem of the atoning blood, is denied. How strange is it, that the very men, who plead so much for the

bare literal meaning of *this is my body*, in the preceding verse, should deny all meaning to *drink ye all of this cup*, in this verse. And though Christ has, in the most positive manner,

enjoyed it, they will not permit one of the laity to taste it! See the whole of this argument, at large, in my *Discourse on the Nature and Design of the Eucharist*.

CHAPTER XII.

The apostle proceeds to the question of the Corinthians concerning spiritual gifts, 1. He calls to their remembrance their former state, and how they were brought out of it, 2, 3. Shows that there are diversities of gifts which proceed from the Spirit, 4. Diversities of administrations which proceed from the Lord Jesus, 5. And diversities of operations which proceed from God, 6. What these gifts are, and how they are dispensed, 7—11. Christ is the Head, and the church his members; and this is pointed out under the similitude of the human body, 12, 13. The relation which the members of the body have to each other; and how necessary their mutual support, 14—26. The members in the church, or spiritual body, and their respective offices, 27—30. We should earnestly covet the best gifts, 31.

A. M. 4060. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3. **N**OW ^a concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know ^b that ye were Gentiles, carried away unto these ^c dumb idols, even as ye were led.

3 Wherefore I give you to understand, ^d that no man speaking by the Spirit of God, calleth Jesus ^e accursed: and ^f that no man can say that Jesus is the Lord, but by the Holy Ghost.

A. M. 4060. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.

^a Ch. 14. 1, 27.—^b Ch. 6. 11. Ephes. 2. 11, 12. 1 Thess. 1. 9. Tit. 3. 3. 1 Pet. 4. 3.—^c Psa. 115. 5.

^d Mark 9. 39. 1 John 4. 2, 3.—^e Or, anathema.—^f Matt. 16. 17. John 15. 26. 2 Cor. 3. 5.

NOTES ON CHAP. XII.

Verse 1. *Now concerning spiritual gifts*] This was a subject about which they appear to have written to the apostle; and concerning which there were probably some contentions among them. The words *ἡμῶν τῶν πνευματικῶν* may as well be translated *concerning spiritual persons*, as *spiritual gifts*; and indeed the former agrees much better with the context.

I would not have you ignorant.] I wish you fully to know whence all such gifts come, and for what end they are given, that each person may serve the church in the capacity in which God has placed him; that there may be no misunderstandings, and no schism in the body.

Verse 2. *Ye were Gentiles*] Previously to your conversion to the Christian faith; ye were *heathens, carried away*, not guided by *reason or truth*, but hurried by your passions into a senseless worship, the chief part of which was calculated only to excite and gratify animal propensities.

Dumb idols] Though often supplicated, could never return an answer; so that not only the *image* could not speak, but the *god* or *demon* pretended to be represented by it, could not speak: a full proof that an *idol was nothing in the world*.

Verse 3. *No man speaking by the Spirit of God*] It was granted on all hands, that there could be no religion without *divine inspiration*; because God alone could make his will known to men: hence *heathenism pretended* to this inspiration. Judaism had it in the law and the prophets; and it was the very *essence* of the Christian religion. The heathen priests and priestesses pretended to receive, by inspiration

from their god, the *answers* which they gave to their votaries. And, as far as the people believed their pretensions, so far they were led by their teaching.

Both *Judaism* and *heathenism* were full of expectations of a *future teacher and deliverer*: and to this person, especially among the Jews, the Spirit in all the prophets gave witness. This was the *Anointed One*, the *Messiah*, who was manifested in the person of Jesus of Nazareth; and him the Jews rejected, though he proved his divine mission, both by his *doctrines* and his *miracles*. But, as he did not come as they fancied he would, as a mighty secular conqueror; they not only rejected, but blasphemed him; and persons among them, professing to be *spiritual* men, and under the *influence* of the Spirit of God, did so. But as the Holy Spirit, through all the law and the prophets, gave testimony to the Messiah; and as Jesus proved himself to be the *Christ*, both by his *miracles* and *doctrines*, no man, under the *inspiration* of the Divine Spirit, could say to him *Anathema*, thou art a deceiver, and a person worthy of *death*, &c. as the Jews did: therefore the Jews were no longer under the inspiration of the Spirit of God. This appears to be the meaning of the apostle in this place; *No man speaking by the Spirit, &c.*

And that no man can say that Jesus is the Lord] Nor can we demonstrate this person to be the Messiah and the Saviour of men, but by the *Holy Ghost*, enabling us to speak with *divers tongues*, to work *miracles*: He attesting the truth of our doctrines to them that hear, by *enlightening their minds, changing their hearts, and filling them with the peace and love of God*.

A. M. 4060. 4 Now, ^a there are diversities of gifts, but ^b the same Spirit.

5 ^c And there are differences of ^d administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God ^e which worketh all in all.

7 ^f But the manifestation of the Spirit is given to every man to profit withal.

A. M. 4060. 8 For to one is given by the Spirit, ^g the word of wisdom; to another, ^h the word of knowledge by the same Spirit;

9 ⁱ To another, faith by the same Spirit; to another, ^k the gifts of healing by the same Spirit;

10 ^l To another, the working of miracles; to another, ^m prophecy; ⁿ to another, discerning of spirits; to another ^o divers kinds of tongues;

* Rom. 12. 4, &c. Hebr. 2. 4. 1 Pet. 4. 10.—b Eph. 4. 4. c Rom. 12. 6, 7, 8. Eph. 4. 11.—d Or, ministerius. e Eph. 1. 23.—f Rom. 12. 6, 7, 8. Ch. 14. 26. Ephes. 4. 7. 1 Pet. 4. 10, 11.—g Ch. 2. 6, 7.—h Ch. 1. 5. & 13. 2.

2 Cor. 8. 7.—i Matt. 17. 19, 20. Ch. 13. 2. 2 Cor. 4. 13. k Mark 16. 18. James 5. 14.—l Ver. 28, 29. Mark 16. 17. Gal. 3. 5.—m Rom. 12. 6. Ch. 13. 2. & 14. 1, &c. n Ch. 14. 29. 1 John 4. 1.—o Acts 2. 4. & 10. 46. Ch. 13. 1.

Verse 4. *There are diversities of gifts*] Χαρισματων, *gracious endowments*; leading to *miraculous results*: such as the gift of prophecy, speaking different tongues, &c. And these all came by the extraordinary influences of the Holy Spirit.

Verse 5. *Differences of administrations*] Διακονιαι, various offices in the church, such as *apostle, prophet, and teacher*, under which were probably included *bishop or presbyter, pastor, deacon, &c.* the qualifications for such offices, as well as the *appointments* themselves, coming immediately from the one Lord, Jesus Christ.

Verse 6. *Diversities of operations*] Ενεργηματων, miraculous influences exerted on others; such as the expulsion of *dæmons*, inflicting extraordinary punishments, as in the case of *Aanias and Sapphira, Elymas the sorcerer, &c.* the healing of different diseases, raising the dead, &c. all these proceeded from God the Father, as the *fountain* of all *goodness and power*, and the immediate dispenser of every good and perfect gift.

In the three preceding verses we find more than an indirect reference to the doctrine of the Sacred Trinity.

GIFTS, are attributed to the Holy Spirit, ver. 4.

ADMINISTRATIONS, to the Lord Jesus, ver. 5.

OPERATIONS, to God the Father, ver. 6. He who may think this *fanciful*, must account for the very evident *distinctions* here, in some more satisfactory way.

Verse 7. *The manifestation of the Spirit*] φανερωσις τω Πνευματι: this is variously understood by the fathers, some of them rendering φανερωσις, by *illumination*, others, *demonstration*, and others, *operation*. The apostle's meaning seems to be this: whatever gifts God has bestowed, or in what various ways soever the Spirit of God may have manifested himself, it is all for the *common benefit* of the church; God has given no gift to any man for his *own private advantage*, or exclusive profit. He has it for the benefit of others, as well as for his own salvation.

Verse 8. *Word of wisdom*] In all these places, I consider that the proper translation of λογος, is *doctrine*, as in many other places of the New Testament. It is very difficult to say what is in-

tended here by the different kinds of gifts mentioned by the apostle; they were probably all *supernatural*, and were necessary at that time only for the benefit of the church. On the 8th, 9th, and 10th verses, much may be seen in *Lightfoot, Whitby, Pearce*, and others.

1. By *doctrine of wisdom*, we may understand, as Bp. Pearce and Dr. Whitby observe, the mystery of our *redemption*, in which the *wisdom* of God was most eminently conspicuous: see chap. ii. 7, and 10. and which is called the *manifest wisdom of God*, Eph. iii. 10. Christ, the great teacher of it, is called the *wisdom of God*, 1 Cor. i. 24. and in him are said to be contained *all the treasures of wisdom and knowledge*, Col. ii. 3. The apostles, to whom this doctrine was committed, are called σοφοι, *wise men*, Matt. xxiii. 34. and they are said to teach this Gospel according to the *wisdom given them*, 2 Peter iii. 15.

2. By the *doctrine of knowledge*, we may understand either a knowledge of the *types, &c.* in the *Old Testament*, or what are termed *mysterics*; the *calling of the Gentiles*, the *recalling of the Jews*: the *mystery of iniquity*,—of the *beast, &c.* and especially the *mystical sense or meaning* of the Old Testament, with all its types, rites, ceremonies, &c. &c.

3. By *faith*, ver. 9. we are to understand that miraculous faith by which they could remove mountains, chap. xiii. 2. or a peculiar impulse, as Dr. Whitby calls it, that came upon the apostles when any difficult matter was to be performed, which inwardly assured them that God's power would assist them in the performance of it. Others think that justifying faith received by means of Gospel *teaching*, is what is intended.

4. *Gifts of healing*, simply refers to the power which at particular times the apostles received from the Holy Spirit, to cure diseases; a power which was not always resident in them; for Paul could not cure Timothy, nor remove his own thorn in the flesh; because it was given only on extraordinary occasions, though perhaps more *generally* than many others.

5. The *working of miracles*, ενεργηματα δυναμων, ver. 10. This seems to refer to the same class as the *operations*, ενεργηματων, ver. 6. as the words are the same, and to signify those powers

A. M. 4080. A. D. 56. A. U. C. 809. Aa. Imp. Neronis Cæs. 3. to another, the interpretation of tongues:

11 But all these worketh that one and self-same Spirit, ^a dividing to every man severally ^b as he will.

12 For, ^c as the body is one, and hath many members, and all the members of that one body, being many, are one body: ^d so also is Christ.

13 For ^e by one Spirit are we all baptized into one body, ^f whether we be Jews or ^g Gentiles, whether we be bond or free; and ^h have been all made to drink into one Spirit.

14 For the body is not one member, but many.

^a Rom. 12. 6. Ch. 7. 7. ² Cor. 10. 15. Eph. 4. 7. — ^b John 3. 8. Hebr. 2. 4. — ^c Rom. 12. 4. 5. Eph. 4. 4. 16. ^d Ver. 27. Gal. 3. 16.

by which they were enabled at particular times to work miraculously on others; ejecting demons, inflicting punishments or judgments, as in the cases mentioned under verse 6. It is a *hendiadys*, for mighty operations.

6. *Prophecy*.—This seems to import two things, 1st, The predicting future events, such as then particularly concerned the state of the church and the apostles; as the dearth foretold by *Agabus*, Acts xi. 28. and the binding of *St. Paul*, and delivering him to the Romans, Acts xxi. 10, &c. and *St. Paul's* foretelling his own shipwreck on *Malta*, Acts xxvii. 25, &c. And 2dly, As implying the faculty of teaching or expounding the Scriptures, which is also a common acceptance of the word.

7. *Discerning of spirits*.—A gift by which the person so privileged, could discern a false miracle from a true one; or a pretender to inspiration from him who was made really partaker of the Holy Ghost. It probably extended also to the discernment of false professors from true ones; as appears in Peter, in the case of Ananias and his wife.

8. *Divers kinds of tongues*.—*ἑνὴ γλῶσσαν, different languages*, which they had never learned; and which God gave them for the immediate instruction of the people of different countries who attended their ministry.

9. *Interpretation of tongues*.—It was necessary that while one was speaking the deep things of God, in a company where several were present who did not understand, though the majority did, there should be a person who could immediately interpret what was said to that part of the congregation that did not understand the language. This power to interpret was also an immediate gift of God's Spirit: and is classed here among the miracles.

Verse 11. *But all these worketh that one and the self-same Spirit*] All these gifts are miraculously bestowed; they cannot be acquired by human art or industry; the different languages excepted: but they were given in such a way, and

A. M. 4080. A. D. 56. A. U. C. 809. Aa. Imp. Neronis Cæs. 3. 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 If the whole body were an eye; where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath ¹ God set the members every one of them in the body, ² as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

^a Rom. 6. 5. — ^b Gal. 3. 28. Eph. 2. 13, 14, 16. Col. 3. 11. ^c Gr. *Greeks*. — ^d John 6. 63. & 7. 37, 38, 39. — ^e Ver. 28. ^f Rom. 12. 3. Ch. 3. 5. Ver. 11.

in such circumstances, as sufficiently proved that they also were miraculous gifts.

Verse 12. *For as the body is one*] Though the human body have many members, and though it be composed of a great variety of parts, yet it is but one entire system: every part and member being necessary to the integrity or completeness of the whole.

So also is Christ] That is, so is the church the body of Christ, being composed of the different officers already mentioned, and especially those enumerated, ver. 28. *apostles, prophets, teachers, &c.* It cannot be supposed that Christ is composed of many members, &c. and therefore the term church must be understood; unless we suppose, which is not improbable, that the term *Ὁ Χριστός, Christ*, is here used to express the church, or whole body of Christian believers.

Verse 13. *For by one Spirit are we all baptized, &c.*] As the body of man, though composed of many members, is formed and influenced by one soul; so the church of Christ, which is his body, though composed of many members, is informed and influenced by one Spirit, the Holy Ghost, actuating and working by this spiritual body; as the human soul does in the body of man.

To drink into one Spirit] We are to understand being made partakers of the gifts and graces of the Holy Ghost, agreeably to the words of our Lord, John vii. 37, &c. *If any man thirst, let him come unto me and drink: this he spake of the Spirit which they that believed on him should receive.*

On this verse there is a great profusion of various readings, which may be found in *Griesbach*; but cannot be conveniently noticed here.

Verse 14. *For the body is not one member*] The mystical body, the church, as well as the natural body, is composed of many members.

Verse 15. *If the foot shall say, &c.*] As all the members of the body are necessarily dependent on each other, and minister to the

A. M. 4000.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronis Cæs. 3.

21 And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body which seem to be more feeble, are necessary.

23 And those members of the body, which we think to be less honourable,

^a Or, put on.

general support of the system; so it is in the church. All the private members are intimately connected among themselves; and also with their pastors: without which union, no church can subsist.

Verse 21. *And the eye cannot say unto the hand, I have no need of thee*] The apostle goes on with his principal object in view, to show that the gifts and graces with which their different teachers were endowed, were all necessary for their salvation, and should be collectively used; for not one of them was unnecessary, nor could they dispense with the least of them; the body of Christ needed the whole for its nourishment and support. The famous apologue of *Menenius Agrippa*, related by Livy, will serve to illustrate the apostle's reasoning. The Roman people, getting into a state of insurrection and rebellion against the nobility, under pretext that the great men not only had all the honours, but all the emoluments of the nation; while they were obliged to bear all the burdens, and suffer all privations. Matters were at last brought to such an issue, that the senators and great men were obliged to fly from the city, and the public peace was on the point of being utterly ruined: it was then thought expedient to send *Menenius Agrippa* to them, who was high in their esteem, having vanquished the *Sabines* and *Samnites*, and had the first triumph at Rome. This great general, who was as eloquent as he was valiant, went to the *Mons Sacer*, to which the insurgents had retired, and thus addressed them: *Tempore, quo in homine non, ut nunc, omnia in unum consentiebant, sed singulis membris suum cuique consilium, seu sermo fuerat, indignatas reliquas partes, sua cura, suo labore ac ministerio ventri omnia queri; ventrem, in medio quietum, nihil aliud, quam datis voluptatibus frui. Conspirasse inde, ne manus ad os cibum ferrent, nec os acciperet datum, nec dentes conficerent. Hæc irâ: dum ventrem fame domare vellent, ipsa unâ membra totumque corpus ad extremam tabem venisse. Inde apparuisse, ventris quoque haud æque ministerium esse: nec magis ali, quam alere eum, reddentem in omnes corporis partes hunc, quo vivimus vigemusque, divisum pariter in vena maturum, confecto cibo, sanguinem.* *T. Livii, Histor. lib. ii. cap. 32.* "In that time in which the different parts of the human body were not in a state of unity as they now are, but each member had its separate office and distinct language; they all became discontented, because whatever was procured by their care,

upon these we ^a bestow more abundant honour; and our uncomely parts have more abundant comeliness.

A. M. 4000.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronis Cæs. 3.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked.

25 That there should be no ^b schism

^b Or, division.

labour, and industry, was spent on the belly; while this, lying at ease in the midst of the body, did nothing but enjoy whatever was provided for it. They therefore conspired among themselves, and agreed that the hands should not convey food to the mouth; that the mouth should not receive what was offered to it; and that the teeth should not masticate whatever was brought to the mouth. Acting on this principle of revenge, and hoping to reduce the belly by famine, all the members, and the whole body itself, were at length brought into the last stage of a consumption. It then plainly appeared that the belly itself did no small service; that it contributed not less to their nourishment than they did to its support; distributing to every part that from which they derived life and vigour; for, by properly concocting the food, the pure blood derived from it, was conveyed by the arteries to every member."

This sensible comparison produced the desired effect: the people were persuaded that the senators were as necessary to their existence as they were to that of the senators; and that it required the strictest union and mutual support of high and low, to preserve the body politic. This transaction took place about 500 years before the Christian era, and was handed down by unbroken tradition, to the time of *Titus Livius*, from whom I have taken it; who died the year of our Lord 17, about forty years before St. Paul wrote this epistle: as his works were well known, and universally read among the Romans in the time of the apostle, it is very probable that St. Paul had this famous apologue in view, when he wrote from the 14th-verse to the end of the chapter.

Verse 22. *Those members—which seem to be more feeble*] These, and the less honourable and the uncomely, mentioned in the next verses, seem to mean the principal viscera, such as the heart, lungs, stomach, and intestinal canal. These, when compared with the arms and limbs, are comparatively weak, and some of them, considered in themselves, uncomely and less honourable—yet these are more essential to life, than any of the others. A man may lose an eye by accident, and an arm, or a leg, may be amputated; and yet the body live and be vigorous: but let the stomach, heart, lungs, or any of the viscera, be removed, and life becomes necessarily extinct. Hence these parts are not only covered, but the parts in which they are lodged are surrounded, ornamented, and fortified for their preservation and defence, on the

A. M. 4080. in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

a Rom. 12. 5. Eph. 1. 23. & 4. 12. & 5. 23, 30. Col. 1. 24. b Eph. 5. 30. c Eph. 4. 11.

proper performance of whose functions life so immediately depends.

Verse 24. For our comely parts have no need.] It would be easy to go into great detail in giving an anatomical description of the different members and parts to which the apostle refers; but it would not, probably, answer the end of general edification—and to explain every allusion made by the apostle, would require a minuteness of description, which would not be tolerated, except in a treatise on the anatomy of the human body. My readers will therefore excuse my entering into this detail.

Verse 25. That there should be no schism in the body] That there should be no unnecessary and independent part in the whole human machine; and that every part should contribute something to the general proportion, symmetry, and beauty of the body. So completely has God tempered the whole together, that not the smallest visible part can be removed from the body without not only injuring its proportions, but producing deformity. Hence the members have the same care one for another.—The eyes and ears watch for the general safety of the whole, and they are placed in the head like sentinels in a tower, that they may perceive the first approach of a foe, and give warning. The hands, immediately on an attack, exert themselves to defend the head and the body; and the limbs are swift to carry off the body from dangers, against which resistance would be vain.—Even the heart takes alarm from both the eyes and the ears: and when an attack is made on the body, every external muscle becomes inflated, and contracts itself, that by thus collecting and concentrating its force, it may the more effectually resist the assailant, and contribute to the defence of the system.

Verse 26. And whether one member suffer] As there is a mutual exertion for the general defence; so there is a mutual sympathy. If the eye, the hand, the foot, &c. be injured, the whole man grieves; and if by clothing, or any thing else, any particular member or part is adorned, strengthened, or better secured; it gives a general pleasure to the whole man.

Verse 27. Now, ye are the body of Christ] The apostle having finished his apologue, comes to his application.

As the members in the human body; so the different members of the mystical body of Christ. All are intended by him to have the same relation to each other, to be mutually subservient to each other, to mourn for, and rejoice with each other. He has also made each necessary to the beauty, proportion, strength, and perfection of the whole. Not one is useless; not

27 Now, ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first, apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of

d Eph. 2. 20. & 3. 5. e Acts 13. 1. Rom. 12. 6. f Ver. 10. g Ver. 9.

one unnecessary. Paul, Apollos, Kephas, &c. with all their variety of gifts and graces, are for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 12. Hence no teacher should be exalted above, or opposed to another. As the eye cannot say to the hand, I have no need of thee—so luminous Apollos cannot say to laborious Paul, I can build up and preserve the church without thee. The foot planted on the ground to support the whole fabric, and the hands that swing at liberty, and the eye that is continually taking in near and distant prospects, are all equally serviceable to the whole; and mutually helpful to and dependent on each other. So also, are the different ministers and members of the church of Christ.

From a general acquaintance with various ministers of Christ, and a knowledge of their different talents and endowments, manifested either by their preaching or writings, and with the aid of a little fancy, we could here make out a sort of correspondency between their services and the uses of the different members of the human body. We could call one eye, because of his acute observation of men and things, and penetration into cases of conscience, and divine mysteries. Another hand, from his laborious exertions in the church. Another foot, from his industrious travels to spread abroad the knowledge of Christ crucified: and so of others. But this does not appear to be any part of the apostle's plan.

Verse 28. God hath set some in the church] As God has made evident distinctions among the members of the human body, so that some occupy a more eminent place than others: so has he in the church. And to prove this the apostle enumerates the principal offices, and in the order in which they should stand.

First, apostles] Απιστολοι, from απο, from, and σλλαω, I send; to send from one person to another, and from one place to another. Persons immediately designated by Christ, and sent by him to preach the Gospel to all mankind.

Secondarily, prophets] Προφηται, from προ, before, and φημι, I speak; a person who, under divine inspiration, predicts future events: but the word is often applied to those who preached the Gospel. See on ver. 10.

Thirdly, teachers] Διδασκαλοι, from διδασκω, I teach. Persons whose chief business it was to instruct the people in the elements of the Christian religion, and their duty to each other. See on Rom. viii. 8.

Miracles] Δελημια. Persons endued with miraculous gifts, such as those mentioned Mark xvi. 17, 18. casting out devils, speaking with

A. M. 4080. A. D. 50. A. U. C. 809. An. Imp. Neroneis Cæs. 3.

Various gifts for the edification CHAP. XII. and salvation of the church.

A. M. 4060. healings, ^a helps, ^b govern-
 A. D. 56. ments, ^c diversities of tongues.
 A. U. C. 809. 29 Are all apostles? are
 An. Imp. Ne- 29 Are all apostles? are
 rois Cæs. 3. all prophets? are all teach-
 ers? are all ^d workers of mira-
 cles?

30 Have all the gifts of A. M. 4060.
 healing? do all speak with A. D. 56.
 tongues? do all interpret? A. U. C. 809.
 An. Imp. Ne-
 rois Cæs. 3.
 31 But ^e covet earnestly the
 best gifts: and yet show I unto you a
 more excellent way.

a Numb. 11. 17.—b Rom. 12. 8. 1 Tim. 5. 17. Hebr. 13. 17, 24.

e Or, kinds. Ver. 10.—d Or, powers.—c Ch. 14. 1, 39.

new tongues, &c. see on ver. 10. and at the end of the chapter.

Gifts of healing] *Χαρσματα ιαματων*. Such as laying hands upon the sick and healing them, Mark xvi. 18. which, as being one of the most *beneficent* miraculous powers, was most frequently conceded. See on ver. 8.

Helps] *Αρτιμαχοι*. Dr. Lightfoot conjectures that these were the apostles' helpers; persons who accompanied them, baptized those who were converted by them; and were sent by them to such places as they could not attend to, being otherwise employed.

The *Levites* are termed by the Talmudists, *helps of the priests*. The word occurs Luke i. 54—Rom. viii. 26.

Governments] *Κυβερνησεις*. Dr. Lightfoot contends that this word does not refer to the *power of ruling*, but to the case of a person endued with a *deep and comprehensive mind*, who is *profoundly wise and prudent*; and he thinks that it implies the same as *discernment of spirits*; ver. 10. where see the note. He has given several proofs of this use of the word in the *Septuagint*.

Diversities of tongues] *Γενε γλωσσαι*, *kinds of tongues*; that is, *different kinds*—The power to speak, on all necessary occasions, languages which they had not learned. See on ver. 10.

Verse 29. Are all apostles, &c.] That is, all are not apostles; all are not prophets, &c. God has distributed his various gifts among various persons, each of whom is necessary for the complete edification of the body of Christ. On these subjects see the notes on verses 7, 8, 9, 10.

Verse 31. But covet earnestly] To covet, signifies, to desire earnestly. This disposition towards heavenly things is highly laudable—towards earthly things, is deeply criminal. A man may possess the best of all these gifts, and yet be deficient in what is essentially necessary to his salvation; for he may be without that love or charity which the apostle here calls the more excellent way, and which he proceeds in the next chapter to describe.

Some think that this verse should be read

affirmatively, Ye earnestly contend about the best gifts; but I show unto you a more excellent way; i. e. get your hearts filled with love to God and man:—Love which is the principle of obedience; which works no ill to its neighbour, and which is the fulfilling of the law. This is a likely reading, for there was certainly more contentions in the church of Corinth about the gifts, than about the *graces* of the Spirit.

1. After all that has been said on the different offices mentioned by the apostle in the preceding chapter, there are some of them which, perhaps, are not understood. I confess I scarcely know what to make of those which we translate *helps* and *governments*. Bishop Pearce, who could neither see *church government*, nor *state government* in these words, expresses himself thus: "These two words, after all that the commentators say about them, I do not understand; and in no other part of the New Testament, is either of them, in any sense, mentioned as the *gift of the Spirit*; especially it is observable that in ver. 29, 30. where the gifts of the Spirit are again enumerated, no notice is taken of any thing like them, while all the other several parts are exactly enumerated. Perhaps these words were put in the margin to explain *δυναμεις*, *miracles*, or *powers*. Some taking the meaning to be *helps*, *assistances*, as in 2 Cor. xii. 9. Others to be *κυβερνησεις*, *governments*, as in Rom. viii. 38. and from being marginal explanations, they might have been at last incorporated with the text." It must, however, be acknowledged, that the omission of these words is not countenanced by any MS. or *Version*. One thing we may fully know, that there are some men who are peculiarly qualified for governing by either providence or grace; and that there are others who can neither govern nor direct, but are good helpers.

2. In three several places in this chapter the apostle sums up the gifts of the Spirit. Dr. Lightfoot thinks they answer to each other in the following order, which the reader will take on his authority.

Verses 8, 9, 10.
 Is given
 The word of Wisdom;
 The word of Knowledge
 Verse 9. Faith;
 Gifts of Healings.
 Ver. 10. Working of Miracles;
 Prophecy;
 Discerning of Spirits;
 Divers kinds of Tongues;
 Interpretation of Tongues.

Verse 28.
 God hath set some
 First, APOSTLES;
 Secondly, PROPHETS;
 Thirdly, TEACHERS;
 After that, MIRACLES;
 The GIFTS of HEALINGS;
 HELPS;
 GOVERNMENTS;
 Divers kinds of Tongues.

Verses 29, and 30.
 Are all
 Apostles;
 Prophets;
 Teachers;
 Miracles;
 Verse 30. Gifts of Healings
 Speak with Tongues;
 Interpret.

If the reader thinks that this is the best way of explaining these different gifts and offices, he will adopt it; and he will, in that case, consider, 1. That the word or doctrine of wisdom comes from the apostles. 2. The doctrine of knowledge, from the prophets. 3. Faith, by means of the teachers. 4. That working of miracles includes the gifts of healing. 5. That to prophesy, signifying preaching, which it frequently does, helps is a parallel. 6. That discernment of spirits, is the same with governments, which Dr. Lightfoot supposes to imply a deeply comprehensive, wise, and prudent mind. 7. As to the gift of tongues, there is no variation in either of the three places.

3. It is strange that in this enumeration, only three distinct offices in the church should be mentioned: viz. apostles, prophets, and teachers. We do not know that miracles, gifts of healing, helps, governments, and diversity of tongues, were exclusive offices; for it is probable that apostles, prophets, and teachers, wrought miracles occasionally, and spoke with divers tongues. However, in all this enumeration, where the apostle gives us all the officers, and gifts necessary for the constitution of a church; we find not one word of bishops, presbyters, or deacons; much less of the various officers and offices which the Christian church at present exhibits. Perhaps the bishops are included under the apostles: the presbyters under the prophets; and the deacons under the teachers.—As to the other eccle-

siastical officers with which the Romish church teems, they may seek them who are determined to find them, any where out of the New Testament.

4. Mr. Quemel observes on these passages, that there are three sorts of gifts necessary to the forming Christ's mystical body. 1. Gifts of power, for the working of miracles, in reference to the Father. 2. Gifts of labour and ministry, for the exercise of government and other offices, with respect to the Son. 3. Gifts of knowledge for the instruction of the people, with relation to the Holy Ghost.

The FATHER is the principle and end of all created power; let us then ultimately refer all things to Him.

The SON is the Institutor and Head of all the hierarchical ministries; let us depend upon Him.

The HOLY GHOST is the fountain and fulness of all spiritual graces; let us desire and use them, only in and by Him.

There is nothing good, nothing profitable to salvation, unless it be done in the power of God, communicated by Christ Jesus, and in that holiness of heart which is produced by his SPIRIT. Pastors are only the instruments of God, the depositories of the authority of Christ, and the channels by whom the love and graces of the Spirit are conveyed. Let these act as receiving all from God by Christ, through the Holy Ghost; and let the church receive them as the ambassadors of the Almighty.

CHAPTER XIII.

Charity, or love to God and man, the sum and substance of all true religion; so that without it, the most splendid eloquence, the gift of prophecy, the most profound knowledge, faith, by which the most stupendous miracles might be wrought, benevolence the most unbounded, and zeal for the truth, even to martyrdom, would all be unavailing to salvation, 1—3. The description and praise of this grace, 4—7. Its durability; though tongues, prophecies, and knowledge shall cease, yet this shall never fail, 8—10. Description of the present imperfect state of man, 11, 12. Of all the graces of God in man, charity, or love, is the greatest, 13.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nerois Cms. 3.

THOUGH I speak with the tongues of men and of angels, and have not

charity, I am become as sounding brass, or a tinkling cymbal.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nerois Cms. 3.

Lev. 19. 18. Deut. 6. 5. & 10. 12. & 30. 6. Matt.

21. 37, 38, 39, 40. Mark 12. 31. Luke 10. 27. & 20. 41.

NOTES ON CHAP. XIII.

Verse 1. *Though I speak, &c.*] At the conclusion of the preceding chapter, the apostle promised to show the Corinthians a more excellent way than that in which they were now proceeding. They were so distracted with contentions, divided by parties, and envious of each other's gifts, that unity was nearly destroyed. This was a full proof that love to God and man was wanting; and that without this, their numerous gifts and other graces were nothing in the eyes of God; for it was evident that they did not love one another, which is a proof that they did not love God; and, consequently, that they had not true religion. Having, by his ad-

vices and directions, corrected many abuses, and having showed them how, in outward things, they should walk so as to please God, he now shows them the spirit, temper, and disposition, in which this should be done, and without which all the rest must be ineffectual.

Before I proceed to the consideration of the different parts of this chapter, it may be necessary to examine whether the word *αγάπη*, be best translated by charity or love. Wiclif, translating from the Vulgate, has the word charity, and him our authorized version follows. But Coverdale, Matthews, Cranmer, and the Geneva Bible, have love; which is adopted by recent translators and commentators in general;

among whom the chief are Dodd, Pearce, Purver, Wakefield, and Wesley; all these strenuously contend that the word *charity*, which is now confined to *almsgiving*, is utterly improper; and that the word *love*, alone expresses the apostle's sense. As the word *charity* seems now to express little else than almsgiving, which, performed even to the uttermost of a man's power, is *nothing*, if he lack what the apostle terms *agape*, and which we here translate *charity*; it is best to omit the use of a word in this place, which, taken in its ordinary signification, makes the apostle contradict himself; see ver. 3. *Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing.*—That is, “though I have the utmost charity, and act in every respect according to its dictates; yet if I have *not charity*, my utmost charity is unprofitable.” Therefore, to shun this contradiction, and the probable misapplication of the term, *Love* had better be substituted for *CHARITY*.

The word *agape*, *love*, I have already considered at large in the note on Matt. xxiii. 37. and to that place I beg leave to refer the reader for its derivation and import. Our English word *love* we have from the Teutonic *luben* to *live*, because love is the means, dispenser, and preserver of *life*; and without it, life would have nothing *desirable*, nor indeed any thing even *supportable*: or it may be taken immediately from the Anglo-Saxon *lofa* and *lufa*, *love*, from *lupan* and *lupan*, to *desire*, to *love*, to *favour*. It would be ridiculous to look to the Greek verb *φιλεω* for its derivation.

Having said so much about the word *love*, we should say something of the word *charity*, which is supposed to be improper in this place. *Charity* comes to us immediately from the French *charité*, who borrowed it from the Latin *charitas*, which is probably borrowed from the Greek *χαρις*, signifying *grace* or *favour*, or *χαρη*, *joy*, as

a benefit bestowed is a *favour* that inspires him who receives it with *joy*; and so far contributes to his *happiness*. The proper meaning of the word *CHARUS*, is *dear*, *costly*; and *CHARITAS*, is *dearth*, *scarcity*, a *high price*, or *dearness*. Hence, as in times of dearth or scarcity, many, especially the poor, must be in want, and the benevolent will be excited to relieve them; the term which expressed the *cause* of this *want*, was applied to the *disposition* which was excited in behalf of the sufferer. Now, as he who relieves a person in distress, and preserves his life, by communicating a portion of his property to him, will feel a sort of *interest* in the person thus preserved: hence he is said to be *dear* to him: i. e. he has *cost* him something; and he *values* him in proportion to the trouble or *expense* he has *cost* him. Thus *charity* properly expresses that *affectionate attachment* we may feel to a person whose *wants* we have been enabled to relieve; but originally it signified that *want* of the necessaries of life, which produced *dearth* or *deariness* of those necessaries; and brought the poor man into that state in which he stood so much in need of the active benevolence of his richer neighbour. If the word be applied to God's benevolence towards man, it comes in with all propriety and force: we are *dear* to God, for we have not been purchased with *silver* or *gold*, but with the *precious τιμη αιματος* (costly) blood of Christ, who so loved us as to give his life a ransom for ours.

As Christians in general acknowledge that this chapter is the most important in the whole New Testament, I shall give here the *first translation* of it into the *English* language, which is known to exist; extracted from an ancient and noble MS. in my own possession, which seems to exhibit both a *text* and *language* prior to the time of Wiclif. The reader will please to observe that there are no *divisions of verses* in the MS.

The XIII. chapter of I. Corinthians, from an ancient MS.

Of I speke with tungis of men and aungels sothell I habe not charitee: I am maad as brasse sounpunge, or a symbale tynking. And gif I schal habe prophetic and habe knowen alle mysteris and alle kunnyng and science. and gif I schal habe al feith so that I ober bere hillis fro oo place to an other. forsothe gif I schal not habe charite: I am nougt. And gif I schal deperte al my goodis into metts of pore men. And gif I schal bitake my body so that I brenne forsothe gif I schal not habe charite it profitith to me no thing. Charite is patient or sufferinge. It is benyng or of good wille. Charite enbyeth not. It doth not gyle: it is not inblowen with pride it is not ambycious or covetouse of wircschippis. It seekyth not the thingis that ben her owne. It is not stirid to wreath it thinkith not pvel, it jopeth nat on wickidnesse: forsothe it jopeth to gydre to treuthe. It suffereth alle thingis, it biweveth alle thingis. It hopith alle thingis: it susteeneth alle thingis. Charite fallith not down. Whether prophetis schuln be void epyter langagis schuln ceese: epyter sciencis shal be destraped. Forsothe of party we han knowen: and of party propheten. Forsothe whenne that schal cum to that is perfite: that thing that is of party schal be abyddid. Whenne I was a litil child: I spake as a litil child. I understode as a litil child: I thougte as a litil child. Forsothe whenn I was maad a man: I abyddid the thingis that weren of a litil child. Forsothe we seen now bi a mirar in berennesse: thanne forsothe face to face. Nowe I know of party: thanne forsothe I schal know as I am knowen. Nowe forsothe dwellen feith hoope charite. These three: forsothe the more of hem is charite.

This is the whole of the chapter, as it exists in the MS. with all its peculiar *orthography*, *points*, and *lines*. The words with lines under, may be considered the translator's marginal readings; for though incorporated with the text, they are distinguished from it by those lines.

I had thought once of giving a literal translation of the whole chapter from all the ancient Versions. This would be both curious and useful: but the reader might think it would take up too much of *his* time; and the writer has none to spare.

The tongues of men] All human languages, with all the eloquence of the most accomplished orator.

And of angels] i. e. Though a man knew the language of the eternal world so well, that he could hold conversation with its inhabitants, and find out the secrets of their kingdom. Or, probably the apostle refers to a notion that was common among the Jews, that there was a language by which angels might be invoked, adored, collected, and dispersed: and, by the means of which, many secrets might be found out: and curious arts and sciences known.

There is much of this kind to be found in their cabalistical books, and in the books of many called Christians. *Cornelius Agrippa's* occult philosophy abounds in this; and it was the main object of *Dr. Dee's* actions with spirits, to get a complete vocabulary of this language. See what has been published of his work by *Dr. Casaubon*; and the remaining manuscript parts in the *Sloan library*, in the British Museum.

In *Bava Bathra*, fol. 134. mention is made of a famous rabbin, *Jochanan Ben Zaccai*, who understood the language of *devils, trees, and angels*.

Some think that the apostle means only the most splendid eloquence; as we sometimes apply the word *angelic* to signify any thing *sublime, grand, beautiful, &c.* but it is more likely that he speaks here after the manner of his countrymen, who imagined that there was an angelic language which was the key to many mysteries; a language which might be acquired, and which, they say, had been learned by several.

Sounding brass] *Χαλκος κων*. That is, like a trumpet made of brass; for, although *Χαλκος* signifies *brass*, and *ων* signifies the same, yet we know the latter is often employed to signify the trumpet, because generally made of this metal. Thus *Virgil* when he represents *Misenus* endeavouring to fright away the *harpies* with the sound of his trumpet:

*Ergo, ubi delapsæ sonitum per curvâ dedere
Littora; dat signum speculâ Misenus ab altâ
Ære cævo: invadunt socii, et nova prælia
tentant,*

Obscenas pelagi ferro sædare volucres.

Æneid. lib. iii. ver. 238.

Then as the harpies, from the hills once more,
Pour'd shrieking down, and crowded round
the shore;

On his high stand, *Misenus* sounds from far,
The brazen trump, the signal of the war.
With unaccustomed fight, we flew to slay
The forms obscene, dread monsters of the sea.

Pill.

The metal, of which the instrument was made,

is used again for the instrument itself, in that fine passage of the same poet, *Æneid. lib. ix. ver. 503.* where he represents the Trojans rushing to battle against the Volscians.

*At tuba terribilem sonitum procul ære
canoro*

Increpuit: sequitur clamor, cælumque remugit.

And now the trumpets, terribly from far,
With rattling clangour rouse the sleepy war.
The soldiers' shouts succeed the brazen
sounds,
And heaven from pole to pole their noise
rebounds.

Dryden.

And again, in his *Battle of the Bees*, *Geo. lib. iv. ver. 70.*

*—namque morantes
Martius ille æris rauci canor increpat, et vox
Auditur fractos sonitus imitata tubarum.*

With shouts the coward's courage they
excite,

And martial clangours call them out to fight;
With hoarse alarms, the hollow camp re-
bounds,

That imitates the trumpet's angry sounds.

Dryden.

Examples of the same figure might be multiplied; but these are sufficient.

Tinkling cymbal.] "The cymbal was a concavo-convex plate of brass, the concave side of which being struck against another plate of the same kind, produced a tinkling, inharmonious sound." We may understand the apostle thus: "Though I possessed the knowledge of all languages, and could deliver even the truth of God in them, in the most eloquent manner; and, had not a heart full of love to God and man, producing piety and obedience to the ONE, and benevolence and beneficence to the other, doing unto all as I would wish them to do to me, were our situations reversed; my religion is no more to my salvation than the sounds emitted by the brazen trumpet; or the jingling of the cymbals could contribute intellectual pleasure to the instruments which produce them. And, in the sight of God, I am of no more moral worth than those sounds are. I have, it is true, a profession; but destitute of a heart filled with love to God and man, producing meekness, gentleness, long-suffering, &c. I am without the soul and essence of religion."

I have quoted several passages from heathens of the most cultivated minds in Greece and Rome, to illustrate passages of the sacred writers. I shall now quote one from an illiterate collier of Somerset; and as I have named *Homer, Horace, Virgil*, and others, I will quote *Isiah Gregory*, whose mind might be compared to a diamond of the first water, whose native splendour broke in various places through its incrustations; but the brilliancy of which was not brought out, for want of the hand of the lapidary. Among various energetic sayings of this great, unlettered man, I remember to have heard the following: "People of little religion are always noisy; he who has not the love of God and man filling his heart, is like an empty wagon coming violently down a hill; it makes a great noise, because there is nothing in it."

A. M. 4060.
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An. Imp. Ne-
ronis Cæs. 3.

2 And though I have the gift of^a prophecy, and understand all mysteries, and all knowledge; and though I have all faith,^b so that I could remove

mountains, and have not charity, I am nothing.

3 And^c though I bestow all my goods to feed the poor, and though I give my body to

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^a Ch. 12. 8, 9, 10, 28. & 14. 1, &c. See Matt. 7. 22.

^b Matt. 17. 20. Mark 11. 23. Luke 17. 6.—^c Matt. 6. 1, 2.

Verse 2. *And though I have the gift of prophecy*] Though I should have received from God the knowledge of future events; so that I could correctly foretell what is coming to pass in the world and in the church:—

And understand all mysteries] The meaning of all the types and figures in the Old Testament; and all the unexplored secrets of nature: *and all knowledge*; every human art and science: and *though I have all faith*, such miraculous faith as would enable me even to remove mountains; or had such powerful discernment in sacred things, that I could solve the greatest difficulties: see the note on Matt. xxi. 21. *And have not charity*; this love to God and man, as the principle and motive of all my conduct, the characteristics of which are given in the following verses:—*I am nothing*; nothing in myself, nothing in the sight of God, nothing in the church, and good for nothing to mankind. Balaam, and several others, not under the influence of this love of God, *prophe- sied*: and we daily see many men, who are pro- found scholars, and well skilled in arts and sciences, and yet not only careless about religion, but downright infidels! It does not require the tongue of the inspired to say, that these men, in the sight of God, are *nothing*; nor can their literary or scientific acquisitions give them a passport to glory.

Verse 3. *And though I bestow all my goods to feed the poor*] This is a proof that *charity*, in our sense of the word, is not what the apostle means; for surely almsgiving can go no further than to give up all that a man possesses, in order to relieve the wants of others. The word *ἑσθίω*, which we translate *to feed the poor*, signifies *to divide into morsels, and put into the mouth*; which implies *carefulness and tenderness* in applying the bounty thus freely given.

And though I give my body to be burned] *ἢ αὐθινομαι*. Mr. Wakefield renders this clause thus: *And though I give up my body so as to have cause of boasting*; in vindication of which he first refers to Dan. iii. 28. Acts xv. 26. Rom. viii. 32. Phil. i. 20. 2. he says that there is no such word as *αὐθινομαι*. 3. That *αὐχρησμαι*, that I may boast, is the reading of the *Ethiopic and Coptic*, and he might have added of the *Codex Alexandrinus*, several *Greek and Latin MSS.* referred to by St. Jerome, by *Ephraim*, and by St. Jerome himself, who translates the passage thus, *Si tradero corpus meum ut glorier*: i. e. "If I deliver up my body, that I may glory, or have cause of boasting." 4. He adds, that *burning*, though a common punishment in after times, was not prevalent when this *epistle* was written.

Some of the foreign critics, particularly Schulzrus, translate thus, *Si traderem corpus, ut mihi stigma inureretur*! "If I should deliver

up my body, to receive a stigma with a hot iron;" which may mean, if I should, in order to redeem another, willingly give up myself to slavery, and receive the mark of my owner, by having my flesh stamped with a hot iron; and have not love, as before specified, it profits me nothing. This gives a good sense; but will the passage bear it? In the MSS. there are several various readings, which plainly show the original copyists scarcely knew what to make of the word *αὐθινομαι*, which they found in the text generally. The various readings are *αὐθινομαι*, which Griesbach seems to prefer: *αὐθινομαι* and *αὐθῖ*, all of which give little variation of meaning. Which should be preferred, I can scarcely venture to say. If we take the commonly received word, it states a possible case; a man may be so obstinately wedded to a particular opinion, demonstrably false in itself, as to give up his body to be burned in its defence, as was literally the case with *Vanini*, who, for his obstinate atheism, was burnt alive at Paris, February 19, A. D. 1619. In such a cause, his giving his body to be burnt, certainly profited him nothing.

"We may observe," says Dr. Lightfoot, "in those instances which are compared with *charity*, and are as good as nothing, if charity be absent, that the apostle mentions those which were of the noblest esteem in the Jewish nation; and as also the most precious things that could be named by them, were compared with this more precious, and were of no account in comparison of it.

1. *To speak with the tongues of men*, among the Jewish interpreters, means, to speak the languages of the seventy nations. To the praise of *Mordecai*, they say, that he understood all those languages; and they require that the fathers of the Sanhedrin should be skilled in many languages, that they may not be obliged to hear any thing by an interpreter. Maim. in Sanh. c. 2.

2. *To speak with the tongues of angels*, they thought to be not only an excellent gift, but to be possible: and highly extol *Jochanan ben Zaccai*, because he understood them: see the Note on ver. 1.

3. *To know all mysteries and all knowledge*, was not only prized but affected by them. Of Hillel, the elder, they say, he had eighty disciples: thirty who were worthy to have the Holy Spirit dwell upon them, as it did upon Moses; thirty who were worthy that the sun should stop his course for them, as it did for Joshua; and there were twenty between both. The greatest of all was *Jonathan ben Uzziel*; the least was *Jochanan ben Zaccai*. He omitted not, i. e. (perfectly understood,) the Scripture, the Mishna, the Gemara, the idiotisms of the law, and the scribes, traditions, illustrations, comparisons, equalities, gematries, parables, &c.

4. *The moving or rooting up of mountains*, which, among them, signified the removing of the

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be burned, and have not
charity, it profiteth me no-
thing.

4 ^a Charity suffereth long,

^a Prov. 10. 12. 1 Pat. 4. 8.

greatest difficulties, especially from the sacred text, they considered also a high and glorious attainment: see the note on Matt. xxi. 21. And of his salvation who had it, they could not have formed the slightest doubt. But the apostle says, a man might have and enjoy all those gifts, &c. and be nothing in himself, and be nothing profited by them.⁷⁹

The reader will consider, that the *charity* or *love*, concerning which the apostle speaks, is that which is described from ver. 4 to 7, inclusive: it is not left to the conjectures of men to find it out. What the apostle means, is generally allowed to be *true religion*; but if he had not described it, this true religion would have been as *various* as the parties are who suppose they have it. Let the reader also observe, that not only the things which are in the highest repute among the Jews, but the things which are in the highest repute among Christians and Gentiles, are those which the apostle shows to be of no use, if the *love* hereafter described be wanting. And yet, who can suppose that the man hereafter described can be destitute of true religion, as he must be under an especial influence of God; else how, 1st. could he speak all the *languages of men*? for this was allowed to be one of the extraordinary gifts of God's Spirit. 2. He must have Divine teaching to know the *language of angels*, and thus to get acquainted with the economy of the invisible world. 3. Without immediate influence from God, he could not be a *prophet*, and predict future events. 4. Without this he could not *understand* all the *mysteries* of the Divine word; nor those of Providence. 5. All *knowledge*, suppose this be confined to human arts and sciences, could not be acquired without especial assistance. 6. And without the most powerful and extraordinary assistance, he could not have a faith that could remove mountains; or miraculous faith of any kind: and the apostle supposes that a man might have all these *six* things, and not possess that religion which could save his soul! And may we not say, that if all these could not avail for salvation, a thousand times less surely cannot. How blindly, therefore, are multitudes of persons trusting in that which is almost infinitely less than that which the apostle says *would profit them nothing!*

The charity or love which God recommends, the apostle describes in sixteen particulars, which are the following:—

Verse 4. (1.) *Charity suffereth long*] *Μακροθυμῶν*, has a long mind; to the end of which, neither trials, adversities, persecutions, nor provocations, can reach. The *love of God*, and of our neighbour for God's sake, is patient towards all men: it suffers all the weakness, ignorance, errors, and infirmities of the children of God; and all the malice and wickedness of the children of this world: and all this, not merely for a time, but long, without end: for it is still a

and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
5 Doth not behave itself

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^b Or, is not rash.

mind or disposition, to the end of which, trials, difficulties, &c. can never reach. It also waits God's time of accomplishing his gracious or providential purposes, without murmuring or repining; and bears its own infirmities as well as those of others, with humble submission to the will of God.

(2.) *Is kind*] *Χρηστωταῖς*, it is tender and compassionate in itself, and kind and obliging to others: it is mild, gentle, and benign; and, if called to suffer, inspires the sufferer with the most amiable sweetness, and the most tender affection. It is also submissive to all the dispensations of God; and creates trouble to no one.

(3.) *Charity envieth not*] *Οὐ ζήλοι*: is not grieved because another possesses a greater portion of earthly, intellectual, or spiritual blessings. Those who have this pure love, rejoice as much at the happiness, the honour, and comfort of others, as they can do in their own. They are ever willing that *others* should be preferred before them.

(4.) *Charity vaunteth not itself*] *Οὐ περσηται*: This word is variously translated; *acteth not rashly, insolently*; is not *inconstant*, &c. It is not agreed by learned men whether it be *Greek, Latin, or Arabic*. Bishop Pearce derived it from the latter language, and translates it *not inconstant*. There is a phrase in our own language that expresses what I think to be the meaning of the original, does not *set itself forward*; does not desire to be noticed or applauded; but wishes that God may be in all.

(5.) *Is not puffed up*] *Οὐ φουσηται*: is not inflated with a sense of its own importance; for it knows it has nothing but what it has received; and that it deserves nothing that it has got. Every man whose heart is full of the love of God, is full of humility; for there is no man so humble as he whose heart is cleansed from all sin. It has been said that indwelling sin humbles us; never was there a greater *falsity*: *Pride* is the very essence of *sin*; he who has sin has *pride*, and pride too in proportion to his sin; this is a mere *Papish* doctrine; and, strange to tell, the doctrine in which their doctrine of *merit* is founded! They say, God leaves concupiscence in the heart of every Christian, that in striving with, and overcoming it from time to time, he may have an accumulation of meritorious acts. Certain Protestants say, it is a true sign of a very gracious state, when a man *feels* and deplors his inbred corruptions. How near do these come to the Papists, whose doctrine they profess to detest and abhor! The truth is, it is no sign of grace whatever; it only argues, as they use it, that the man has got *light* to show him his corruptions; but he has not yet got *grace* to destroy them. He is convinced that he should have the mind of Christ, but he feels that he has the mind of Satan; he deplors it; and, if his bad doctrine do not prevent him, he will not rest till he feels the blood of Christ

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unseemly, * seeketh not her own, is not easily provoked, thinketh no evil;

6^b Rejoiceth not in iniquity, but ^c rejoiceth ^d in the truth;

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Ch. 10. 24. Phil. 2. 4.—Ps. 10. 3. Rom. 1. 32.

2 John 4.—Or, with the truth.

cleansing him from all sinful lust and corruption.

True humility arises from a sense of the fullness of God in the soul; abasement from a sense of corruption, is a widely different thing; but this has been put in the place of humility; and even called grace; many, very many, verify the saying of the poet:—

“ Proud I am, my wants to see;
Proud of my humility.”

Verse 5. (6.) *Doth not behave itself unseemly*] Ου ασηχημον, from α, negative, and σχημα, figure, mien; love never acts out of its place or character: observes due decorum and good manners; is never rude, boarish, or brutish: and is ever willing to become all things to all men, that it may please them for their good to edification. No ill-bred man, or what is termed rude or unmannerly, is a Christian. A man may have a natural bluntness, or be a clown, and yet there be nothing boarish or hoggish in his manner. I must apologize for using such words; they best express the evil against which I wish, both powerfully and successfully, to declaim. I never wish to meet with those who affect to be called “blunt, honest men,” who feel themselves above all the forms of respect and civility; and care not how many they put to pain; or how many they displease. But let me not be misunderstood: I do not contend for ridiculous ceremonies, and hollow compliments; there is surely a medium: and a sensible Christian man will not be long at a loss to find it out. Even that people, who profess to be above all worldly forms, and are generally stiff enough, yet are rarely found to be rude, uncivil, or ill-bred.

(7.) *Seeketh not her own*] Ου ζητι τα ιαυτης: is not desirous of her own spiritual welfare only, but of her neighbour's also: for the writers of the Old and New Testaments do, almost every where, agreeably to their Hebrew idiom, express a preference given to one thing before another, by an affirmation of that which is preferred, and a negative of that which is contrary to it. See Bishop Pearce; and see the note on chap. i. 17. and chap. x. 24, 33. Love is never satisfied but in the welfare, comfort, and salvation of all. That man is no Christian who is solicitous for his own happiness alone; and cares not how the world goes, so that himself be comfortable.

(8.) *Is not easily provoked*] Ου παρεξυμεται; is not provoked, is not irritated, is not made sour or bitter. How the word easily got into our translation it is hard to say; but, however it got in, it is utterly improper, and has nothing in the original to countenance it. By the transcript from my old MS. which certainly contains the first translation ever made in English, we find that the word did not exist there; the conscientious translator rendering it thus;—It is not stirred to wrath.

The New Testament, printed in 1547, 4to.

the first year of Edward VI. in English and Latin, has simply, is not provoked to anger. The edition published in English, in the following year, 1548, has the same rendering, but the orthography better: is not provoked to anger. The Bible in folio, with notes, published the next year, 1549, by Edmund Becke, preserves nearly the same reading, is not provoked to anger. The large folio printed by Richard Cardmarden, at Rouen, 1566, has the same reading. The translation made and printed by the command of King James I. fol. 1611, &c. departs from all these, and improperly inserts the word easily, which might have been his majesty's own; and yet this translation was not followed by some subsequent editions; for the 4to. Bible printed at London four years after, 1615, not only retains this original and correct reading, it is not provoked to anger, but has the word love every where in this chapter, instead of charity, in which all the preceding versions and editions agree. In short, this is the reading of Coverdale, Matthews, Cranmer, the Geneva, and others; and our own authorized version is the only one which I have seen where this false reading appears.

As to the ancient versions, they all, Vulgate, Syriac, Arabic, Æthiopic, Coptic, and Itala, strictly follow the Greek text; and supply no word that tends to abate the signification of the apostle's ω παρεξυμεται, is not provoked; nor is there a various reading here, in all the numerous MSS. It is of importance to make these observations, because the common version of this place destroys the meaning of the apostle, and makes him speak very improperly. If love is provoked at all, it then ceases to be love; and if it be not easily provoked, this grants, as almost all the commentators say, that in special cases, it may be provoked; and this they instance in the case of Paul and Barnabas, Acts xv. 39. but I have sufficiently vindicated this passage in my note on that place, and given at large the meaning of the word παρεξυμε; and to that place I beg leave to refer the reader. The apostle's own words in ver. 7. are a sufficient proof that the love of which he speaks, can never be provoked.—When the man who possesses this love, gives way to provocation, he loses the balance of his soul, and grieves the Spirit of God. In that instant he ceases from loving God with all his soul, mind, and strength; and surely if he get embittered against his neighbour, he does not love him as himself. It is generally said, that though a man may feel himself highly irritated against the sinner, he may feel tender concern for the sinner. Irritation of any kind is inconsistent with self-government, and consequently with internal peace and communion with God. However favourably we may think of our own state, and however industrious we may be to find out excuses for sallies of passion, &c. still the testimony of God is, Love is

A. M. 4000. 7 * Beareth all things, be-
A. D. 56. lieveth all things, hopeth
A. U. C. 800. all things, endureth all
An. Imp. Ne- things,
ronis Cæs. 3.

8 Charity never b faileth: but whe-

a Rom. 15. 1. Gal. 6. 2. 2 Tim. 2. 24.

not provoked; and if I have not such a love, whatever else I may possess, it profiteth me nothing.

(9.) Thinketh no evil] Ου λογίζεσθαι το κακόν—“believes no evil, where no evil seems.” Never supposes that a good action may have a bad motive; gives every man credit for his profession of religion, uprightness, godly zeal, &c. while nothing is seen in his conduct or in his spirit inconsistent with this profession. His heart is so governed and influenced by the love of God, that he cannot think of evil but where it appears. The original implies that he does not invent, or devise any evil; or does not reason on any particular act or word, so as to infer evil from it; for this would destroy his love to his brother; it would be ruinous to charity and benevolence.

Verse 6. (10.) Rejoiceth not in iniquity] Ου χαίρουσιν επί το αδικίᾳ—rejoiceth not in falsehood, but, on the contrary, rejoiceth in the truth: this meaning αδικία has in different parts of the Scriptures. At first view, this character of love seems to say but little in its favour; for who can rejoice in unrighteousness or falsity. But is it not a frequent case, that persons who have received any kind of injury, and have forborne to avenge themselves, but perhaps, have left it to God; when evil falls upon the sinner, do console themselves with what appears to them an evidence that God has avenged their quarrel; and do at least secretly rejoice that the man is suffering for his misdeeds. Is not this, in some sort, rejoicing in iniquity? Again, is it not common for interested persons to rejoice in the successes of an unjust and sanguinary war, in the sacking and burning of cities and towns; and is not the joy always in proportion to the slaughter that has been made of the enemy? And do these call themselves Christians? Then we may expect that Moloch and his sub-devils, are not so far behind this description of Christians as to render their case utterly desperate. If such Christians can be saved, demons need not despair!

(11.) But rejoiceth in the truth] ἀλλ' ἐν ἀληθείᾳ—every thing that is opposite to falsehood and irreligion. Those who are filled with the love of God and man, rejoice in the propagation and extension of divine truth; in the spread of true religion, by which alone peace and good-will can be diffused throughout the earth. And because they rejoice in the truth, therefore they do not persecute or hinder true religion; but help it forward with all their might and power.

Verse 7. (12.) Beareth all things] Πάντα ὑπομένει. This word is also variously interpreted; to endure, bear, sustain, cover, conceal, contain. Bishop Pearce contends that it should be translated covereth all things, and produces several plausible reasons for this translation; the most forcible of which is, that the common transla-

tion confounds it with endureth all things, in the same verse. We well know that it is a grand and distinguishing property of love to cover and conceal the fault of another; and it is certainly better to consider the passage in this light than in that which our common version holds out: and this perfectly agrees with what St. Peter says of charity, 1 Ep. iv. 8. it shall cover the multitude of sins; but there is not sufficient evidence that the original will fully bear this sense; and perhaps it would be better to take it in the sense of contain, keep in, as a vessel does liquor; thus Plato compared the souls of foolish men to a sieve, and not able τῶν ματαίων τι καὶ ληθῆναι, to contain any thing through unfaithfulness and forgetfulness. See Parkhurst and Wetstein. Some of the Versions have ἠρώμεν, loveth, or is warmly affectioned to all things or persons. But the true import must be found either in cover or contain. Love conceals every thing that should be concealed; betrays no secret; retains the grace given, and goes on to continual increase. A person under the influence of this love, never makes the sins, follies, faults, or imperfections of any man, the subject either of censure or conversation. He covers them as far as he can; and if alone privy to them, he retains the knowledge of them in his own bosom, as far as he ought.

b Ch. 12. 31. Phil. 1. 9, 11. 2 Pet. 1. 19. Rev. 22. 4, 5.

(13.) Believeth all things] Πάντα πιστεύει—is ever ready to believe the best of every person, and will credit no evil of any but on the most positive evidence; gladly receives whatever may tend to the advantage of any person whose character may have suffered from obloquy and detraction; or even justly, because of his misconduct.

(14.) Hopeth all things] Πάντα ἐπιτίθει—When there is no place left for believing good of a person; then love comes in with its hope, where it could not work by its faith; and begins immediately to make allowances and excuses, as far as a good conscience can permit: and further, anticipates the repentance of the transgressor, and his restoration to the good opinion of society, and his place in the church of God from which he had fallen.

(15.) Endureth all things] Πάντα ὑπομένει—bears up under all persecutions and mal-treatment from open enemies and professed friends. Bears adversities with an even mind, as it submits with perfect resignation to every dispensation of the providence of God; and never says of any trial, affliction, or insult, this cannot be endured.

Verse 8. (16.) Charity never faileth] Ἡ ἀγάπη ἀδύνατον ἀπολείπει—This love never falleth off, because it bears, believes, hopes and endures all things; and while it does so it cannot fail; it is the means of preserving all other graces; indeed, properly speaking, it includes them all;

A. M. 4000.
A. D. 56.
A. U. C. 800.
An. Imp. Ne-
ronis Cæs. 3.

A. M. 4000. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.

9^a For we know in part, and we prophesy in part.
 10 But when that which is ^b perfect is come; then that which is in part shall be done away.
 11 When I was a child, I spake

as a child, I understood as a child, I ^c thought as a child: but when I became a man, I put away childish things.
 12 For, ^d now we see through a glass,

A. M. 4000. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.

a Ch. 8. 2. John 16. 13.—b Heb. 7. 28. Rev. 21. 1.

c Or, reasoned.—d 2 Cor. 3. 18. & 5. 7. Phil. 3. 12.

and all receive their perfection from it. Love to God and man can never be dispensed with. It is essential to social and religious life; without it, no communion can be kept up with God: nor can any man have a preparation for eternal glory whose heart and soul are not deeply imbued with it. Without it there never was true religion, nor ever can be; and it not only is necessary through life, but will exist throughout eternity. What were a state of blessedness, if it did not comprehend love to God and human spirits, in the most exquisite, refined, and perfect degrees?

Prophecies—shall fail] Whether the word imply predicting future events, or teaching the truths of religion to men, all such shall soon be rendered useless. Though the accurate prophet, and the eloquent persuasive preacher, be useful in their day, they shall not be always so; nor shall their gifts fit them for glory; nothing short of the love above described, can fit a soul for the kingdom of God.

Tongues—shall cease] The miraculous gift of different languages, that also shall cease, as being unnecessary.

Knowledge shall vanish away] All human arts and sciences, as being utterly useless in the eternal world, though so highly extolled and useful here.

Verse 9. For we know in part] We have here but little knowledge even of earthly, and much less, of heavenly things. He that knows most, knows little in comparison of what is known by angels, and the spirits of just men made perfect. And as we know so very little, how deficient must we be if we have not much love? Angels may wonder at the imperfection of our knowledge; and separate spirits may wonder at the perfection of their own, having obtained so much more in consequence of being separated from the body, than they could conceive to be possible while in that body. When Sir Isaac Newton had made such astonishing discoveries in the laws of nature, far surpassing any thing that had been done, by all his predecessors in science, from the days of Solomon; one of our poets, considering the scantiness of human knowledge, when compared with that which is possessed by the inhabitants of heaven, reduced his meditations on the subject to the following nervous and expressive epigram:

Superior beings, when of late they saw,
 A mortal man explain all nature's law;
 Admired such wisdom in an earthly shape,
 And show'd our NEWTON as we show an ape.

We prophesy in part] Even the sublimest prophets have been able to say but little of the heavenly state; and the best preachers have left the Spirit of God, very much to supply. And had we no more religious knowledge than

we can derive from men and books; and had we no further instruction in the knowledge of God and ourselves, than we derive from preaching, our religious experience would be low indeed. Yet, it is our duty to acquire all the knowledge we possibly can: and, as preaching is the ordinary means by which God is pleased to instruct and convert the soul, we should diligently and thankfully use it. For, we have neither reason nor Scripture to suppose that God will give us that immediately from himself, which he has promised to convey only by the use of means. Even this, his blessing makes effectual: and, after all, his Spirit supplies much that man cannot teach. Every preacher should take care to inculcate this on the hearts of his hearers. When you have learned all you can from your ministers, remember you have much to learn from God: and for this you should diligently wait on him by the reading of his word, and incessant prayer.

Verse 10. But when that which is perfect] The state of eternal blessedness; then that which is in part, that which is imperfect, shall be done away; the imperfect as well as the probationary state shall cease for ever.

Verse 11. When I was a child] This future state of blessedness is as far beyond the utmost perfection that can be attained in this world, as our adult state of Christianity is above our state of natural infancy; in which we understood only as children understand; speak only a few broken articulate words; and reason only as children reason; having few ideas, little knowledge but what may be called mere instinct, and that much less perfect than the instinct of the brute creation; and having no experience. But when we became men; adults, having gained much knowledge of men and things, we spoke and reasoned more correctly, having left off all the manners and habits of our childhood.

Verse 12. Now we see through a glass darkly] Δι' ὀπίσκου ἢ ἀντιπέλας. Of these words, some literal explanation is necessary. The word ὀπίσκου, which we translate a glass, literally signifies a mirror, or reflector, from *ω*, into, and *σπου*, I look: and among the ancients, mirrors were certainly made of fine polished metal. The word here may signify any thing by which the image of a person is reflected, as in our looking, or look in glass. The word is not used for a glass to look through; nor would such an image have suited with the apostle's design. The *σπου*, or mirror, is mentioned by some of the most ancient Greek writers; so Anacreon, Ode xi. ver. 1.

Δι' ὀπίσκου εἰ γυναικας,
 Ἀνακρεων γινωσκει
 Δι' ὀπίσκου ΕΞΟΠΤΡΟΝ ἄλλου
 Κωμας μὴ οὐκ εἶ οὐκ εἶ.

A. M. 4060. * darkly; but then b face to
A. D. 56. face: now I know in part;
A. U. C. 809. but then shall I know even
An. Imp. Ne- but then shall I know even
ronia Cws. 3. as also I am known.

13 And now abideth faith,
hope, charity, these three;
but the c greatest of these is
charity.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronia Cws. 3.

a Gr. in a riddle.— Matt. 18. 10. 1 John 3. 2.

c Ch. 15. 19. Rom. 13. 8, 10.

The women tell me,
Anaereon, thou art grown old:
Take thy mirror, and view
How few of thy hairs remain.

And again, in Ode xx. ver. 5.

Εγώ δ' εσοπτρον αυτ
Οπως αυτ ελπιουσ με.

I wish I were a mirror,
That thou mightest always look into me.

In Exod. xxxviii. 8. we meet with the term *looking-glasses*; but the original is *מראה* *maroth*, and should be translated *mirrors*; as out of those very articles which we absurdly translate *looking-glasses*, the *brazen laver* was made!

In the Greek version, the word *εσοπτρον*, is not found but twice, and that in the apocryphal books.

In the book of the wisdom of Solomon, chap. vii. 26. speaking of *wisdom*, the author says, "She is the brightness of the everlasting light, *και εσοπτρον ακαλιδωτου*, and the *unspotted mirror* of the power of God and the image of his goodness."

In Eccles. xii. 11. exhorting to put no trust in an *enemy*, he says, "Though he humble himself, and go crouching, yet take good heed, and beware of him, and thou shalt be unto him *εκαμυχαλις εσοπτρον*, as if thou hadst wiped a *looking-glass*. (mirror,) and thou shalt know that his *rust* hath not altogether been wiped away." All these passages must be understood of *polished metal*, not of *glass*; which, though it existed among the Romans and others, yet was brought to very little perfection: and as to *grinding* and *silvering* of *glass*, they are modern inventions.

Some have thought that the apostle refers to something of the *telescopic* kind; by which *distant* and *small* objects become visible, although their surfaces became *dim* in proportion to the quantum of the *magnifying* power: but this is too refined; he appears simply to refer to a *mirror*, by which images were *reflected*, and not to any *diaphanous* and *magnifying* powers, through which objects were perceived.

Possibly, the true meaning of the words *δ' εσοπτρον* *ε ανηγματι*, through a glass darkly, may be found among the Jewish writers, who use a similar term to express nearly the same thing to which the apostle refers. A revelation of the will of God, in *clear* and *express* terms, is called by them *מראה כהן* *aspecularia maira*, a *clear* or *lucid glass*, or *specular*; in reference *specularibus lapidibus*, to the *diaphanous*, *polished stones*, used by the ancients for *windows*, instead of *glass*. An *obscure* prophecy they termed *מראה דל* *aspecularia dela naharia*, "A specular which is not clear."

Numb. xii. 6. *If there be a prophet, I the Lord, will make myself known unto him in a vision, and I will speak unto him in a dream:*

Rab. Tanchum thus explains—"My Shechinah shall not be revealed to him, *מראה כהן* *aspecularia maira*, in a *lucid specular*, but only in a dream and vision."

On Ezek. i. 4, 5. *And I looked and behold a whirlwind, a great cloud and a fire infolding itself, &c.*, Sohar *Chadash*, fol. 33. says, "This is a vision, *מראה דל* *aspecularia dela nahara*, "by an obscure or dark specular."

From a great variety of examples produced by Schoetgen, it appears that the rabbins make a great deal of difference between seeing through the *lucid glass* or *specular*, and seeing through the *obscure one*. The first is attributed only to Moses, who conversed with God *face to face*, i. e. through the *lucid specular*; and between the other prophets, who saw him in *dreams* and *visions*, i. e. through the *obscure specular*. In these distinctions and sayings of the ancient Jews, we must seek for that to which the apostle alludes. See Schoetgen.

The word *ανηγματι*, which we render *darkly*, will help us to the true meaning of the place. The following is Mr. Parkhurst's definition of the term and of the thing. "*Ανηγμα*, from *ανηγμα*, the perfect passive of *ανημι*, to *hint*, *intimate*, signify with some degree of *obscurity*; an *enigma*, in which one thing *answers* or stands in *correspondence* to, or as the *representative* of another; which is, in some respects, *similar* to it, occurs 1 Cor. xiii. 12. *Now*, in this life, we see by means of a *mirror* reflecting the images of heavenly and spiritual things, as *ανηγματι*, in an *enigmatical manner*, invisible things being represented by visible; spiritual, by natural; eternal, by temporal; but then, in the eternal world, *face to face*; every thing being seen in itself, and not by means of a representative or similitude."

Now I know in part] Though I have an immediate revelation from God, concerning his great design in the dispensation of the Gospel; yet there are lengths, breadths, depths, and heights of this design, which even that revelation has not discovered; nor can they be known and apprehended in the present imperfect state. Eternity alone can unfold the whole scheme of the Gospel.

As—I am known.] In the same manner in which disembodied spirits know and understand.

Verse 13. *And now*, [in this present life,] *abideth faith, hope, charity*] These three supply the place of that *direct vision*, which no human embodied spirit can have; these *abide* or *remain* for the present state. *Faith*, by which we apprehend spiritual blessings, and walk with God. *Hope*, by which we view and expect eternal blessedness, and pass through things temporal, so as not to lose those which are eternal. *Charity* or *love*, by which we show forth the virtues of the grace which we receive by faith, in living a life of obedience to God, and of good will and usefulness to man.

[But the greatest of these is charity.] Without faith it is impossible to please God; and without it, we cannot partake of the grace of our Lord Jesus: without hope, we could not endure, as seeing him who is invisible; nor have any adequate notion of the eternal world: nor bear up under the afflictions and difficulties of life: but great, and useful, and indispensably necessary as these are, yet charity or love is greater: LOVE is the fulfilling of the law; but this is never said of faith or hope.

It may be necessary to enter more particularly into a consideration of the conclusion of this very important chapter.

1. Love, is properly the image of God in the soul; for God is LOVE. By faith, we receive from our Maker; by hope, we expect a future and eternal good; but by love, we resemble God; and by it alone are we qualified to enjoy heaven, and be one with him throughout eternity. Faith, says one, is the foundation of the Christian life, and of good works: Hope rears the superstructure; but love finishes, completes, and crowns it in a blessed eternity. Faith and hope respect ourselves alone; love takes in both God and MAN. Faith helps, and hope sustains us; but love to God and man makes us obedient and useful. This one consideration is sufficient to show that love is greater than either faith or hope.

2. Some say love is the greatest, because it remains throughout eternity, whereas faith and hope proceed only through life; hence we say, that there faith is lost in sight, and hope in fruition. But does the apostle say so? Or does any man inspired by God, say so? I believe not. Faith and hope will as necessarily enter into eternal glory, as love will. The perfections of God are absolute in their nature, infinite in number, and eternal in their duration. However high, glorious, or sublime the soul may be in that eternal state, it will ever, in respect to God, be limited in its powers; and must be improved and expanded by the communications of the Supreme Being. Hence it will have infinite glories in the nature of God to apprehend by faith, to anticipate by hope, and enjoy by love.

3. From the nature of the Divine perfections, there must be infinite glories in them which must be objects of faith to disembodied spirits; because it is impossible that they should be experimentally or possessively known by any creature. Even in the heaven of heavens we shall, in reference to the infinite and eternal excellencies of God, walk by faith, and not by sight. We shall credit the existence of infinite and illustrious glories in Him, which, from their absolute and infinite nature, must be incommunicable. And as the very nature of the soul shows it to be capable of eternal growth and improvement; so the communications from the Deity, which are to produce this growth, and effect this improvement, must be objects of faith to the pure spirit; and if objects of faith, consequently objects of hope; for, as hope is "the expectation of future good," it is inseparable from the nature of the soul, to know of the existence of any attainable good, without making it immediately the object of desire or hope. And is it not this

that shall constitute the eternal and progressive happiness of the immortal spirit; viz. knowing, from what it has received, that there is infinitely more to be received; and desiring to be put in possession of every communicable good which it knows to exist?

4. As faith goes forward to view, so hope goes forward to desire; and God continues to communicate; every communication making way for another, by preparing the soul for greater enjoyment; and this enjoyment must produce love. To say that the soul can have neither faith nor hope in a future state, is to say that, as soon as it enters heaven, it is as happy as it can possibly be; and this goes to exclude all growth in the eternal state; and all progressive manifestations and communications of God; and consequently to fix a spirit which is a composition of infinite desires, in a state of eternal sameness, in which it must be greatly changed in its constitution, to find endless gratification.

5. To sum up the reasoning on this subject, I think it necessary to observe—1. That the term faith is here to be taken in the general sense of the word, for that belief which a soul has of the infinite sufficiency and goodness of God; in consequence of the discoveries he has made of himself and his designs, either by revelation, or immediately by his Spirit. Now we know that God has revealed himself not only in reference to this world, but in reference to eternity: and much of our faith is employed in things pertaining to the eternal world, and the enjoyments in that state. 2. That hope is to be taken in its common acceptation, the expectation of future good; which expectation is necessarily founded on faith; as faith is founded on knowledge. God gives a revelation which concerns both worlds; containing exceeding great and precious promises relative to both. We believe what he has said on his own veracity; and we hope to enjoy the promised blessings in both worlds, because he is faithful who has promised. 3. As the promises stand in reference to both worlds, so also must the faith and hope to which these promises stand as objects. 4. The enjoyments in the eternal world are all spiritual, and must proceed immediately from God himself. 5. God, in the plenitude of his excellencies, is as incomprehensible to a glorified spirit, as he is to a spirit resident in flesh and blood. 6. Every created, intellectual nature, is capable of eternal improvement. 7. If seeing God as he is, be essential to the eternal happiness of beatified spirits, then the discoveries which He makes of himself must be gradual; forasmuch as it is impossible that an infinite, eternal nature, can be manifested to a created and limited nature, in any other way. 8. As the perfections of God are infinite, they are capable of being eternally manifested: and after all manifestations, there must be an infinity of perfections still to be brought to view. 9. As every soul that has any just notion of God must know that he is possessed of all possible perfections; so these perfections being objects of knowledge, must be objects of faith. 10. Every holy spirit feels itself possessed of unlimited desires for the enjoyment of spiritual good; and faith, in the infinite goodness of God, necessarily implies that he will satisfy every desire he has excited. 11. The power to gratify,

in the Divine Being, and the capacity to be gratified in the immortal spirit, will necessarily excite continual desires; which desires, on the evidence of faith, will as necessarily produce hope, which is the expectation of future good.

12. All possible perfections in God, are the objects of faith: and the communication of all possible blessedness, the object of hope. 13. Faith goes forward to apprehend, and hope to anticipate, as God continues to discover his unbounded glories and perfections. 14. Thus discovered and desired, their influences become communicated, love possesses them, and is excited and increased by the communication. 15. With respect to those which are communicated, faith and hope cease, and go forward to new apprehensions and anticipations; while love continues to retain and enjoy the whole. 16. Thus an eternal interest is kept up; and infinite blessings, in endless succession, apprehended, anticipated, and enjoyed.

6. My opinion, that faith and hope, as well as love, will continue in a future state, will, no doubt, appear singular to many, who have generally considered the two former as necessarily terminating in this lower world: but this

arises from an improper notion of the beatified state; and from inattention to the state and capacity of the soul. If it have the same faculties there which it has here, howsoever improved they may be, it must acquire its happiness from the Supreme Being, in the way of communication; and this communication must necessarily be gradual, for the reasons already alleged: and if gradual, then there must be (if in that state we have any knowledge at all of the Divine Nature) faith that such things exist, and may be communicated; desire to possess them because they are good; and hope that these good things shall be communicated.

7. I conclude, therefore, from these, and a multitude of other reasonings, which might be brought to bear on this subject, that faith and hope will exist in the eternal world as well as love; and that there as well as here, it may endlessly be said, the greatest of these is love. With great propriety, therefore, does the apostle exhort, Follow after love; it being so essential to our comfort and happiness here, and to our beatification in the eternal world; and how necessary faith and love are to the same end, we have already seen.

CHAPTER XIV.

We should earnestly desire spiritual gifts; but prophesying is to be preferred, because it is superior to the gift of tongues, 1, 2. Propheying defined, 3. How to regulate this supernatural gift of tongues, in teaching for the edification of the church, 4—13. In praying and giving thanks, 14—17. Those who speak with tongues, should interpret, that others may be edified, 18—22. What benefit may accrue from this in the public assemblies, 23—28. How the prophets or teachers should act in the church, 29—33. Women should keep silence in the church, 34, 35. All should be humble, and every thing should be done in love, 36—40.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Neronis Cæs. 3.

FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Neronis Cæs. 3.

a Ch. 12. 31.—b Numb. 11. 25, 29.

c Acts 2. 4. & 10. 46.—d Gr. *hearath*. Acts 22. 9.

NOTES ON CHAP. XIV.

Verse 1. *Follow after charity*] Most earnestly labour to be put in possession of that love which beareth, believeth, hopeth, and endureth all things. It may be difficult to acquire, and difficult to retain this blessed state; but it is essential to your present peace and eternal happiness. This clause belongs to the preceding chapter.

Desire spiritual gifts] Ye are very intent on getting those splendid gifts which may add to your worldly consequence; and please your carnal minds; but labour rather to get the gifts of God's Spirit, by which ye may grow in grace, and be useful to others: and particularly desire that ye may prophesy, that ye may be able to teach and instruct others in the things of their salvation.

Verse 2. *For he that speaketh in an unknown tongue*] This chapter is crowded with difficulties. It is not likely that the Holy Spirit should, in the church, suddenly inspire a man with the

knowledge of some foreign language, which none in the church understood but himself: and lead him to treat the mysteries of Christianity in that language, though none in the place could profit by his teaching.

Dr. Lightfoot's mode of reconciling these difficulties is the most likely I have met with. He supposes that, by the unknown tongue, the Hebrew is meant: and that God restored the true knowledge of this language when he gave the apostles the gift of tongues. As the Scriptures of the Old Testament were contained in this language, and it has beauties, energies, and depths in it, which no verbal translation can reach: it was necessary for the proper elucidation of the prophecies concerning the Messiah, and the establishment of the Christian religion, that the full meaning of the words of this sacred language should be properly understood. And it is possible that the Hebrew Scriptures were sometimes read in the Christian congregations,

A. M. 4060. standeth him; howbeit in the
A. D. 56. spirit he speaketh myste-
A. U. C. 809. ries.
An. Imp. Ne-ronis Cæs. 3.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues; but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

a Ver. 26.

as they were in the Jewish synagogues; and if the person who read and understood them, had not the power and faculty of explaining them to others; in vain did he read and understand them himself. And we know that it is possible for a man to understand a language, the force, phraseology, and idioms of which he is incapable of explaining, even in his mother's tongue. We shall see, in the course of these notes, how this view of the subject will apply to the illustration of the apostle's words throughout the chapter.

Speaketh not unto men, but unto God] None present understanding the language, God alone knowing the truth and import of what he says.

In the spirit he speaketh mysteries] Though his own mind, (for so *πνευματι* is understood here by many eminent critics,) apprehends the mysteries contained in the words which he reads or utters; but if, by the *Spirit*, we understand the Spirit of God, it only shows that it is by that Spirit that he is enabled to speak and apprehend these mysteries. See the note on ver. 19.

Verse 3. *But he that prophesieth*] The person who has the gift of teaching, is much more useful to the church than he is who has only the gift of tongues, because he speaks to the profit of men, viz. to their edification, by the Scriptures he expounds; to their exhortation, by what he teaches; and to their comfort, by his revelation.—*Whitby*. I must here refer to my sermon on this text, intitled, "The Christian Prophet and his Work," in which I have endeavoured to consider the whole of this subject at large.

Verse 4. *He that speaketh in an unknown tongue*] In the Hebrew for instance: the knowledge of the depth and power of which he has got by a divine revelation, edifieth himself by that knowledge.

But he that prophesieth] Has the gift of teaching.

Edifieth the church] Speaketh unto men to edification, exhortation, and comfort, ver. 3.

Verse 5. *I would that ye all spake with tongues*] The word *βουα*, does not so much imply a wish, or desire, as a command or permission. As if he had said, I do not restrain you to prophesying or teaching, though I prefer that; but I give you full permission to speak in Hebrew whenever it is proper; and when one is present

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by a revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For, if the trumpet give an uncertain sound, who shall prepare himself to the battle?

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-ronis Cæs. 3.

b Or, tunes.

who can interpret for the edification of the church; provided yourselves have not that gift, though you understand the language. The apostle said *tongue*, in the singular number, ver. 2, 4. because he spoke of a single man: now he says *tongues*, in the plural number, because he speaks of many speaking; but he has the same meaning in both places.—*Lightfoot*.

Greater is he that propheseth] A useful, zealous preacher, though unskilled in learned languages, is much greater in the sight of God, and in the eye of sound common sense, than he who has the gift of those learned tongues: except he interpret; and we seldom find great scholars good preachers. This should humble the scholar, who is too apt to be proud of his attainments, and despise his less learned, but more useful brother. This judgment of St. Paul is too little regarded.

Verse 6. *Speaking with tongues*] Without interpreting.

What shall I profit you?] i. e. I shall not profit you;

Except I shall speak to you either by revelation] Of some secret thing: or by knowledge, of some mystery: or by prophesying, foretelling some future event: or by doctrine, instructing you what to believe and practise.—See *Whitby*. These four words are taken in different acceptations by learned men. The general sense of the terms is that given above: but the peculiar meaning of the apostle is perhaps not easily discerned.

Verse 7. *And even things without life*] I may, as if he had said, illustrate this further, by referring to a pipe or harp; if these were to utter mere sounds without order, harmony, or melody: though every tone of music might be in the sounds, surely no person could discern a tune in such sounds, nor receive pleasure from such discords: even so is the person who speaks in an unknown tongue, but does not interpret. His speech tends no more to edification, than those discordant and unmeaning sounds do to pleasure and delight.

Verse 8. *If the trumpet give an uncertain sound*] If, when the soldier should prepare himself for the battle, the trumpet should give a different sound to that which is ordinarily used

Praying and giving thanks I. CORINTHIANS. in an unknown tongue.

A. M. 4060. 9 So likewise ye, except ye
 A. D. 56. utter by the tongue words
 A. U. C. 809. ^a easy to be understood, how
 An. Imp. Nerois Cæs. 3. shall it be known what is
 spoken ? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

^a Gr. significant.

on such occasions; the soldier is not informed of what he should do, and therefore does not arm himself; consequently, that vague, unintelligible sound of the trumpet, is of no use.

Verse 9. *Likewise ye*] If ye do not speak in the church so as to be understood, your labour is useless: *ye shall speak into the air*; your speech will be lost and dissipated in the air, without conveying any meaning to any person: there will be a noise or sound, but nothing else. Gifts of that kind, thus used, are good for nothing.

Verse 10. *There are, it may be*] *Εἰ τυχῆς*, for example.

So many kinds of voices] So many different languages; each of which has its distinct articulation, pronunciation, emphasis, and meaning; or, there may be so many different nations, each possessing a different language, &c.

Verse 11. *If I know not the meaning of the voice*] *τὴν δύναμιν τῆς φωνῆς*, the power and signification of the language.

I shall be unto him that speaketh a barbarian] I shall appear to him, and he to me, as a person who had no distinct, and articulate sounds which can convey any kind of meaning. This observation is very natural, when we hear persons speaking in a language of which we know nothing; we wonder how they can understand each other; as, in their speech, there appears to us no regular distinction of sounds or words. For the meaning and origin of the word *barbarian*, see the note on Acts xxviii. 2.

Verse 12. *Forasmuch as ye are zealous*] Seeing ye affect so much to have spiritual gifts; seek that you may get those by which ye may excel in edifying the church.

Verse 13. *Pray that he may interpret.*] Let him who speaks or reads the prophetic declarations in the Old Testament, in that tongue in which they were originally spoken and written, pray to God that he may so understand them himself, and receive the gift of interpretation, that he may be able to explain them in all their depth and latitude to others.

Verse 14. *For if I pray in an unknown tongue*] If my prayers are composed of sentences and sayings taken out of the prophets, &c. and in their own language: *my spirit prayeth*; my heart is engaged in the work, and

A. M. 4060. 12 Even so ye, forasmuch
 A. D. 56. as ye are zealous ^b of spiritual
 A. U. C. 809. gifts, seek that ye may excel
 An. Imp. Nerois Cæs. 3. in the edifying of the church.

13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

14 For, if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: ^c I will sing with

^b Gr. of spirits.—^c Eph. 5. 19. Col. 3. 16.

my prayers answer all the purpose of prayers to myself; but my understanding is unfruitful to all others, because they do not understand my prayers; and I either do not, or cannot interpret them. See the note on ver. 19.

Verse 15. *I will pray with the spirit*] I will endeavour to have all my prayers influenced and guided by the Spirit of God; and to have my own heart deeply affected in and by the work.

And I will pray with the understanding also] I will endeavour so to pray, that others may understand me; and thus be edified and improved by my prayers. And therefore I will pray in a language, in the public congregation, that may be understood by all present; so that all may join, not only in the act, but in the spirit of devotion.

I will sing with the spirit] It does appear that *singing psalms*, or *spiritual hymns*, was one thing that was implied in what is termed *prophecy* in the Old Testament, as is evident from 1 Sam. x. 5, 6, 10, &c. And when this came through an immediate afflatus or inspiration of God, there is no doubt that it was exceedingly edifying; and must have served greatly to improve and excite the devotional spirit of all that were present. But I rather suppose that their singing consisted in solemn well-measured *recitative*, than in the gingling and often foolish sounds which we use when a single monosyllable is sometimes shivered into thirty-six demi-semi-quavers!

Here it may not be improper to remark that the *spirit* and the *understanding* are seldom united in our congregational singing. Those whose hearts are right with God, have generally no *skill* in music; and those who are well skilled in music, have seldom a devotional spirit; but are generally proud, self-willed, contentious, and arrogant. Do not these persons entirely overrate themselves? Of all the liberal arts, surely *music* is the least useful, however ornamental it may be. And should any thing be esteemed in the church of God, but in proportion to its *utility*? A good singer, among the people of God, who has not the life of God in his soul, is *vox et præterea nihil*, as Helio-gabalus said of the nightingale's brains on which he desired to sup, *he is nothing but a sound*. Some of those persons, I mean they who sing

A. M. 4060. the spirit, and I will sing
A. D. 56. with the understanding
A. U. C. 809. also.

16 Else when thou shalt
bless with the spirit, how shall he that
occupieth the room of the unlearned
say Amen^b at thy giving of thanks,
seeing he understandeth not what thou
sayest?

17 For thou verily givest thanks well,
but the other is not edified.

^a Psa. 47. 7.—^b Ch. 11. 24.—^c Psa. 131. 2. Matt. 11. 25.
& 18. 3. & 19. 14. Rom. 16. 19. Ch. 3. 1. Eph. 4. 14.

with the *understanding*, without the *spirit*; suppose themselves of great consequence in the church of Christ; and they find foolish, superficial people, whom they persuade to be of their own mind, and some raise parties and contentions if they have not every thing their own way; and that way is generally as *absurd* as it is unscriptural, and contrary to the spirit and simplicity of the Gospel.

Verse 16. *He that occupieth the room of the unlearned*] One who is unacquainted with the language in which you speak, sing, or pray:

Say Amen] Give his assent and ratification to what he does not understand. It was very frequent in primitive times, to express their approbation in the public assemblies by *Amen*. This practice, soberly, and piously conducted, might still be of great use in the church of Christ.

This response was of the highest authority and merit among the Jews; they even promised the remission of all sins; the annihilation of the sentence of damnation; and the opening of the gates of Paradise to those who fervently say *Amen*. And it is one of their maxims, that "greater is he who says *Amen*, than he who prays." See many testimonies of this kind in *Schoetgen*. Now, allowing that this was of so much consequence in the time of St. Paul: it was a very serious matter for a person to be in a congregation where prayer was offered, and who could not say *Amen*, because the prayers were in a language which he did not understand.

Verse 17. *Thou verily givest thanks well*] Because he felt *gratitude*; and from a sense of his obligation, gave praise to God: but because this was in an unknown tongue, those who heard him, received no edification.

Verse 18. *I speak with tongues more than ye all*] He understood more languages than any of them did; and this was indispensably necessary, as he was the apostle of the Gentiles in general; and had to preach to different provinces where different dialects, if not languages were used. In the *Hebrew, Syriac, Greek, and Latin*, he was undoubtedly well skilled from his education: and how many he might understand, by miraculous gift, we cannot tell. But, even literally understood, it is very probable that he knew more languages than any man in the church of Corinth.

Verse 19. *Yet in the church*] As the grand

18 I thank my God, I speak
with tongues more than ye all:

19 Yet in the church I had
rather speak five words with
my understanding, that *by my voice* I
might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, ^c be not children in understanding: howbeit in malice ^d be ye children: but in understanding be ^e men.

Hebr. 5. 12, 13.—^a Matt. 13. 3. 1 Pet. 2. 2.—^b Gr. perfect, or, of a ripe age. Ch. 2. 6.

object of public worship is the edification of those who attend; *five words*, spoken so as to convey edification, were of much more consequence than *ten thousand*, which not being understood, could convey none. By the word *γλωσσαι, tongue*, to which we add *unknown*, I suppose the apostle always means the *Hebrew*, for the reasons offered in the note on ver. 1.

One of the greatest difficulties, says Bishop Pearce, in this epistle, is contained in the words *πνευμα, and vous, spirit and understanding*, which are frequently used in this chapter; and, fixing the true meaning of these words, will solve the difficulty. In this verse the apostle explains *λαλησεν τω υμιν, to speak with the understanding*, by *να αλλου καταχησεν, that I might teach others*; so that the sense of *vous, understanding*, seems to be, *that understanding which the hearer has of what is said*: and this sense will agree well with, *I will sing with the spirit; and with the understanding*, ver. 15.

He observes also, that *πνευμα, spirit, and vous, understanding*, have a sense opposite to each other; so that if *vous*, is rightly rendered, the *understanding which another has of what is said*; then *πνευμα, will signify a man's own mind*; i. e. *his own understanding of what he himself speaks*: and this sense agrees well with ver. 2. *In the spirit he speaketh mysteries*.

Verse 20. *Be not children in understanding*] There are three words here to which we must endeavour to affix the proper sense—1. *παιδια*, signifies *children* in general, but particularly such as are grown up, so as to be fit to send to school, in order to receive instruction—2. *νηπιος*, from *νη, not*, and *πιω, I speak*, signifies an *infant*, one that *cannot yet speak*, and is in the lowest stage of infancy—3. *τελειος*, from *τελειω, I complete or perfect*, signifies those who are arrived at *perfect maturity*, both of *growth and understanding*. We shall now see the apostle's meaning. *Brethren, be not, παιδια, as little children*, just beginning to go to school, in order to learn the first elements of their mother tongue; and, with an understanding only sufficient to apprehend those elements.

In malice] *κακια, in wickedness; νηπιων, be ye as infants, who neither speak, do, nor purpose evil*.

But in understanding] *τελειος γωσθη, be ye perfect men, whose vigour of body, and energy of mind, show a complete growth; and a well cultivated understanding*.

A. M. 4080.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 3.

21 ^a In the law it is ^b written, With men of other tongues and other lips will I speak unto this people: and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

^a John 10. 34. — ^b Isai. 28. 11, 12. — ^c Acts 2. 13. — ^d Isai. 45. 14. Zech. 8. 23.

Verse 21. *In the law it is written*] But the passage quoted is in Isai. xxviii. 11. Here is no contradiction, for the term מִן *torah*, LAW, was used by the Jews to express the whole *Scriptures*, law, prophets, and hagiographia; and they used it to distinguish these sacred writings from the words of the scribes.

With men of other tongues] Bp. Pearce paraphrases this verse as follows: "With the tongues of foreigners, and with the lips of foreigners, will I speak to this people; and yet, for all that, will they not hear me, saith the Lord." To enter into the apostle's meaning, we must enter into that of the prophet. The Jewish people were under the teaching of the prophets who were sent from God: these instructed, reprov'd, and corrected them by this Divine authority. They however became so refractory and disobedient, that God purposed to cast them off, and abandon them to the Babylonians: then, they had a people to teach, correct, and reprove them, whose language they did not understand. The discipline that they received in this way, was widely different from that which they received while under the teaching of the prophets, and the government of God: and yet for all this, they did not humble themselves before their Maker, that this affliction might be removed from them.

Verse 22. *Wherefore tongues are for a sign*] The miraculous gift of tongues was never designed for the benefit of those who have already believed, but for the instruction of unbelievers: that they might see, from such a miracle, that this is the work of God; and so embrace the Gospel.—But as in the times of the prophet, the strange Babylonish tongues came in the way of punishment, and not in the way of mercy, take heed that it be not the case now; that, by dwelling on the gift, ye forget the giver: and what was designed for you as a blessing, may prove to you to be a curse. For, if, because ye have the gift of tongues, ye will choose for your own aggrandizement, to use them in the public congregation where none understands them, God may curse your blessings.

A. M. 4080.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 3.

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, ^e hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

^e Ver. 6. Ch. 12. 8, 9, 10. — Ch. 12. 7. 2 Cor. 12. 19. Eph. 4. 12.

Prophesying] Teaching the things of God in a known language, is of infinitely more consequence than speaking in all the foreign tongues in the universe.

Verse 23. *Will they not say that ye are mad?*] So they well might, finding a whole assembly of people talking languages, which those who had most need of instruction could not understand.

Verse 24. *But if all prophesy*] If all those who teach, do it in the tongue which all understand; if an unbeliever, or one who knows nothing of the sacred language, come in, and hears things just suited to his own state, he is convicted by all, and he is judged by all.

Verse 25. *And thus are the secrets of his heart*] As these, who were the prophets or teachers, had often the discernment of spirits, they were able, in certain cases, and probably very frequently, to tell a man the secrets of his own heart; and, where this was not directly the case, God often led his ministers to speak those things that were suitable to the case before them, though they themselves had no particular design. The sinner, therefore, convinced that God alone could uncover the secrets of his heart, would be often obliged to fall down on his face, abashed and confounded, and acknowledge that God was truly among them. This seems to be the plain meaning of the passages, before us.

Verse 26. *How is it—every one of you hath a psalm, &c.*] Dr. Lightfoot understands this in the following manner:—When the congregation came together, some were for spending the time in psalmody; others, in explaining particular doctrines; others, in reading, praying, or speaking in the Hebrew tongue; others, were curious to hear of further revelations; and others, wished to spend the time in the interpretation of what had already been spoken. This may be specious, but to me it is not satisfactory. It seems more likely that, when the whole church came together, among whom there were many persons with extraordinary gifts, each of whom wished to put himself forward, and occupy the time and attention of the congregation: hence

A. M. 4060.
A. D. 56.
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An. Imp. Ne-
ronis Cæs. 5.

27 If any man speak in an *unknown tongue*, let *it be by two*, or at the most *by three*, and *that by course*; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and ^a let the other judge.

30 If *any thing* be revealed to another that sitteth by, ^b let the first hold his peace.

^a Ch. 12. 10.—^b 1 Thess. 5. 19, 20.—^c 1 John 4. 1.
^d Gr. *tumult, or unquietness.*—^e Ch. 11. 16.

confusion must necessarily take place; and perhaps, not a little contention. This was contrary to that edifying, which was the intention of these gifts.

Verse 27. *Speak in an unknown tongue*] The Hebrew, as has already been conjectured.

Let it be *by two, or at the most by three, and that by course*] Let only two or three, in one assembly, act in this way, that too much time may not be taken up with one exercise; and let this be done *by course*, the one after the other, that two may not be speaking at the same time: and let one interpret, for all that shall thus speak.

Verse 28. *But if there be no interpreter*] If there be none present who can give the proper sense of this Hebrew reading and speaking, then let him keep silence, and not occupy the time of the church by speaking in a language which only himself can understand.

Verse 29. *Let the prophets*] Those who have the gift of speaking to men, to edification, and exhortation, and comfort, ver. 3.

Two or three] As *prophesying* implied psalmody, teaching, and exhortation, Dr. Lightfoot thinks that the meaning of the phrase is this: Let one *sing* who has a *psalm*; let another *teach* who has a *doctrine*; and let a third *exhort or comfort*, who has a gift of that kind.

And let the other judge.] The other prophets, or qualified persons, judge of the propriety of what had been spoken; or let them *discern, διακρίνας*, how the revelation under the New Covenant, confirmed and illustrated the revelation granted under the Old Testament. It appears to have been taken for granted, that a man might *pretend* to this spirit of prophecy, who was not sent of God; and therefore it was the duty of the accredited teachers, to examine whether what he spoke was according to *truth*, and the *analogy of faith*. For the *spirits of the prophets are subject to the prophets*: Every man's gift was to be judged of by those whose age, experience, and wisdom, gave them a right to decide. Besides, though the person who did speak, might do it from an impulse of God; yet, if he was not *sufficiently known*, his testimony ought to be received with caution; and therefore the aged prophets should judge of his gift, lest false doctrines should slide into the church.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And ^c the spirits of the prophets are subject to the prophets.

33 For God is *not the author of confusion*, but of peace, ^d as in all churches of the saints.

34 ^e Let your women keep silence in the churches: for it is not permitted unto them to speak; but ^f they are *commanded* to be under obedience, as also saith the ^h law.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronis Cæs. 5.

^f 1 Tim. 2. 11, 12.—^g Ch. 11. 3. Eph. 5. 22. Col. 3. 18.
^h Tit. 2. 5. 1 Pet. 3. 1.—ⁱ Gen. 3. 16.

But all these provisions, as Schoetgen justly observes, were in imitation of the practice in the Jewish synagogues; for there, it was customary for them to *object, interrogate, refute, &c.*

Verse 30. *Be revealed to another that sitteth by*] Probably those who were teachers, sat on a particular seat, or place from which they might most readily address the people; and this may be the meaning of *sitting by*. If such a person could say, I have just received a particular revelation from God; then let him have the liberty immediately to speak it: as it might possibly relate to the circumstances of that time and place.

Verse 31. *For ye may all prophesy one by one*] The gifts which God grants are given for the purpose of edification; but there can be no edification where there is *confusion*; therefore let them speak one by one.

Verse 32. *And the spirits of the prophets, &c.*] Let no one interrupt another; and let all be ready to prefer others before themselves, and let each feel a spirit of subjection to his brethren. God grants no un governable gifts.

Verse 33. *For God is not the author of confusion*] Let not the persons who act in the congregation in this disorderly manner, say that they are under the influence of God; for he is not the author of confusion: but two, three, or more praying or teaching in the same place, at the same time, is *confusion*; and God is not the author of such work: and let men beware how they attribute such disorder to the God of order and peace. The apostle calls such conduct *anarraxatai, tumults, seditions*; and such they are in the sight of God, and in the sight of all good men. How often is a work of God marred and discredited by the folly of men! for *nature* will always, and *Satan* too, mingle themselves, as far as they can, in the genuine work of the Spirit, in order to discredit and destroy it. Nevertheless, in great revivals of religion, it is almost impossible to prevent wild-fire from getting in among the true fire: but it is the duty of the ministers of God, to watch against, and prudently check this: but if themselves encourage it, then there will be confusion and every evil work.

Verse 34. *Let your women keep silence in the churches*] This was a Jewish ordinance;

A. M. 4060.
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An. Imp. Nero-
nis Cæs. 3.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in

the church.

36 What? came the word of God out from you? or came it unto you only?

37 * If any man think himself to be a prophet, or spiritual, let him acknow-

a 2 Cor. 10. 7. 1 John 4. 6.

women were not permitted to *teach* in the assemblies, or even to *ask questions*. The rabbins taught, that "a woman should know nothing but the use of her distaff." And the saying of Rabbi Eliezer, as delivered, *Bammid-bar Rabba*, sect. 9. fol. 204. are both worthy of remark and of execration; they are these, *ישעיהו דיברו וברו חרדיאל יסרו לנשים yesrephu dibrey Torah veal yemsaru lenashim*—"Let the words of the Law be burned, rather than that they should be delivered to women."

This was their condition till the time of the Gospel, when, according to the prediction of Joel, the Spirit of God was to be poured out on the women as well as the men, that they might *prophesy*, i. e. *teach*. And that they did *prophesy* or *teach*, is evident from what the apostle says, chap. xi. 5. where he lays down rules to regulate this part of their conduct, while ministering in the church.

But does not what the apostle says here contradict that statement; and show that the words in chap. xi. should be understood in another sense? For, here it is expressly said, that they should *keep silence in the church*; for it was not permitted to a woman to speak? Both places seem perfectly consistent. It is evident, from the context, that the apostle refers here to *asking questions*, and what we call *dictating*, in the assemblies. It was permitted to any man to *ask questions*, to *object*, *altercate*, *attempt to refute*, &c. in the synagogue; but this liberty was not allowed to any woman: St. Paul confirms this, in reference also to the Christian church; he orders them to *keep silence*: and, if they wished to *learn any thing*, let them *inquire of their husbands at home*; because it was perfectly indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience, &c. But this by no means intimated that, when a woman received any particular *influence from God*, to enable her to teach, that she was not to obey that influence; on the contrary, she was to obey it, and the apostle lays down directions in chap. xi. for regulating her *personal appearance* when thus employed. All that the apostle opposes here, is their *questioning*, *finding fault*, &c. in the Christian church, as the Jewish men were permitted to do in their synagogues; together with the attempts to usurp any authority over the man, by setting up their judgment in *opposition* to them: for the apostle has in view, especially, acts of *disobedience*, *arrogance*, &c. of which no

ledge that the things I write unto you are the commandments of the Lord.

A. M. 4060.
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A. U. C. 109.
An. Imp. Nero-
nis Cæs. 3

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, ^b covet to prophesy, and forbid not to speak with tongues.

40 ° Let all things be done decently and in order.

b Ch. 12. 31. 1 Thess. 5. 20. Ver. 33.

woman would be guilty who was under the influence of the Spirit of God.

But to be under obedience, as also saith the law.] This is a reference to Gen. iii. 14. *Thy desire shall be to thy husband, and he shall rule over thee.* From this, it is evident, that it was the *disorderly* and *disobedient* that the apostle had in view; and not any of those on whom God had poured out his Spirit.

Verse 35. *For it is a shame for women to speak in the church*] The Jews would not suffer a woman to read in the synagogue; though a *servant*, or even a *child*, had this permission; but the apostle refers to irregular conduct; such conduct as proved that they were not under obedience, ver. 34.

Verse 36. *Came the word of God out from you?* Was it from you that other churches received the Gospel? Are you the *mother church*? that you should have rules, and orders, and customs, different from all others; and set yourselves up for a model to be copied by all the churches of Christ?

Or came it unto you only?] Are you the only church of God? Are there not many others founded before you, that have no such customs, and permit no such disorders?

Verse 37. *If any man think himself to be a prophet, &c.*] He who is really a *spiritual man*, under the influence of the Spirit of God, and capable of *teaching* the Divine will, he will acknowledge that what I now say, is from the same Spirit; and that the things which I now write, are the *commandments* of God, and must be obeyed, on pain of his displeasure.

Verse 38. *But if any man be ignorant*] If he affect to be so, or pretend that he is ignorant: let him be ignorant. Let him be so at his peril.

Verse 39. *Covet to prophesy*] Let it be your endeavour and prayer, to be able to *teach the way of God* to the ignorant: this is the most *valuable*, because the most *useful* gift of the Spirit.

And forbid not to speak with tongues.] Let every gift have its own *place* and *operation*; let none envy another; nor prevent him from doing that part of the work to which God, by giving the *qualification*, has evidently called him.

Verse 40. *Let all things be done decently*] *Εὐχαριστίας*, in their *proper forms*, with becoming reverence; according to their dignity and importance. Every thing in the church of God should be conducted with gravity and con-

posure suitable to the importance of the things; the infinite dignity of the object of worship, and the necessity of the souls in behalf of which those religious ordinances are instituted.

And in order.] *Κατὰ ταῦτα*, every thing in its place, every thing in its time, and every thing suitably.

Let all things be done decently and in order, is a direction of infinite moment in all the concerns of religion; and of no small consequence in all the concerns of life. How much pain, confusion, and loss would be prevented,

were this rule followed! There is scarcely an embarrassment in *civil* or *domestic* life, that does not originate in a neglect of this precept. No *business, trade, art* or *science*, can be carried on to any advantage or comfort, unless peculiar attention be paid to it. And as to *religion*, there can be absolutely none without it. Where *decency* and *order* are not observed in every part of the worship of God, no spiritual worship can be performed. The *manner* of doing a thing is always of as much consequence as the *act* itself. And often the *act* derives all its consequence and utility from the manner in which it is performed.

CHAPTER XV.

The Gospel which the apostle preached to the Corinthians; viz. that Christ died for our sins, and rose again the third day, 1—4. The witnesses of his resurrection, Peter, James, and more than five hundred brethren, 5—7. Lastly, Paul himself saw him, and was called by him to the apostleship, 8—11. Objections against the resurrection of the dead answered, 12—34. The manner in which this great work shall be performed, 35—49. The astonishing events that shall take place in the last day, 50—57. The use we should make of this doctrine, 58.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 3.

MOREOVER, brethren, I declare unto you the Gospel ^a which I preached unto you, which also ye have received, and ^b wherein ye stand :

2 ^c By which also ye are saved, if ye ^d keep in memory ^e what I preached unto you, unless ^f ye have believed in vain.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 3.

^a Gal. 1. 11.—^b Rom. 5. 2.—^c Rom. 1. 16. Ch. 1. 21.

^d Or, hold fast.—^e Gr. by what speech.—^f Gal. 3. 4.

NOTES ON CHAP. XV.

It appears from this chapter, that there were some false apostles at Corinth, who denied the resurrection, see verse 12. in consequence of which, St. Paul discusses three questions in this chapter.

1. Whether there be a resurrection of the dead? ver. 1—35.
 2. What will be the nature of the resurrection bodies? 35—51.
 3. What should become of those who should be found alive in the day of judgment? 51—57.
- I.—The resurrection he proves,
1. From *Scripture*, ver. 1—4.
 2. From *eye-witnesses*, 5—12.
- II.—He proves the resurrection, by showing the *absurdity* of the contrary doctrine.
1. If the dead rise not, Christ is not risen, ver. 13.
 2. It would be absurd to have faith in him, according to the preaching of the Gospel, if he be not risen, ver. 14.
 3. The apostles must be false-witnesses, who attest this resurrection, ver. 15.
 4. The faith of the Corinthians must be vain who believe it, ver. 16, 17.
 5. All the believers who have died in the faith of Christ have perished, if Christ be not risen, ver. 18.

6. Believers in Christ are in a more miserable state than any others, if there be no resurrection, ver. 19.
7. Those who were baptized in the faith, that Christ died for them, and *rose again*, are deceived, ver. 29.
8. The apostles, and Christians in general, who suffer persecution, on the ground that, after suffering a while here, they shall have a glorious resurrection, are acting a foolish and unprofitable part, ver. 30—32.

Verse 1. *The Gospel which I preached unto you*] This Gospel is contained in *Christ dying for our sins, being buried, and rising again the third day*. See the following verses.

Verse 2. *By which also ye are saved*] That is, ye are now in a salvable state; and are saved from your gentilism, and from your former sins.

If ye keep in memory] Your future salvation, or being brought finally to glory, will now depend on your *faithfulness* to the grace that ye have received.

Verse 3. *For I delivered unto you first of all*] *Ev ἄρτους*, as the *chief things*; or matters of the greatest importance.

That which I received] By revelation from God himself, and not from man.

That Christ died for our sins] The death of Jesus Christ, as a *vicarious sacrifice* for sin, is a *ἄρτος*; among the things that are of *chief im-*

A. M. 4060. A. D. 50. A. U. C. 809. An. Imp. Neronis Cæs. 3. 3 For ^a I delivered unto you first of all that ^b which I also received, how that

Christ died for our sins ^c according to the Scriptures:

4 And that he was buried, and that he rose again the third day ^d according to the Scriptures:

5 ^e And that he was seen of Cephas, then ^f of the twelve:

6 After that, he was seen of above five hundred brethren at once; of

whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then ^g of all the apostles.

8 ^h And last of all he was seen of me also, as of ⁱ one born out of due time.

9 For I am ^k the least of the apostles, that am not meet to be called an apostle, because ^l I persecuted the church of God.

A. M. 4060. A. D. 50. A. U. C. 809. An. Imp. Neronis Cæs. 3.

^a Ch. 11. 2, 23.—^b Gal. 1. 12.—^c Psa. 22. 15, &c. Isai. 53. 5, 6, &c. Dan. 9. 26. Zech. 13. 7. Luke 24. 26, 46. Acts 3. 18. & 26. 23. 1 Pet. 1. 11. & 2. 24.—^d Psa. 2. 7. & 16. 10. Isai. 53. 10. Hos. 6. 2. Luke 24. 26, 46. Acts 2. 25, 31. & 13. 33, 34, 35. & 26. 22, 23. 1 Pet. 1. 11.

^e Luke 24. 34.—^f Matt. 28. 17. Mark 16. 14. Luke 24. 34. John 20. 19, 26. Acts 10. 41.—^g Luke 24. 50. Acts 1. 3, 4.—^h Acts 9. 4. 17. & 22. 14, 18. Ch. 9. 1.—ⁱ Or, an abortive.—^k Eph. 3. 3.—^l Acts 8. 3. & 9. 1. Gal. 1. 13. Phil. 3. 6. 1 Tim. 1. 13.

portance, and are essential to the Gospel scheme of salvation.

According to the Scriptures] It is not said any where in the Scriptures, in express terms, that Christ should rise on the third day; but it is fully implied in his types, as in the case of *Jonah*, who came out of the belly of the fish on the third day; but particularly in the case of *Isaac*, who was a very expressive type of Christ; for, as his being brought to the mount Moriah, bound and laid on the wood in order to be sacrificed, pointed out the death of Christ: so, his being brought alive on the third day from the mount, was a figure of Christ's resurrection. Bishop Pearce, and others, refer to Matt. xii. 40. xvi. 21. and Luke ix. 22. "which two Gospels, having been written at the time when Paul wrote this epistle, were properly called by the name of the Sacred Scriptures." It might be so, but I do not know of one proof in the New Testament, where its writings, or any part of them, is called the Scriptures.

Verse 5. That he was seen of Cephas, then of the twelve] This refers to the journey to Emmaus, Luke xxiv. 13. and 34. and to what is related Mark xvi. 14.

Then of the twelve—Instead of *twelve*, *eleven*, is the reading of D*EFG. Syriac in the margin, some of the Slavonic; Armenian, Vulgate, Itala, and several of the Fathers: and this reading is supported by Mark xvi. 14. Perhaps the term *twelve* is used here merely to point out the society of the apostles, who, though at this time they were only eleven, were still called the twelve, because this was their original number; and a number which was afterward filled up. See John xx. 24.

Verse 6. Above five hundred brethren at once] This was probably in Galilee, where our Lord had many disciples. See Matt. xxviii. 16. What a remarkable testimony is this to the truth of our Lord's resurrection! Five hundred persons saw him at one time; the greater part of whom were alive when the apostle wrote, and he might have been confronted by many, if he had dared to assert a falsity.

Verse 7. After that, he was seen of James] But where, and on what occasion, we are not told; nor indeed do we know which James is

intended; James the son of Zebedee, or James the son of Alphaeus. But one thing is sufficiently evident, from what is here said, that this James, of whom the apostle speaks, was still alive; for the apostle's manner of speaking justifies this conclusion.

Then of all the apostles] Including not only the eleven, but, as some suppose, the seventy-two disciples.

Verse 8. And last of all—of me also] It seems that it was essential to the character of an apostle, that he had seen and conversed with Christ: and it is evident, from the history of Saul's conversion, Acts ix. 4—7. where see the notes, that Jesus Christ did appear to him; and he pleaded this ever after, as a proof of his call to the apostleship. And, it does not appear, that, after this time, Jesus ever did make any personal discovery of himself to any one.

As of one born out of due time] The apostle considers himself as coming after the time in which Jesus Christ personally conversed with his disciples; and that, therefore, to see him at all, he must see him in this extraordinary way. Some have entered into a very disgusting detail on the figure used here by the apostle. The words *απορη να απομαρτι*, signifies not merely one born out of due time; but one born before his time; and consequently not bidding fair for vigour, usefulness, or long life. But it is likely that the apostle had a different meaning; and that he refers to the original institution of the twelve apostles, in the rank of whom he never stood; and was appointed, not to fill up a place among the twelve: but, as an extra and additional apostle. Rosenmüller says, that those who were beyond the number of twelve senators, were termed *abortivi*, abortives; and refers to Suetonius in Octavio, cap. 35. I have examined the place, but find no such epithet. According to Suetonius, in that place, they were called *orcini*, persons who had assumed the senatorial dignity after the death of Julius Cæsar, pretending that they had derived that honour from him.

Verse 9. I am the least of the apostles] This was literally true, in reference to his being chosen last, and chosen not in the number of the twelve, but as an extra apostle. How much

A. M. 4060. 10 But ^a by the grace of
A. D. 56. God I am what I am: and
A. U. C. 809. his grace which *was bestowed*
An. Imp. Ne- upon me was not in vain;
ronis Cas. 3. but ^b I laboured more abundantly than
they all: ^c yet not I, but the grace of
God which was with me.

11 Therefore whether *it were* I or
they, so we preach, and so ye be-
lieved.

12 Now, if Christ be preached that
he rose from the dead, how say some
among you that there is no resurrec-
tion of the dead?

13 But, if there be no resurrection of

^a Eph. 2. 7. 8. — ^b 2 Cor. 11. 23. & 12. 11. — ^c Matt. 10. 20.
Rom. 15. 13, 19. 2 Cor. 3. 5. Gal. 2. 8. Eph. 3. 7.

pains do some men take to make the apostle
contradict himself, by attempting to show that
he was the very *greatest* of the apostles; though
he calls himself the *least*. Taken as a *man*,
and a *minister of Christ*, he was greater than
any of the *twelve*; taken as an *apostle*, he was
less than any of the *twelve*, because not origin-
ally in that body.

Am not meet to be called an apostle] None of
the *twelve* had ever *persecuted* Christ, nor with-
stood his doctrine: Saul of Tarsus had been,
before his conversion, a *grievous persecutor*;
and therefore, he says, *οὐκ ἔμην ἄξιος, ἰ ἀμ ἄποστολος*, I am not
*proper to be called an apostle, because I perse-
cuted the church of God*, i. e. of Christ, which
none of the *apostles* ever did.

Verse 10. *But by the grace of God, I am what
I am*] God by his mere grace and good will,
has called me to be an apostle, and has denomi-
nated me such.

And his grace, &c.] Nor have I been unfaith-
ful to the Divine call; I used the grace which
he gave me; and when my labours, travels, and
sufferings are considered, it will be evident,
that *I have laboured more abundantly than the
whole twelve*. This was most *literally* true.

Yet not I, but the grace of God] It was not
through my own power or wisdom, that I per-
formed these things; but through the Divine
influence which accompanied me.

Verse 11. *Whether it were I or they*] All the
apostles of Christ agree in the same doctrines;
we all preach *one* and the *same thing*; and, as
we preached, so ye believed; having received
from us the true apostolical faith, that Jesus
died for our sins, and rose again for our justifi-
cation; and that *His resurrection is the pledge
and proof of ours*. Whoever teaches contrary to
this, does not preach the true apostolic doc-
trine.

Verse 12. *Now, if Christ be preached, &c.*] Seeing
it is true that we have thus preached
Christ, and ye have credited this preaching;
how say some among you, who have professed to
receive this doctrine from us, *that there is no
resurrection of the dead?* though we have shown
that *his resurrection is the proof and pledge of*

the dead, ^d then is Christ not
risen:

14 And if Christ be not
risen, then is our preaching
vain, and your faith is also vain.

15 Yea, and we are found false wit-
nesses of God; because ^e we have tes-
tified of God that he raised up Christ:
whom he raised not up, if so be that
the dead rise not.

16 For, if the dead rise not, then is
not Christ raised:

17 And if Christ be not raised, your
faith is vain; ^f ye are yet in your
sins.

Phil. 2. 13. — ^d 1 Thess. 4. 14. — ^e Acts 2. 24, 32. & 4. 10,
33. & 13. 30. — ^f Rom. 4. 25.

ours. That there was some *false teacher* or
teachers among them, who was endeavouring to
incorporate *Mosaic rites* and *ceremonies* with
the Christian doctrines, and even to blend
Sadduceism with the whole, appears pretty
evident. To confute this mongrel Christian,
and overturn his bad doctrine, the apostle writes
this chapter.

Verse 13. *If there be no resurrection of the
dead*] As Christ was partaker of the same *flesh
and blood* with us; and he promised to raise
mankind from the dead, through his resurrec-
tion; *if the dead rise not*, then Christ has had no
resurrection. There seems to have been some at
Corinth, who, though they denied the resurrec-
tion of the dead, admitted that Christ had risen
again: the apostle's argument goes therefore to
state, that *if Christ was raised from the dead,
mankind may be raised*; *if mankind cannot be
raised from the dead, then the body of Christ
was never raised*.

Verse 14. *Then is our preaching vain*] Our
whole doctrine is useless, nugatory, and false.

And your faith is also vain.] Your belief of a
false doctrine, must necessarily be to you un-
profitable.

Verse 15. *False witnesses*] As having testified
the fact of Christ's resurrection, as a matter
which ourselves had witnessed; when we knew
that we bore testimony to a falsehood. But
could five hundred persons agree in this imposi-
tion? And if they did, is it possible that some
one would not *discover* the cheat, when he could
have no *interest* in keeping the secret; and
might greatly promote his secular interest by
making the discovery? Such a case never oc-
curred, and never can occur. The testimony,
therefore, concerning the resurrection of Christ,
is incontrovertibly true.

If so be that the dead rise not] This clause is
wanting in DE. *Syriac*, some of the *Slavonian*
and *Italia*: several also of the primitive *Fathers*
omit it. Its great *similarity* to the following
words might be the cause of its omission by
some copyists.

Verse 17. *Ye are yet in your sins*] If Christ
has not risen from the dead, there is no proof

Arguments in proof of the I. CORINTHIANS. resurrection of the dead.

A. M. 4060. 18 Then they also which
A. D. 56. are fallen asleep in Christ
A. U. C. 809. are perished.
An. Imp. Ne-
ronis Cms. 3.

19 ^a If in this life only we have hope in Christ, we are of all men most miserable.

20 But now ^b is Christ risen from the dead, and become the ^c first-fruits of them that slept.

^a 2 Tim. 3. 12.—^b 1 Pet. 1. 3.—^c Acts 26. 23. Ver. 23. Col. 1. 18. Rev. 1. 5.

that he has not been *justly* put to death. If he were a *malefactor*, God would not work a miracle to raise him from the dead. If he have not been raised from the dead, there is a presumption that he has been put to death *justly*; and if so, consequently he has made no *atonement*: and *ye are yet in your sins*, under the power, guilt, and condemnation of them. All this reasoning of the apostle, goes to prove that, at Corinth, even among those false teachers, the *innocency* of our Lord was allowed, and the *reality* of his resurrection not questioned.

Verse 18. *They also which are fallen asleep*] All those who, either by *martyrdom* or *natural death*, have departed in the faith of our Lord Jesus Christ, *are perished*; their hope was without *foundation*, and their faith had not *reason* and *truth* for its object. Their bodies are dissolved in the earth, finally decomposed and destroyed, notwithstanding the promise of Christ to such, that he would raise them up at the last day. See John v. 25, 28, 29. xi. 25, 26, &c.

Verse 19. *If in this life only we have hope*] It would be better to translate and point this verse as follows:

And, if in this life we have hoped in Christ only, we are more to be pitied than all men. If, in this life, we have no other hope and confidence but in Christ, (and if he be still *dead*, and not yet risen,) we are more to be pitied than any other men: we are sadly deceived: we have denied ourselves, and been denied by others: have mortified ourselves, and been persecuted by our fellow-creatures on account of our belief and hope in one who is not existing; and therefore can neither succour us here, nor reward us hereafter. Bp. Pearce.

Verse 20. *But now is Christ risen*] On the contrary, Christ is raised from the dead, and is become the *first-fruits of them that slept*. His resurrection has been *demonstrated*, and our resurrection necessarily follows: as sure as the *first-fruits* are the proof that there is a *harvest*; so surely the resurrection of Christ is a *proof of ours*. The *Judaizing* teacher at Corinth would feel the force of this observation much sooner than we can, who are not much acquainted with Jewish customs. "Although," says Dr. Lightfoot, "the resurrection of Christ, compared with some *first-fruits*, has very good harmony with them; yet especially it agrees with the offering of the *sheaf*, commonly called *ἡ ὄμειδος*, not only as to the *thing* itself, but also as to the circumstances of the *time*. For, first there was the *pass-over*, and the day following

21 For, ^d since by man *came* death, ^e by man *came* also the resurrection of the dead.

22 For, as in Adam all die, even so in Christ shall all be made alive.

23 But ^f every man in his own order; Christ the first-fruits: afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronis Cms. 3.

^d Rom. 5. 12, 17.—^e John 11. 25. Rom. 6. 23.—^f Ver. 20. 1 Thess. 4. 15, 16, 17.

was a *sabbatic day*, and on the day following that, the first-fruits were offered. So Christ, our *pass-over*, was crucified: the day following his crucifixion, was the *Sabbath*; and the day following *that*, he, the *first-fruits of them that slept*, rose again. All who died before Christ, and were raised again to life, died afterward: but Christ is the first-fruits of all who shall be raised from the dead to die no more.

Verse 21. *For, since by man came death*] *Mortality* came by Adam, *immortality* by Christ; so sure as all have been subjected to natural death by Adam, so sure shall all be raised again by Christ Jesus. Mortality and immortality, on a general ground, are the subject of the apostle's reasoning here: and, for the explanation of the transgression of Adam, and the redemption by Christ, see the notes on Rom. v. 10, &c.

Verse 23. *But every man in his own order*] The apostle mentions three orders here:—1. Christ who rose from the dead by his own power. 2. Them that are Christ's; all his apostles, martyrs, confessors, and faithful followers—*Thirdly*, then *cometh the end*, when the whole mass shall be raised. Whether this *order* be exactly what the apostle intends, I shall not assert. Of the *first*, Christ's own resurrection, there can be no question. The *second*, the resurrection of his followers, *before* that of the common dead, is thought by some, very reasonable. "They had here a resurrection from a *death of sin*, to a *life of righteousness*, which the others had not; because they *would* not be saved in Christ's way. That they should have the privilege of being raised *first*, to behold the astonishing *changes* and *revolutions* which shall then take place, has nothing in it contrary to propriety and fitness;" but it seems contrary to ver. 52. in which *all the dead* are said to arise in a moment, in the twinkling of an eye. "And, *thirdly*, that all the other mass of mankind should be raised last, just to come forward and receive their doom, is equally reasonable:" but it is apparently inconsistent with the manner in which God chooses to act, see ver. 53. Some think that, by *them that are Christ's at his coming*, "we are to understand Christ's coming to reign on earth a thousand years with his saints, previously to the general judgment;" but I must confess, I find nothing in the Sacred Writings distinctly enough marked, to support this opinion of the *millennium*, or *thousand years' reign*: nor can I conceive any important end that can be answered by this procedure.

A. M. 4060. shall have delivered up ^a the
A. D. 56. kingdom to God, even the
A. U. C. 809. Father; when he shall have
An. Imp. Ne- put down all rule, and all
ronis Cæs. 3. authority and power.

25 For he must reign, ^b till he hath put all enemies under his feet.

26 ^c The last enemy that shall be destroyed is death.

27 (For he ^d hath put all things under his feet. But when he saith, all

A. M. 4060. things are put under him, it
A. D. 56. is manifest that he is ex-
A. U. C. 809. cepted, which did put all
An. Imp. Ne- things under him.)
ronis Cæs. 3.

28 ^e And when all things shall be subdued unto him, then ^f shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead

^a Dan. 7. 14. 27.—^b Psa. 110. 1. Acta. 2. 34, 35. Eph. 1. 21. Heb. 1. 13. & 10. 18.—^c 2 Tim. 1. 10. Rev. 20. 14.

^d Psa. 8. 6. Matt. 28. 18. Heb. 2. 8. 1 Pet. 3. 22.—^e Phil. 3. 21.—^f Ch. 3. 23. & 11. 3.

We should be very cautious how we make a figurative expression, used in the most figurative book in the Bible, the foundation of a very important literal system, that is to occupy a measure of the faith, and no small portion of the hope of Christians. The strange conjectures formed on this very uncertain basis, have not been very creditable either to reason or religion.

Verse 24. *When he shall have delivered up the kingdom*] The mediatorial kingdom; which comprehends all the displays of his grace in saving sinners; and all his spiritual influence in governing the church.

All rule, and all authority, and power.] Ἀπὸν—ἐξουσίαν καὶ δυνάμιν. As the apostle is here speaking of the end of the present system of the world; the rule, authority, and power, may refer to all earthly governments, emperors, kings, princes, &c. though angels, principalities, and powers, and the rulers of the darkness of this world, and all spiritual wickedness in high places, may be also intended. Our Lord Jesus is represented here as administering the concerns of the kingdom of grace in this lower world, during the time that this divine economy lasts; and when the end, the time determined by the wisdom of God, comes; then, as there is no longer any need of this administration, the kingdom is delivered up unto the Father; an allusion to the case of Roman viceroys or governors of provinces, who, when their administration was ended, delivered up their kingdom or government into the hands of the emperor.

The apostle may refer also to an opinion of the ancient Jews; that there should be ten kings, who should have the supreme government of the whole world: the first and last of which, should be God himself; but the ninth should be the Messiah, after whose empire the kingdom should be delivered up into the hands of God for ever. See the place in Schoetgen on this verse, and on Luke i. 33.

Verse 25. *For he must reign, &c.*] This is according to the promise, Psal. cx. 1. "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Therefore the kingdom cannot be given up, till all rule and government are cast down. So that while the world lasts, Jesus, as the Messiah and Mediator, must reign; and all human beings are properly his subjects, and under his government, and are accountable to him.

Verse 26. *The last enemy*] Death shall be

destroyed; καταργηται, shall be counter-worked, subverted, and finally overturned. But death cannot be destroyed by there being simply no further death; death can only be destroyed and annihilated by a general resurrection: if there be no general resurrection, it is most evident that death will still retain his empire. Therefore, the fact that death shall be destroyed, assures the fact that there shall be a general resurrection: and this is a proof also, that, after the resurrection, there shall be no more death.

Verse 27. *For he hath put all things under his feet.*] The Father hath put all things under the feet of Christ, according to the prophecy, Psal. cx.

He is excepted] i. e. The Father; who hath put all things under him, the Son. This observation seems to be introduced by the apostle to show, that he does not mean that the Divine Nature shall be subjected to the human nature. Christ, as Messiah, and Mediator between God and man, must ever be considered inferior to the Father: and his human nature, however dignified in consequence of its union with the Divine Nature, must ever be inferior to God. The whole of this verse should be read in a parenthesis.

Verse 28. *The Son also himself be subject*] When the administration of the kingdom of grace is finally closed; when there shall be no longer any state of probation; and consequently no longer need of a distinction between the kingdom of grace and the kingdom of glory: then the Son, as being man, shall cease to exercise any distinct dominion; and God be all in all, there remaining no longer any distinction in the persons of the glorious Trinity, as acting any distinct or separate parts in either the kingdom of grace, or the kingdom of glory: and so the one infinite essence shall appear undivided and eternal.

Verse 29. *Else what shall they do which are baptized for the dead*] This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have laboured to explain it, there are to this day nearly as many different interpretations of it as there are interpreters. I shall not employ my time, nor that of my reader, with a vast number of discordant and conflicting opinions: I shall make a few remarks—1. The doctrine of the resurrection of our Lord, was a grand doctrine among the apostles: they considered and preach-

A. M. 4060. rise not at all? why are they
 A. D. 56. then baptized for the dead?
 A. U. C. 809. 30 And why stand we in
 An. Imp. Ne- jeopardy every hour?
 ronius Cæs. 3.

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

A. M. 4060.
 A. D. 56.
 A. U. C. 809.
 An. Imp. Ne-
 ronius Cæs. 3.

a 2 Cor. 11. 26. Gal. 5. 11.—b Some read our.—c 1 Thess.

2. 19.—d Rom. 8. 36. Ch. 4. 9. 2 Cor. 4. 10, 11. & 11. 23.

ed this as the demonstration of the truth of the Gospel.—2. The multitudes who embraced Christianity, became converts on the evidence of this resurrection.—3. This resurrection was considered the pledge and proof of the resurrection of all believers in Christ, to the possession of the same glory into which he had entered.—4. The baptism which they received, they considered as an emblem of their natural death and resurrection. This doctrine St. Paul most pointedly preaches, Rom. vi. 3, 4, 5. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, even so we also should walk in newness of life: for, if we have been planted together in the likeness of his death, we shall be also in his resurrection.—5. It is evident from this, that all who died in the faith of Christ, died in the faith of the resurrection; and therefore cheerfully gave up their lives to death, as they took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance, Heb. x. 34.—6. As is the body, so are the members; those who were properly instructed, and embraced Christianity, believed that, as all who had died in the faith of Christ should rise again, so they were baptized in the same faith.—7. As so many of the primitive followers of Christ, sealed the truth with their blood; and Satan and his followers continued unchanged: every man who took on him the profession of Christianity, which was done by receiving baptism, considered himself as exposing his life to the most imminent hazard, and offering his life with those who had already offered and laid down theirs.—8. He was therefore baptized in reference to this martyrdom; and having a regard to those dead, he cheerfully received baptism, that, whether he was taken off by a natural or violent death, he might be raised in the likeness of Jesus Christ's resurrection, and that of his illustrious martyrs.—9. As martyrdom and baptism were thus so closely and intimately connected, βαπτισθεὶς, to be baptized, was used to express being put to a violent death by the hands of persecutors. So Matt. xx. 22, 23. "But Jesus answered and said, Are ye able to drink of the cup that I shall drink of," &c. (can ye go through my sufferings?)—"They say unto him, We are able: He saith unto them, Ye shall indeed drink of my cup," (ye shall bear your part of the afflictions of the Gospel).—"And be baptized with the baptism that I am baptized with,"—(That is, ye shall suffer martyrdom,) see also Mark x. 38. So Luke xii. 50. "I have a baptism to be baptized with; and how am I straitened till it be accomplished?" That is, I must die a violent death, for the salvation of men.—10. The sum of the apostle's meaning appears to be this: If there be no re-

surrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under the water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense.

Verse 30. And why stand we in jeopardy every hour? Is there any reason why we should voluntarily submit to so many sufferings, and every hour be in danger of losing our lives, if the dead rise not. On the conviction of the possibility and certainty of the resurrection, we are thus baptized for the dead. We have counted the cost, despise sufferings, and exult at the prospect of death, because we know we shall have a resurrection unto eternal life.

Verse 31. I protest by your rejoicing [Να τῶν υμνεῶν καυχῶν, by your exultation or boasting. Dr. Lightfoot understands this of "the boasting of the Corinthians against the apostle: that he considered himself continually trampled on by them; rejected and exposed to infamy and contempt; but that he took this as a part of the reproach of Christ, and was happy in the prospect of death and a glorious resurrection, when all those troubles and wrongs would terminate for ever." Instead of υμνεῶν, YOUR exultation or boasting, ὑμνεῶν, OUR exultation, is the reading of the Codex Alexandrinus, and several others; with the Æthiopic, Origen, and Theophylact.—This will lead to an easier sense: I declare by the exultation which I have in Christ Jesus, as having died for my offences, and risen again for my justification, that I neither fear sufferings nor death; and am daily ready to be offered up, and feel myself continually exposed to death. But the common reading is probably to be preferred: for, your glorying, is the same as glorying on your account. I profess by the glorying or exultation which I have on account of your salvation; that I anticipate with pleasure the end of my earthly race.

I die daily] A form of speech, for I am continually exposed to death. The following passages will illustrate this. So Philo, pag. 990. Flaccus, who was in continual fear of death, says, καθ' ἑκάστην ἡμέραν, μάλλον δε σφαι, προσηκουσκα, πολλοὺς θανάτους υπομεινω ἀθ' ἵσος του τειστω μιν. "Every day, rather every hour, I anticipate death; enduring many deaths before that last one comes." So Libanius, speaking of his own miseries, and those of the people of Antioch, Epist. 1320. pag. 615, says, ἐτι ζῶντες τεθνεαμεν. "though living, we are dead." It is a similar form of expression to signify continual

A. M. 4000. 32 If, ^a after the manner of
A. D. 56. men, ^b I have fought with
A. U. C. 800. beasts at Ephesus, what ad-
An. Imp. Ne- vantageth it me, if the dead
romis Cæs. 3.

rise not? ^c let us eat and
drink; for to-morrow we
die.

A. M. 4000.
A. D. 56.
A. U. C. 800.
An. Imp. Ne-
romis Cæs. 3.

33 Be not deceived: ^d evil

^a Or, to speak after the manner of men.—^b 2 Cor. 1. 8.

^c Isai. 22. 13. & 56, 12. Eccles. 2. 24. Wisd. 2. 6. Luke 12. 19.—^d Ch. 5. 6.

danger, xxix. 17. *Quotidie capitur urbs nostra, quotidie diripitur.* "Daily, is our city taken; daily, is it pillaged."

Verse 32. *If after the manner of men, &c.* Much learned criticism has been employed on this verse, to ascertain whether it is to be understood literally or metaphorically. Does the apostle mean to say, that he had literally fought with wild beasts at Ephesus? or, that he had met with brutish, savage men, from whom he was in danger of his life? That St. Paul did not fight with wild beasts at Ephesus, may be argued, 1. From his own silence on this subject, when enumerating his various sufferings, 2 Cor. xi. 23, &c. 2. From the silence of his historian Luke, who, in the Acts of this Apostle, gives no intimation of this kind; and it certainly was too remarkable a circumstance to be passed over, either by Paul, in the catalogue of his own sufferings, or by Luke in his history. 3. From similar modes of speech, which are employed metaphorically, and are so understood. 4. From the improbability that a Roman citizen, as Paul was, should be condemned to such a punishment, when, in other cases, by pleading his privilege, he was exempted from being scourged, &c. And, 5. From the positive testimony of Tertullian and Chrysostom, who deny the literal interpretation.

On the other hand, it is strongly argued, that the apostle is to be literally understood; and that he did, at some particular time, contend with wild beasts at Ephesus: from which he was miraculously delivered. 1. That the phrase *ut arborum*, signifies as men used to do, and never means according to the manner of men, as implying their purposes, or, to use their forms of speech, &c. 2. From the circumstances of the case in Ephesus, usually referred to, viz. the insurrection by Demetrius and his fellow-craftsmen; where, though Paul would have been in danger had he gone into the theatre, he was in little or none, as he did not adventure himself. 3. From his having endured much greater conflicts at *Lystra* and at *Philippi*, than at Ephesus, at the former of which he was stoned to death, and again miraculously raised to life: see the notes on Acts xiv. 19, &c. And yet he calls not those greater dangers by this name. 4. That it cannot refer to the insurrection of Demetrius and his fellows, for St. Paul had no contention with them, and was scarcely in any danger, though *Gaius* and *Aristarchus* were; see the whole of Acts xix. And, 5. As we do not read of any other imminent danger to which he was exposed at Ephesus, and that already mentioned is not sufficient to justify the expression, *I have fought with beasts at Ephesus*; therefore we must conclude that he was, at some time, not directly mentioned by his historian or himself, actually exposed to wild beasts at Ephesus. 6. That this is the case that he refers to,

2 Cor. i. 8, 9, 10. *For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength, and we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead; who delivered us from so great a death: for these expressions refer to some excessive and unprecedented danger, from which nothing less than a miraculous interference could have saved him; and that it might have been an actual exposure to wild beasts, or any other danger, equally great, or even greater.*

What advantageth it me, if the dead rise not? I believe the common method of pointing this verse is erroneous: I propose to read it thus: *If, after the manner of men, I have fought with beasts at Ephesus, what doth it advantage me? If the dead rise not, let us eat and drink; for to-morrow we die.*—

What the apostle says here, is a regular and legitimate conclusion from the doctrine, that *there is no resurrection*; for, if there be no resurrection, then there can be no judgment; no future state of rewards and punishments; why, therefore, should we bear crosses, and keep ourselves under continual discipline! Let us eat and drink, take all the pleasure we can, for to-morrow we die: and there is an end of us for ever. The words, *Let us eat and drink, for to-morrow we die*, are taken from Isai. xxii. 13. as they stand now in the *Septuagint*; and are a pretty smooth, proverbial saying, which might be paralleled from the writings of several epicurean heathens, *φαγεται και ποινεται αυτος για αποθνησκουσαν*. The words of Isaiab are *אכלו ושתו כי יום אחד וכלו ושתו* *atol ve shatho, ki machar namuth*: "In eating and drinking, for to-morrow we die:" i.e. Let us spend our time in eating and drinking, &c. See a similar speech by *Trimalchio*, in *Petronius Arbiter*, Satiric. cap. xxxvii.

Heu heu nos miseros; quam totus hognancia nil est! Sic erimus cuncti, postquam nos auferet circus.
Ergo vivamus dum licet esse bene.

Alas! alas! what wretches we are; all mankind are a worthless pack: thus shall we all be, after death hath taken us away. Therefore, while we may, let us enjoy life.

Verse 33. *Be not deceived*] Do not impose on yourselves; and permit not others to do it.

Evil communications corrupt good manners.] There are many sayings like this among the Greek poets; but this of the apostle, and which according to the best MSS. makes an Iambic verse, is generally supposed to have been taken from *Menander's* lost comedy of *Thais*.

καταφθορα ηδη χρησθησιν ομιλιαι κακααι
Bad company, good morals doth corrupt.

Exhortations founded on I. CORINTHIANS. the foregoing arguments.

A. M. 4060. communications corrupt good
 A. D. 56. manners.
 A. U. C. 809. 34 ^a Awake to righteous-
 An. Imp. Ne- ness, and sin not; ^b for some
 ronius Cas. 3. have not the knowledge of God: ^c I
 speak *this* to your shame.

^a Rom. 13. 11. Eph. 5. 14.—^b 1 Thes. 4. 5.

There is a proverb much like this among the Rabbins:

תרי אודי יבויש וחד ריבנא אוקרן יבויש לרשיבא

"There were two *dry logs* of wood, and one *green log*; but the *dry logs* burnt up the *green log*."

There is no difficulty in this saying; he who frequents the company of bad or corrupt men, will soon be as they are. He may be sound in the faith, and have the life and power of godliness, and at first frequent their company only for the sake of their pleasing conversation, or their literary accomplishments: and he may think his *faith* proof against their *infidelity*; but he will soon find, by means of their glozing speeches, his faith weakened; and, when he once gets under the empire of *doubt*, unbelief will soon prevail; his bad company will corrupt his morals, and the two dry logs will soon burn up the green one.

The same sentiment, in nearly the same words, is found in several of the Greek writers: Æschylus, vii. Theb. ver. 605. Εἰ παρτί πράγμα δ' ὄψθ' ὁμιλίαις κακῆς κακῶν ὄσθιν.—"In every matter there is nothing more deleterious than evil communication."—Diodorus Siculus, lib. xvi. cap. 54.—Ταῖς πομπραῖς ὁμιλίαις διαρθῆναι τὰ ἡθὲ των ἀνθρώπων.—"With these evil communications he corrupted the morals of men.

Ταῦτα μὲν αὐτοῖς ὄψθ' κακοῖσι δὲ μὴ προσομιλῆναι ἀνθρώποις ἀλλ' αἰνὴ τῶν ἀγαθῶν ἔχει. ἢ καὶ μετὰ τοῖσιν πίνει καὶ ὄσθιν, καὶ μετὰ τοῖσιν ἴζει, καὶ ἀρθεῖν τοῖς ἠν μετὰ αὐτοῖς, Ἐσθλων μὲν γὰρ ἀπ' ἐσθλα μαθῆσται ἢ δὲ κακοῖσι Συμμιχθῆς ἀπολλῆται καὶ τοῖ σόντα ἴουσι.

Theogn. Sent. ver. 31—36.

"Know this—Thou must not keep company with the wicked, but converse always with good men. With such eat, drink, and associate. Please those who have the greatest virtue. From good men thou mayest learn good things: but if thou keep company with the wicked, thou wilt lose even the intelligence which thou now possessest."

Verse 34. *Awake to righteousness*] Shake off your slumber; awake fully, thoroughly, *δικαίως*, as ye ought to do: so the word should be rendered; not *awake to righteousness*. Be in earnest: do not trifle with God, your souls, and eternity.

Sin not] For this will lead to the destruction both of body and soul. Life is but a *moment*; improve it; Heaven has blessings without end.

Some have not the knowledge of God] The original is very emphatic, ἀγνοῦσαι γὰρ Θεοῦ τινος ἔχετε, *some have an ignorance of God*: they do not acknowledge God. They have what is their

35 But some man will say, A. M. 4060.
 A. D. 56.
 A. U. C. 809. How are the dead raised
 An. Imp. Ne- up? and with what body do
 ronius Cas. 3. they come?

36 *Thou fool*, ^e that which thou sowest is not quickened, except it die:

^c Ch. 6. 5.—^d Ezek. 37. 3.—^e John 12. 24.

bane; and they have not what would be their *happiness* and glory. To have an *ignorance* of God, a sort of substantial darkness, that prevents the light of God from penetrating the soul, is a worse state than to be simply in the dark; or without the divine knowledge. The apostle probably speaks of those who were once enlightened; had once good morals, but were corrupted by bad company. It was to their *shame* or reproach that they had left the good way, and were now posting down to the chambers of death.

Verse 35. *But some man will say*] ἄλλα εἶπαι τις. It is very likely that the apostle by *τις*, *some, some one, some man*, means particularly the *false apostle*, or teacher at Corinth; who was chief in the opposition to the pure doctrine of the Gospel; and to whom, in this covert way, he often refers.

The second part of the apostle's discourse begins at this verse. What shall be the nature of the resurrection body? 1. The question is stated, ver. 35. 2. It is answered; first, by a *similitude*, ver. 36—38.; secondly, by an *application*, ver. 39—41.; and, thirdly, by *explication*, ver. 42—50.

Verse 36. *Thou fool*] ἄφρον. If this be addressed, as it probably is, to the *false apostle*, there is a peculiar propriety in it; as this man seems to have magnified his own wisdom, and set it up against both God and man; and none but a *fool* could act so. At the same time, it is folly in *any* to assert the impossibility of a thing, because he cannot comprehend it.

That which thou sowest is not quickened, except it die] I have showed the propriety of this simile of the apostle, in the note on John xii. 24. to which I must refer the reader. A grain of wheat, &c. is composed of the *body* or *lobes*, and the *germ*. The latter forms an inconsiderable part of the mass of the grain; the *body*, *lobes*, or *farinaceous* part, forms nearly the whole. This body dies, becomes decomposed, and forms a fine earth, from which the germ derives its first nourishment: by the nourishment thus derived, the germ is *quickened*, receives its first vegetative life; and through this means, is rendered capable of deriving the rest of its nourishment and support from the grosser earth in which the grain was deposited. Whether the apostle would intimate here, that there is a certain *germ* in the present body, which shall become the *seed* of the resurrection body, this is not the place to inquire: and on this point I can with pleasure refer to Mr. Drew's work on the "Resurrection of the Human Body;" where this subject, as well as every other subject connected with this momentous question, is considered in a very luminous and cogently argumentative point of view.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronis Cæs. 3.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain: it may chance of wheat, or some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

• Matt. 23. 3. Luke 9. 29.

Verse 37. *Thou sowest not that body that shall be*] This is decomposed, and becomes the means of nourishing the whole plant, roots, stalk, leaves, ear, and full corn in the ear.

Verse 38. *But God giveth it a body*] And is there any other way of accounting for it, but by the miraculous working of God's power? For, out of that one bare grain, is produced a system of roots, a tall and vigorous stalk, with all its appendages of leaves, &c. besides the full corn in the ear; the whole making several hundred times the quantum of what was originally deposited. No proofs of what some call nature, can effect this: it will ever be a philosophical as well as scriptural truth that God giveth it a body as it pleaseth him: and so doth he manage the whole of the work, that every seed shall have its own body; that the wheat germ shall never produce barley, nor the rye, oats. See the note on Gen. i. 12.

Verse 39. *All flesh is not the same flesh*] Though the organization of all animals is, in its general principles, the same; yet, there are no two different kinds of animals that have flesh of the same flavour; whether the animal be beast, fowl, or fish. And this is precisely the same with vegetables.

In opposition to this general assertion of St. Paul, there are certain people who tell us that fish is not flesh: and while their religion prohibits, at one time of the year, the flesh of quadrupeds and fowls, it allows them to eat fish, fondly supposing that fish is not flesh: they might as well tell us that a lily is not a vegetable, because it is not a cabbage. There is a Jewish canon produced by Schoetgen, which my readers may not be displeased to find inserted here; *Nedarim*, fol. 40. הנדר מן הדג אינו בשר רבים תנאים *He who is bound by a vow to abstain from flesh, is bound to abstain from the flesh of fish and of locusts.* From this it appears that they acknowledged that there was one flesh of beasts, and another of fishes; and that he was religiously bound to abstain from the one, who was bound to abstain from the other.

Verse 40. There are also celestial bodies, and bodies terrestrial] The apostle certainly does not speak of celestial and terrestrial bodies in the sense in which we use those terms; we invariably mean by the former, the sun, moon, planets, and stars; by the latter, masses of inanimate matter. But the apostle speaks of human

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
ronis Cæs. 3.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption: it is raised in incorruption:

• Dan. 12. 3. Matt. 13. 43.

beings; some of which were clothed with celestial, others with terrestrial bodies. It is very likely therefore, that he means by the celestial bodies such as those refined human bodies with which Enoch, Elijah, and Christ himself appear in the realms of glory: to which we may add the bodies of those saints which arose after our Lord's resurrection; and, after having appeared to many, doubtless were taken up to Paradise. By terrestrial bodies, we may understand those in which the saints now live.

But the glory of the celestial is one] The glory, the excellence, beauty, and perfection. Even the present frail human body, possesses an indescribable degree of contrivance, art, economy, order, beauty, and excellence. But the celestial body, that in which Christ now appears, and according to which, ours shall be raised, Phil. iii. 21. will exceed the excellence of this beyond all comparison. A glory, or splendour, will belong to that which does not belong to this: here there is a glory of excellence; there, there will be a glory of light, and effulgence; for the bodies of the saints shall shine like the sun in the kingdom of their Father. See Matt. xiii. 43.

Verse 41. There is one glory of the sun] As if he had said, This may be illustrated by the present appearance of the celestial bodies which belong to our system. The sun has a greater degree of splendour than the moon; the moon than the planets; and the planets, than the stars. And even in the fixed stars, one has a greater degree of splendour than another; which may proceed either from their different magnitudes, or from the greater proximity of some of them to our earth; but from which of these causes, or from some other cause unknown, we cannot tell; as it is impossible to ascertain the distance of any of the fixed stars; even the nearest of them being too remote to afford any parallax, without which their distances cannot be measured. See the concluding observations.

Verse 42. So also is the resurrection of the dead] That is, the bodies of the dead, though all immortal, shall possess different degrees of splendour and glory, according to the state of holiness in which their respective souls were found. The rabbins have some crude notions concerning different degrees of glory, which the righteous shall possess in the kingdom of heaven. They make out seven degrees:

A. M. 4090. 43 ^a It is sown in dis-
 A. D. 56. honour: it is raised in glory:
 A. U. C. 909. it is sown in weakness; it is
 An. Imp. Ne- raised in power:
 rois Cæs. 3.

A. M. 4090. 44 It is sown a ^b natural
 A. D. 56. body; it is raised a spiritual
 A. U. C. 909. body. There is a natural body,
 An. Imp. Ne- and there is a spiritual body.
 rois Cæs. 3.

^a Phil. 3. 21.

^b Gal. 6. 8.

"The first of which is possessed by **צדיקים** *tsadikim*, the just, who observe the covenant of the holy blessed God, and subjugate all evil affections."

"The second, is possessed by those who are **צדיקים** *yesharim*, the upright, whose delight it is to walk in the ways of God, and please him."

"The third, is for **צדיקים** *tamimim*, the perfect; those who, with integrity, walk in the ways of God; and do not *curiously pry* into his dispensations."

"The fourth, is for **צדיקים** *kadushim*, the holy ones; those who are the excellent of the earth, in whom is all God's delight." Psa. xvi. 3.

"The fifth, is for **צדיקים** *baaley teshubah*, the chief of the penitents; who have broken through the brazen doors, and returned to the Lord."

"The sixth, is for **צדיקים** *tinukoth shel-beith raban*, the scholars and tender ones; who have not transgressed."

"The seventh, is for **צדיקים** *chasidim*, the godly; and this is the innermost of all the departments." These seven degrees requires a comment by themselves.

There is a saying among the rabbins, very like that of the apostle, in this and the preceding verse. *Siphri*, in *Yalcut Simeoni*, page 2. fol. 10.—"The faces of the righteous shall be in the world to come, like suns, moons, the heaven, stars, lightnings: and like the lilies and candlesticks of the temple."

It is sown in corruption] The body is buried in a state of degradation, decay, and corruption. The apostle uses the word *sown* to intimate that the body shall rise again, as a seed springs up that has been sown in the earth.

It is raised in incorruption] Being no more subject to corruption, dissolution, and death.

Verse 43. *It is sown in dishonour*] Being now stripped of all the glory it had as a machine, fearfully and wonderfully made by the hands of God; and also consigned to death and destruction because of sin. This is the most dishonourable circumstance.

It is raised in glory] It is raised a glorious body, because immortal, and for ever redeemed from the empire of death.

It is sown in weakness] The principles of dissolution, corruption, and decay, have prevailed over it; disease undermined it, and death made it his prey.

It is raised in power] To be no more liable to weakness through labour; decay, by age; wasting, by disease; and dissolution, by death.

Verse 44. *It is sown a natural body*] **Σωμα φυσικον**, an animal body, having a multiplicity of solids, and fluids of different kinds, with different functions; composed of muscles, fibres, tendons, cartilages, bones, arteries, veins, nerves, blood, and various juices, requiring continual support from aliment; and hence the

necessity of labour to provide food, and skill to prepare it; which food must be masticated, digested and refined; what is proper for nourishment secreted, brought into the circulation, further elaborated, and prepared to enter into the composition of every part; hence growth and nutrition; without which, no organized body can possibly exist.

It is raised a spiritual body] One perfect in all its parts; no longer dependent on natural productions for its support; being built up on indestructible principles; and existing in a region where there shall be no more death; no more causes of decay leading to dissolution; and consequently, no more necessity for food, nutrition, &c. The body is spiritual, and has a spiritual existence, and spiritual support.

What the apostle says here, is quite consistent with the views his countrymen had on this subject.

In *Sohar Chadash*, fol. 43. it is said, "So shall it be in the resurrection of the dead; only, the old uncleanness shall not be found."

R. Bechai, on the law, fol. 14. says "When the godly shall arise, their bodies shall be pure and innocent; obedient to the instinct of the soul; there shall be no adversary, nor any evil disease."

Rab. Pinchas says, "The holy blessed God shall make the bodies of the righteous as beautiful as the body of Adam was, when he entered into paradise."

Rab. Levi says, "When the soul is in heaven, it is clothed with celestial light; when it returns to the body, it shall have the same light; and then the body shall shine like the splendour of the firmament of heaven. Then shall men gain the knowledge of what is perfect." *Sohar. Gen.* fol. 69.

The Jews have an opinion that the *os coccydis*, the lower joint of the backbone, survives the corruption of the body; and that it is out of this bone that the resurrection body is formed. In the place last quoted, fol. 70. we have the following teachings on this subject: "Let us borrow an example from what relates to the purifying of silver. First, the ore is cast into the burning furnace, that it may be separated from its earthly impurities; it is then silver, but not perfect silver. They put it in the furnace a second time, and then all its scoriae are separated from it, and it becomes perfect silver, without any adulteration. Thus does the holy blessed God: He first buries our bodies under the earth, where they putrefy and corrupt, that nothing remains but that one bone: from this, a new body is produced, which is indeed a body, but not a perfect body. But in that great day, when all bodies are hidden in the earth, and the soul departs, then even that bone decays, and the body which was formed out of it remains, and is as the light of the sun, and the splendour of

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
rois Cæs. 3.

45 And so it is written, The first man Adam ^a was made a living soul; ^b the last Adam was made ^c a quickening

spirit.

46 Howbeit, that was not first which

^a Gen. 2. 7. — ^b Rom. 5. 14. — ^c John 5. 21. & 6. 33, 39, 40, 54, 57. Phil. 3. 21.

heaven. Thus, as the silver was purified, so is the body; and no imperfect mixture remains." See Schoetgen.

These things must not be treated as rabbinical dotages; the different *similes* used by the apostle, have the same spirit and design: as the seed which is sown in the earth rots, and out of the germ contained in it, God, in his providence, produces a root, stalk, leaves, ear, and a great numerical increase of grains: is it not likely, that God, out of some essential parts of the body that now is, will produce the resurrection body; and will then give the soul a body as it pleaseth him; and so completely preserve the individuality of every human being, as he does of every grain; giving to each its own body? ver. 38. So that as surely as the grain of wheat shall produce wheat, after it is cast in the earth, corrupts, and dies, so surely shall our bodies produce the same bodies as to their essential individuality. As the germination of seeds is produced by his wisdom and power, so shall the pure and perfect human body be, in the resurrection. Hence he does not say the body is buried, but the body is sown; it is sown in weakness, it is sown in dishonour, &c. &c.

There is a natural body, and there is a spiritual body] This very saying is found in so many words, in *Yalcut Rubeni*, fol. 126. "There are different kinds of men" אִין אִין "There is a spiritual Adam, and there is also a corporeal Adam.

Verse 45. The first man Adam was made a living soul] These forms of expression are also common among the Jews; hence we find אדם הראשון *Adam harishon*, "Adam the first:" and אדם קדמון *Adam kadmai*, "Adam the last." They assert that there are two Adams, 1. The mystical heavenly Adam; and, 2. The mystical earthly Adam. See *Sohar Exod.* fol. 29. and the several examples in *Schoetgen*. The apostle says this is written; the first man Adam was made a living soul: this is found Gen. ii. 7. in the words נִשְׁמַת חַיִּים *nishmat chayim*, the breath of lives; which the apostle translates ψυχή ζωντα, a living soul.

The last Adam—a quickening spirit] This is also said to be written; but where, says Dr. Lightfoot, is this written in the whole sacred book? *Schoetgen* replies, In the very same verse, and in these words וְהָאָדָם לְנֶפֶשׁ חַיָּה *vayehi ha-Adam le-nepesh chayah*, and Adam became a living soul; which the apostle translates τὸ πνεῦμα τὸ ζωντα, a quickening, or life-giving spirit. Among the cabalistic Jews נֶפֶשׁ *Nepesh*, is considered as implying greater dignity than נִשְׁמָה *Nishmah*. The former may be considered as pointing out the rational, the latter the sensitive soul. All these references to Jewish

is spiritual, but that which is natural; and afterward that which is spiritual.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Ne-
rois Cæs. 3.

47 The first man is of the earth, the second man is the Lord from heaven.

Col. 3. 4. — John 3. 21. — Gen. 2. 7. & 3. 19. — John 5. 13, 31.

opinions and forms of speech, the apostle uses to convince them that the thing was possible; and that the resurrection of the body was generally credited by all their wise and learned men. The Jews, as Dr. Lightfoot observes, speak frequently of the spirit of the Messiah; and they allow that it was this Spirit that moved on the face of the waters, Gen. i. 2. And they assert that the Messiah shall quicken those who dwell in the dust.

"It ought not to be passed by," says the same author, "that Adam, receiving from God the promise of Christ, The seed of the woman shall bruise the head of the serpent, and believing it, named his wife מַחַבָּה *Chavah*, that is, life; so the Septuagint, καὶ ὠνόμασε Ἀδάμ τὸ ὄνομα τῆς γυναῖκος αὐτοῦ, Ζωή. And Adam called the name of his wife, Life. What! Is she called Life that brought death into the world? But Adam perceived τὸν ἄρχαιον Ἀδάμ, the last Adam, exhibited to him in the promise, to be πνεῦμα ζωοποιον, a quickening or life-giving spirit; and had brought in a better life of the soul; and should at last bring in a better life of the body. Hence is that saying, John i. 4. Ἐν ἀρχῇ ζῶον ἦν—In HIM was LIFE.

Some contend that the first Adam and the last Adam, mean the same person in two different states. The first man with the body of his creation; the same person with the body of his resurrection. See on ver. 49.

Verse 46. That was not first which is spiritual] The natural or animal body described, ver. 44. was the first; it was the body with which Adam was created. The spiritual body is the last, and is that with which the soul is to be clothed in the resurrection.

Verse 47. The first man is of the earth] That is, Adam's body was made out of the dust of the earth; and hence the apostle says, he was χιλιος, of the dust; for the body was made אֶפְרַח מִן הָאֲדָמָה *aphar min ha-adamah*; dust from the ground, Gen. ii. 7.

The second man is—from heaven] Heavenly, οὐρανόθεν, as several good MSS. and Versions read. The resurrection body shall be of a heavenly nature, and not subject to decay or death. What is formed of earth, must live after an earthly manner! must be nourished and supported by the earth: what is from heaven, is of a spiritual nature, and shall have no further connexion with, nor dependence upon earth. I conceive both these clauses to relate to man, and to point out the difference between the animal body and the spiritual body: or between the bodies which we now have, and the bodies which we shall have in the resurrection. But can this be the meaning of the clause, the second man is the Lord from heaven? In the

The difference between the I. CORINTHIANS. first and last Adam.

A. M. 4060. 48 As is the earthy, such
A. D. 56. are they also that are earthy:
A. U. C. 809. and as is the heavenly,
An. Imp. Ne- and as is the heavenly,
ronis Cæs. 3. such are they also that are
heavenly.

49 And ^b as we have borne the image

of the earthy, ^c we shall also
bear the image of the hea-
venly.

50 Now this I say, bre-
thren, that ^d flesh and blood can-
not inherit the kingdom of God;

A. M. 4060.
A. D. 56.
A. U. C. 809
An. Imp. Ne-
ronis Cæs. 3.

a Phil. 3. 20, 21.—b Gen. 5. 3.—c Rom. 8. 29. 2 Cor.
3. 13. & 4. 11.

Phil. 3. 21. 1 John 3. 2.—d Matt. 16. 17. John
3. 3, 5.

quotation, I have omitted; *Κυριος*, the Lord, on the following authorities; first, MSS. BCD*EFG. and two others. VERSIONS—*Coptic, Ethiopic, Armenian* in the margin, *Vulgate*, and *Italian*. FATHERS—*Origen*, who quotes it once and omits it once; *Athanasius, Basil, the two Gregories, Nyssen and Nazianzen; Isidore, Cyril, Tertullian, Cyprian, Hilary, Zeno, Ambrose, Augustin, Jerom, Ambroniaster, Philaster, Leo, Pacianus, Primasius, Sedulius, Bede*, and others. See these authorities more at large in *Wetstein*. Some of the most eminent of modern critics leave out the word, and Tertullian says that it was put in by the heretic Marcion. I do think that the word is not legitimate in this place. The verse is read by the MSS. Versions and Fathers, above referred to, thus, *The first man is of the earth, earthy; the second man is of heaven, heavenly; Κυριος*, being omitted, and *εωραυτος*, added. The first man, and the second man, of this verse, are the same as the first Adam, and the second Adam of ver. 45. and it is not clear that *Christ* is meant in either place. Some suppose that there is a reference here to what *Eve* said, when she brought forth Cain, *I have gotten a man from the Lord*, אִישׁ גָּדַל לַיהוָה *kanili Iah, et Yehovah, I have possessed or obtained a man, the Lord*; that is, as Dr. Lightfoot explains it, that the Lord himself should become man: and he thinks that Eve had respect to the promise of Christ when she named her son; as Adam had when he named his wife. If Eve had this in view, we can only say, she was sadly mistaken: indeed the conjecture is too refined.

The terms *first man of the earth*, and *second man from heaven*, are frequent among the Jews: אִישׁ לְיִרְאָה the superior Adam; and אִישׁ חָסֵד Adam the inferior; that is, the earthy and the heavenly Adam: Adam before the resurrection, and Adam, after it.

Verse 48. *As is the earthy, &c.*] As Adam was, who was formed from the earth; so are all his descendants, frail, decaying, and subject to death.

As is the heavenly] As is the heavenly state of Adam and all glorified beings, so shall be the state of all those who, at the resurrection, are found fit for glory.

Verse 49. *And as we have borne the image of the earthy*] As being descendants from Adam, we have all been born in his likeness, and subject to the same kind of corruption, disgrace, and death; we shall also be raised to a life immortal, such as he now enjoys in the kingdom of God. This interpretation proceeds on the ground that, what is here spoken, belongs to Adam in his two-fold state, viz. of mortality and immortality; of disgrace and honour, of earth and heaven.

But by many commentators, the words are understood to refer to *Adam* and *Christ*, in ver. 45, 47, 48, and 49. By these, *Christ* is called the *second Adam*, the *quickening Spirit*, the *second man*, and the *heavenly*, whose image of righteousness and true holiness we are to bear.

But when I consider, 1st. How all these terms are used and applied in the *Jewish writings*, it appears to me that, as this was not their import among them, so it was not the design of Paul; and it would be very difficult to find any place where Jesus Christ is called the *second Adam*, in either the Old or New Testament. The discourse of the apostle, Rom. v. 14—19. will not prove it, though in those verses there is a comparison drawn between Adam and Christ; but that comparison refers to the extent of the sin and condemnation, brought upon all men by the transgression of the first; and the redemption purchased for all men by the sacrifice of the last; and the superabundant grace procured by that sacrifice. But here, the comparison is most evidently is between the state of man in this mortal life, and his state after the resurrection. Here, all men are corrupt and mortal; and here all men die. There, all men shall be incorrupt and immortal; and, whether holy or unholy, shall be eternally immortal.

Of the *image of Adam*, in his heavenly or paradisiacal state, the rabbins talk largely: They say that "God created Adam with a double image, earthly and heavenly; that he was the most perfect of all beings: that his splendour shone from one extremity of the earth to the other; that all feared before him: that he knew all wisdom, both earthly and heavenly; but when he sinned, his glory was diminished, and his wisdom departed from him." *Yalcut Rubeni*, fol. 10.

They add further, that, "In the time in which Adam received *הַיְמוּתוֹ הַשָּׁמַיִת* the heavenly image, that all the creatures came to him, and acknowledged him king of the earth." *Ibid.* fol. 21.

2. From all this, and much more might be produced on the subject, (see *Schoetgen*.) it appears that the apostle follows, as far as it could comport with his design, the sentiments of his countrymen; and that he adopts their very phraseology, and that it is through the medium of these sentiments, and this phraseology, that he is to be understood and interpreted. Others may understand all these passages differently; and still consider them as a parallel between Adam and Christ, which is the general view of interpreters. The view which I have taken of them appears to me to be much more consistent with the nature of the discourse, and the scope and design of the apostle. The common opinion is orthodox: what I here propose is

A. M. 4060.
A. D. 56.
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An. Imp. Nero-
nis Cæs. 3.

neither doth corruption inherit incorruption.

51 Behold, I show you a mystery; * We shall not all sleep, ^b but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: ^c for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

* 1 Thess. 4. 15, 16, 17.—^b Phil. 3. 21.—^c Zech. 9. 14. Matt. 24. 31. John 5. 25.

no heresy. There are many difficulties in the chapter; and not a few in the verses immediately under consideration.

Verse 50. *Flesh and blood cannot inherit the kingdom*] This is a Hebrew periphrasis for man; and man in his present state of infirmity and decay. Man, in his present state, cannot inherit the kingdom of God; his nature is not suited to that place; he could not in his present weak state endure an exceeding great and eternal weight of glory. Therefore, it is necessary that he should die, or be changed; that he should have a celestial body suited to the celestial state. The apostle is certainly not speaking of flesh and blood in a moral sense, to signify corruption of mind and heart; but in a natural sense, as such flesh and blood cannot inherit glory, for the reasons already assigned.

Verse 51. *I show you a mystery*] That is, a thing which you have never known before. But what is this mystery? Why, that we shall not all sleep; we shall not all die; but we shall all be changed: of this the Jews had not distinct notions. For, as flesh and blood cannot inherit glory, and all shall not be found dead, at the day of judgment; then all must be changed; undergo such a change that their bodies may become spiritual, like the bodies of those who shall be raised from the dead.

Verse 52. *In a moment*] *Εν ατομῷ*, in an atom; that is, an indivisible point of time. *In the twinkling of an eye*; as soon as a man can wink: which expressions show that this mighty work is to be done by the Almighty power of God, as he does all his works: He calls, and it is done. The resurrection of all the dead, from the foundation of the world to that time, and the change of all the living then upon earth, shall be the work of a single moment.

At the last trump] This as well as the rest of the peculiar phraseology of this chapter, is merely Jewish; and we must go to the Jewish writers to know what is intended. On this very subject, the rabbins use the very same expression. Thus Rabbi Akiba, "How shall the holy, blessed God raise the dead? We are taught that God has a trumpet, a thousand ells long, according to the ell of God: this trumpet he shall blow, so that the sound of it shall extend from one extremity of the earth to the other. At the first blast, the earth shall be shaken; at the second, the dust shall be separated; at the third, the bones shall be gathered together; at the fourth, the members shall wax warm; at the

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nero-
nis Cæs. 3.

53 For this corruptible must put on incorruption, and ^d this mortal must put on immortality.

54 So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ^e Death is swallowed up in victory.

1 Thess. 4. 16.—^d 2 Cor. 5. 4.—^e Isai. 25. 8. Hebr. 2. 14, 15. Rev. 20. 14.

fifth, the heads shall be covered with skin; at the sixth, the souls shall be rejoined to their bodies; at the seventh, all shall revive and stand clothed." See *Welstein*. This tradition shows us what we are to understand by the last trump of the apostle: it is the seventh of Rab. Akiba, when the dead shall be raised, and being clothed upon with their eternal vehicles, they shall be ready to appear before the judgment-seat of God.

For the trumpet shall sound] By this the apostle confirms the substance of the tradition; there shall be the sound of a trumpet on this great day; and this, other scriptures teach: See Zach. ix. 14. Matt. xxiv. 31. John v. 25. 1. Thess. iv. 16. in which latter place the apostle treats this subject among the Thessalonians; as he does here among the Corinthians. See the notes there.

Shall be raised incorruptible] Fully clothed, with a new body, to die no more.

We shall be changed] That, is, those who shall be found alive.

Verse 53. *For this corruptible, &c.*] Because flesh and blood cannot inherit glory; therefore, there must be a refinement by death, or a change without it.

Verse 54. *Death is swallowed up in victory.*] *καταρῶν ὁ θάνατος ὡς νικῶς*. These words are a quotation from Isaiah xxv. 8. where the Hebrew is *בְּלֵא הַמָּוֶת לֹא-נִשְׁבַּח* *lâ he-maveth la-netsach*; He, (God,) hath swallowed up death in victory: or, for ever. These words in the Septuagint are thus translated, *καταρῶν ὁ θάνατος ὡς νικῶς*; death, having prevailed or conquered, hath swallowed up. But in the version of Theodotion, the words are the same with those of the apostle.—The Hebrew *נִשְׁבַּח*, *la-netsach*, the Septuagint sometimes translate *ὡς νικῶς*; in victory; but most commonly, *ὡς αἰῶνος*, for ever: both, as Bishop Pearce observes, in such kind of phrases, signifying the same thing; because eternity conquers all things: and accordingly, in 2 Sam. ii. 26. where the Septuagint have *μὴ ὡς νικῶς καταρῶν ἢ πομπῶν*; our English version has *Shall the sword devour FOR EVER?* And the same may be seen in Job xxxiv. 7. 2 Sam. v. 20. Amos i. 11. and viii. 7. from which authority the bishop translated the clause here *Death is swallowed up FOR EVER.*

Death is here personified, and represented as a devouring being, swallowing up all the generations of men; and, by the resurrection of the body, and the destruction of the empire of death, God is represented as swallowing him up: or

A. M. 4006. 55 ^a O death, where is thy sting? O ^b grave, where is thy victory?

56 The sting of death is sin; and ^c the strength of sin is the law.

57 ^d But thanks be to God, which giveth us the ^e victory through

our Lord Jesus Christ. 58 ^f Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know ^g that your labour is not in vain in the Lord.

^a Hos. 13. 14.—^b Or, hell.—^c Rom. 4. 15. & 5. 13. & 7. 5, 13.

^d Rom. 7. 25.—^e 1 John 5. 4, 5.—^f 2 Pet. 3. 14. & Ch. 3. 8.

that eternity gulps him down; so that he is endlessly lost and absorbed in its illimitable waste. How glorious a time to the righteous, when the inhabitant shall no more say, I am sick; when God shall have wiped away all tears from off all faces, and when there shall be no more death. This time must come. Hallelujah! The Lord God omnipotent reigneth.

Verse 55. *O death, where is thy sting? O grave where is thy victory?* Πῶς σου θάνατος, το κρηττον; πῶς σου ἄδης το νικος; These words are generally supposed to be taken from Hos. xii. 14. where the Hebrew text stands thus: אֲנִי אֶחֱי עִי אֶחֱי אֶחֱי אֶחֱי אֶחֱי *ehi debareyca mavath; ehi kutabca shoel*: which we translate, *O death! I will be thy plagues; O grave! I will be thy destruction*; and which the Septuagint translate very nearly as the apostle, πῶς σου θάνατος; πῶς το κρηττον σου ἄδης; *O death where is thy revenge, or judicial process? O grave where is thy sting?* And it may be remarked, that almost all the MSS. Versions, and many of the Fathers, interchange the two members of this sentence, as they appear in the Septuagint, attributing *victory to Death*; and the *sting to Hades*, or the *grave*: only the Septuagint, probably by mistake or corruption of copyists, have *δικη, dikē, revenge, or a judicial process, for νικος, nikos, victory*: a mistake which the similarity of the words, both in *letters and sound*, might readily produce. We may observe also, that the אֶחֱי *ehi*, (I will be,) of the Hebrew text, the Septuagint, and the apostle following them, have translated πῶς, *where*, as if the word had been written אֶחֱי *ehi* where, the two last letters interchanged; but אֶחֱי *ehi*, is rendered *where* in other places; and our translators, in the 16th verse of this same chapter (Hos. xiii.) render אֶחֱי מַלְאָכָה *ehi malca*, "I will be thy king," but have this note in the margin, "Rather, *where is thy king?* King Hosea being then in prison." The apostle, therefore, and the Septuagint, are sufficiently vindicated by the use of the word elsewhere; and the best Jewish commentators allow this use of the word. The Targum, Syriac, Arabic, Vulgate, and some MSS. of Kennicott, and De Rossi confirm this reading.

Having vindicated the translation, it is necessary to inquire into the meaning of the apostle's expressions. Both *Death* and *Hades* are here personified; *death* is represented as having a *sting, dagger, or goad*, by which, like the driver of oxen, he is continually irritating and urging on; these irritations are the *diseases* by which men are urged on till they fall into *hades*, the empire of death. *To hades, victory* is attributed, having overcome and conquered all human life, and subdued all to its own emp.re. By the

transposition of these two members of the sentence, the *victory* is given to *Death*, who has extinguished all human life; and the *sting* is given to *Hades* as in his empire, the *evil* of death is fully displayed by the extinction of all animal life, and the destruction of all human bodies. We have often seen a personification of death in ancient paintings; a skeleton crowned, with a dart in his hand; probably taken from the apostle's description. The Jews represent the angel of death as having a sword, from which deadly drops of gall fall into the mouths of all men.

Hades, which we here translate *grave* is generally understood to be the *place of separate spirits*. See the note on Matt. xi. 23.

Verse 56. *The sting of death is sin*] The apostle explains himself particularly here: *Death* could not have entered into the world if *sin* had not entered *first*: it was *sin* that not only introduced *death*, but has armed him with all his *destroying force*; the *goad or dagger* of death is *sin*; by this, both body and soul are slain.

The strength of sin is the law] The law of God forbids all transgression, and sentences those who commit it, to temporal and eternal death. *Sin* has its controlling and *binding* power from the law. The law *curse*s the transgressor, and provides no help for him; and if nothing else intervene, he must, through it, continue ever under the empire of death.

Verse 37. *But thanks be to God*] What the law could not do, because it is *law*, and law cannot provide *pardon*, is done by the *Gospel* of our Lord Jesus Christ; he has *died* to slay death: he has *risen* again to bring mankind from under the empire of *Hades*. All this he has done through his mere unmerited *mercy*; and eternal *thanks* are due to God for this *unspeakable gift*. He has given us the *victory* over sin, Satan, death, the grave, and hell.

Verse 58. *Be ye steadfast*] Ἐσθῆσο, from ἕσθω, a *seat*; be settled, confide in the truth of this doctrine of the resurrection, and every thing that pertains to it, as confidently as a man sits down on a *SEAT*, which he knows to be solid, firm, and safe; and on which he has often sat.

Unmoveable] ἀμετακίνητος, from a *negative*; and μετακίνητος, to *move away*; let nothing *shake* your faith: let nothing *move you away* from this hope of the Gospel, which is given unto you. What I tell you, I receive from God; your *false* teachers cannot say so: in a declaration of God you may unshakenly confide.

Always abounding in the work of the Lord] The *work of the Lord* is *obedience* to his holy word; every believer in Christ is a *workman* of God. He that *works* not, to bring glory to God,

and good to man, is not acknowledged as a *servant of Christ*: and, if he be not a servant, he is not a *son*; and if not a son, then not an *heir*. And he must not only *work*, but *abound* in that work; ever exceeding his former self; and this, not for a *time*, but *always*; beginning, continuing, and ending every act of life to God's glory, and the good of his fellows.

Your labour is not in vain] *Your labour in the Lord, is not in vain*: you must not only *work*, but you must *labour*, put forth all your strength; and you must work and labour *in the Lord*, under his *direction*, and by his influence; for, without Him, you can do nothing. And this labour cannot be *in vain*; you shall have a resurrection unto eternal life: not because you have *laboured*, but because Christ died, and gave you grace to be faithful.

1. The chapter through which the reader has passed, is a chapter of great importance and difficulty; and, on its difficulties, much has been written in the preceding notes. Though I have used all the helps in my power to guide me in explaining it, I have, upon the whole, been obliged to think for myself, and claim only the praise of severe labour, ever directed by honest intention; and an earnest desire to find out the *truth*.

2. There are many questions connected with the doctrine of the resurrection, which I could not introduce here, without writing a *book*, instead of *short notes* on a very long chapter. On such subjects, I again beg leave to direct the reader to Mr. *Samuel Drew's* Essay on that subject.

3. One remark I cannot help making: the doctrine of the *resurrection*, appears to have been thought of much more consequence among the primitive Christians than it is *now*! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness, through it. And their successors in the present day seldom mention it! So apostles preached; and so primitive Christians believed: so we preach, and so our hearers believe. There is not a doctrine in the Gospel on which more stress is laid: and there is not a doctrine in the present system of preaching which is treated with more neglect!

4. Though all men shall rise again: yet it will be in widely different circumstances: some will rise to glory and honour; others, to shame and everlasting contempt. Those alone who here received the salvation of God, and continued faithful unto death, shall have a resurrection to everlasting glory; not every *believer*, but every loving, obedient believer, shall enter into the Paradise of God; and have a body fashioned like unto his Lord's glorious body.

5. All glorified spirits will not have the same *degree* of glory. *Two* things will necessarily cause great difference: 1. The quantum of *mind*: and, 2. The quantum of *grace*.

(1.) It is idle to suppose that God has made all human souls with the *same capacities*: he has not. There is an infinite diversity; he who has the greatest mind, can *know* most, *do* most, *suffer* most, and *enjoy* most.

(2.) The quantum of *grace* will be another

great cause of diversity in glory. He who received most of Christ here, and was most devoted to his service, shall have the nearest *approach* to him in his own kingdom. But all equally holy, and equally faithful souls, shall not have equal degrees of glory, for the glory will be according to the *capacity* of the *mind*, as well as the degree of *grace* and *improvement*. The greater the capacity, provided it be properly influenced by the grace of Christ, the greater will be the enjoyment.

6. That there will be great diversity in the states of glorified saints is the apostle's doctrine; and he illustrates it by the different degrees of *splendour* between the *sun*, *moon*, *planets*, and *stars*. This needs little application. There are some of the heavenly bodies that give *heat*, *light*, and *splendour*, as the *SUN*; and are of the utmost service to the world: some that give *light*, and comparative *splendour*, without *heat*, as the *MOON*; and yet are of very great use to mankind: others again, which give a *steady* but not a *splendid light*, as the *PLANETS*; and are serviceable in their particular spheres: and, lastly, others which *twinkle* in their respective systems, as the stars of different magnitudes.

7. *One star*, says the apostle, *differs from another in glory*, i. e. in *splendour*, according to what is called their different *magnitudes*. I will state a remarkable fact: The northern and southern hemispheres of the heavens, have been divided into 102 *constellations*, and in these constellations professor *Bode* has set down the places of 17,240 stars; *simple*, *nebulous*, *conglomerate*, and *double*.—The stars have been distinguished by their *apparent magnitudes*, or rather *splendour*, into stars of the first, second, third, fourth, fifth, sixth, seventh, eighth, &c. magnitudes: of these 17,240, only *sixteen* are, by astronomers in general, agreed to be of the *first* magnitude; all of which are set down in the following catalogue; with some of those that are remarkable in the second, third, fourth, fifth, and sixth magnitudes. The reader will observe, that the name of the *constellation*, or *star*, is first mentioned: the Greek letters, &c. are those by which they are distinguished on maps and globes; and they are, by astronomers, referred to by these letters and numbers.

8. This subject, as far as it concerns the present place, admits of few remarks or reflections. It has already been observed, that, of all the stars which our best astronomers have been able to describe and lay down in tables and maps, only *sixteen* are of the *first* magnitude; i. e. appear more *luminous* than any other stars in the firmament: some indeed increase the number to twenty-one, by taking in *Castor* and *Pollux*, the *upper pointer*, *Alteer* in the *Engle*, and β in the ship *Argo*, which I have placed among those of the second magnitude, because astronomers are not agreed on the subject, some ranking them with stars of the *first* magnitude; others, with stars of the second.

The reader is probably amazed at the *paucity* of large stars in the whole firmament of heaven! Will he permit me to carry his mind a little further, and either stand *astonished* at, or *deplore* with me the fact, that, out of the *millions* of Christians in the vicinity and splendour of the

eternal Sun of righteousness, how very few are found of the *first order*! How very few can stand examination by the *test* laid down in the 13th chapter of this epistle! How very few love God with all their heart, soul, mind, and strength; and their neighbour as themselves! How few *mature* Christians are found in the church! How few are in all things living for eternity! How little *light*, how little *heat*, and how little *influence* and *activity* are to be found among them that bear the name of Christ! How few stars of the *first magnitude* will the Son of God have to deck the crown of his glory! Few are striving to *excel* in righteousness; and it seems to be a principal concern with many, to find out *how little grace they may have, and yet escape hell!* How little *conformity to the will of God* they may have, and yet get to heaven? In the fear of God I register this testimony, that I have

perceived it to be the labour of many to *lower the standard of Christianity*; and to soften down, or explain away, those *promises of God* that himself has *linked with duties*; and because they know that they cannot be saved by their *good works*, they are contented to have *no good works at all*: and thus the necessity of Christian *obedience*, and Christian *holiness*, makes no prominent part of some modern creeds. Let all those who retain the *apostolic doctrine*, that the *blood of Christ cleanseth from all sin in this life*, press every believer to go on to *perfection*; and expect to be saved, *while here below*, into the fulness of the blessing of the Gospel of Jesus. To all such, my soul says, labour to show yourselves approved unto God; workmen that need not be ashamed, *rightly dividing the word of truth*; and may the pleasure of the Lord *prosper* in your hands!—Amen.

OBSERVATIONS ON THE FOLLOWING TABLE.

The *five* stars of the *second* magnitude in the annexed list, marked with an asterisk, are, by some writers, denominated of the *first* magnitude; and those named of the *third, fourth, fifth, and sixth* magnitudes, (the stars of the last-mentioned order being barely visible to the naked eye,) are such as the moon can occult, or make a near appulse to; except the last sixteen, in the column of stars of the *third* magnitude, and the last twenty-nine in that of the *sixth* magnitude, which never set in the latitude of London. The stars *Algol* and *o Ceti*, are set down according to their *brightest* appearance; the former varying from the second to the fourth magnitude every two days, 20 hours, 48 minutes, 58 seconds, 18 thirds, and 25 fourths; and the latter, from the second to the seventh, and sometimes to the tenth, every 331 days and 104 hours. The stars of the first magnitude, *Capella* and *Lyra*, never set in the latitude of London: *Acharnar*, *Canopus*, β in *Argo*, and α in the *Cross* and *Centaur*, never rise. Of the stars of the second magnitude, in the following list, β in *Medusa's head*, or *Algol*, α in *Perseus*, the *Two Pointers*, the *Dragon's tail*, and the *Swan's tail*, never set; the head of the *Phoenix*, and the bright star in the *Crane*, never rise. The stars marked with an asterisk in the third column, are between the third and fourth magnitudes; and those in the last column, with the same mark, are between the fifth and sixth magnitudes. Stars fainter than those of the sixth magnitude, cannot be discerned without the help of a glass, and are therefore called *telescopic*. The α in the tail of the *Dragon* is marked by *Bode* of the third magnitude, and the β in the same constellation of the second.

CHAPTER XVI.

The apostle exhorts the Corinthians to make a contribution for the relief of the poor Christians at Jerusalem; and directs to the best mode of doing it, 1—4. Promises to pay them a visit after Pentecost, 5—9. Gives directions about the treatment of Timothy and Apollos, 10—12. And concerning watchfulness, &c. 13, 14. Commends the house of Stephanas, and expresses his satisfaction at the visit paid him by Stephanas, Fortunatus, and Achaicus, 15—18. Sends the salutations of different persons, 19—21. Shows the awful state of those who were enemies to Christ, 22. And concludes the Epistle with the apostolical benediction, 23, 24.

A. M. 4060.
A. D. 56.
A. U. C. 809.
An. Imp. Nerois Cæs. 3.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that

^a Acts 11. 29. & 24. 17. Rom. 15. 25. 2 Cor. 8. 4. & 9. 1, 12. Gal. 2. 10.

NOTES ON CHAP. XVI.

Verse 1. *The collection for the saints* Πηρη—της λεητας, from λεηται, to gather, or collect; translated by the *Vulgate*, *de collectis*, a contribution made by the rich for the relief of the poor. The Christians living at Jerusalem, we may naturally suppose, were greatly straitened: as the enmity of their countrymen to the Gospel of Christ led them to treat those who professed it, with cruelty, and spoil them of their goods. See Heb. x. 34. and Rom. xv. 26.; and see the note on the 27th verse of that chapter; and the apostle hereby teaches that it was the duty of one Christian congregation to help another when in distress.

Verse 2. *Upon the first day of the week*] The apostle prescribes the most convenient and proper method of making this contribution. 1. Every man was to feel it his duty to succour his brethren in distress. 2. He was to do this according to the ability which God gave him. 3. He was to do this at the conclusion of the week, when he had cast up his weekly earnings; and had seen how much God had prospered his labour. 4. He was then to bring it on the first day of the week, as is most likely, to the church or assembly, that it might be put in the common treasury. 5. We learn from this, that the weekly contribution could not be always the same, as each man was to lay by as God had prospered him: now some weeks he would gain more; others, less. 6. It appears from the whole, that the first day of the week, which is the Christian Sabbath, was the day on which their principal religious meetings were held in Corinth, and the churches of Galatia; and, consequently, in all other places where Christianity had prevailed. This is a strong argument for the keeping of the Christian Sabbath. 7. We may observe, that the apostle follows here the rule of the synagogue; it was a regular custom among the Jews, to make their collections for the poor on the Sabbath-day, that they might not be without the necessaries of life, and might not be prevented

there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

A. M. 4060.
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An. Imp. Nerois Cæs. 3.

^b Acts 20. 7. Rev. 1. 10.—2 Cor. 8. 19.—4 Gr. gift. 2 Cor. 8. 4, 5, 19.—2 Cor. 9. 4, 19.

from coming to the synagogue. 8. For the purpose of making this provision, they had a purse which was called *אָרְנֵקִי אֶרְנֵקִי shel tsidekah*, "The purse of the alms," or what we would term the *poor's box*. This is what the apostle seems to mean, when he says, *Let him lay by him in store*; let him put it in the *alms purse*, or in the *poor's box*. 9. It was a maxim also with them, that, if they found any money, they were not to put it in their private purse, but in that which belonged to the poor. 10. The pious Jews believed that, as salt seasoned food, so did alms, riches; and that he who did not give alms of what he had, his riches should be dispersed. The moth would corrupt the bags, and the canker corrode the money, unless the mass was sanctified by giving a part to the poor.

Verse 3. *Whomsoever ye shall approve by your letters*] Why should Paul require letters of approbation in behalf of certain persons, when he himself should be among them, and could have their characters *vidæ voce*? It is probable that he refers here to the letters of recommendation which they had sent to him, while he was away; and he now promises, that, when he should come to Corinth, he would appoint these persons whom they had recommended, to carry the alms to Jerusalem. If *δουλοῦντες*, be read *ye shall have approved*, as Bp. Pearce does, the difficulty will vanish.

Some MSS. and several Versions, join *δουλοῦντες*, by letters, to the following words; and read the verse thus: *When I come, those whom ye shall approve, I will send with letters to bring your liberality to Jerusalem.* This seems most natural.

Verse 4. *And if it be meet, &c.*] If it be a business that requires my attendance, and it be judged proper for me to go to Jerusalem, I will take those persons for my companions. On the delicacy with which St. Paul managed the business of a collection for the poor, Arch-deacon Paley makes the following appropriate remarks:—

A. M. 4000. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.

5 Now I will come unto you, * when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the

A. M. 4000. A. D. 56. A. U. C. 809. An. Imp. Neronis Cæs. 3.

way: but I trust to tarry a while with-you, * if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now, if Timotheus come, see

* Acts 19. 21. 2 Cor. 1. 16.—Acts 15. 9. & 17. 15. & 21. 5. Rom. 15. 24. 2 Cor. 1. 16.—Acts 18. 21.

Ch. 4. 19. James 4. 15.—Acts 14. 27. 2 Cor. 2. 12. Col. 4. 3. Rev. 3. 8.—Acts 19. 9.—Acts 19. 22. Ch. 4. 17.

"The following observation will satisfy us concerning the purity of our apostle's conduct in the suspicious business of a pecuniary contribution.

"1st. He disclaims the having received any inspired authority for the directions which he is giving: 'I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.' (2 Cor. chap. viii. 8.) Who, that had a sinister purpose to answer by the recommending of subscriptions, would thus distinguish, and thus lower the credit of his own recommendation?

"2d. Although he asserts the general right of Christian ministers to a maintenance from their ministry, yet he protests against the making use of this right in his own person: 'Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel; but I have used none of these things; neither have I written these things that it should be done so unto me; for it were better for me to die, than that any man should make my glorying, i. e. my professions of disinterestedness, void.' (1. Cor. chap. ix. 14, 15.)

"3d. He repeatedly proposes that there should be associates with himself in the management of the public bounty; not colleagues of his own appointment, but persons elected for that purpose by the contributors themselves. 'And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem; and if it be meet that I go also, they shall go with me.' (1 Cor. chap. xvi. 3, 4.) And in the second epistle, what is here proposed, we find actually done, and done for the very purpose of guarding his character against any imputation that might be brought upon it, in the discharge of a pecuniary trust: 'And we have sent with him the brother, whose praise is in the Gospel, throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, (gift,) which is administered by us to the glory of the same Lord, and the declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us; providing for things honest, not only in the sight of the Lord, but also in the sight of men:' i. e. not resting in the consciousness of our own integrity, but, in such a subject, careful also to approve our integrity to the public judgment. (2 Cor. chap. viii. 18—21.)" *Horæ Paulinæ*, p. 95.

Verse 5. *I will come unto you when I shall pass through Macedonia*] St. Paul was now at Ephesus; for, almost all allow, in opposition to

the subscription, at the end of this epistle, that states it to have been written from *Philippi*, that it was written from *Ephesus*; and this is supported by many strong arguments; and the 8th verse here seems to put it past all question: *I will tarry at Ephesus*, i. e. I am in Ephesus, and here I purpose to remain until *Pentecost*. Though Macedonia was not in the direct way from Ephesus to Corinth, yet the apostle intended to make it in his way. And it was because it was not in the direct road, but lay at the upper end of the *Ægean Sea*, and very far out of his direct line, that he says *I do pass through Macedonia*; I have purposed to go thither before I go to Corinth.

Verse 6. *Yea, and winter with you*] He purposed to stay till *Pentecost*, at Ephesus; after that, to go to Macedonia, and probably to spend the *summer* there; and come in the *autumn* to Corinth, and there spend the *winter*.

That ye may bring me on my journey] That ye may furnish me with the means of travelling. It appears that, in most cases, the different churches paid his expenses to other churches: where this was not done, then he laboured at his business, to acquire the means of travelling.

Verse 7. *I will not see you now by the way*] From Ephesus to Corinth, was merely across the *Ægean Sea*, and comparatively a short passage.

Verse 8. *I will tarry at Ephesus*] And it is very probable that he did so; and that all these journeys were taken as he himself had projected. See on ver. 5.

Verse 9. *A great door and effectual is opened*] *Θυρα γὰρ μοι ἀνεῳγὴ μεγάλη, καὶ ἐνεργὴ*, a great and energetic door is opened unto me: that is, God has made a grand opening to me in those parts, which I perceive will require much labour; and besides, I shall have many adversaries to oppose me. So Bp. Pearce understands the word *ἀνεῳγὴ*, not as signifying effectual, but as implying full of labour. Door, often signifies occasion or opportunity; but here the apostle may allude to the throwing open of the great doors of the *Circus Maximus*, before the chariot races began; and the many adversaries, may refer to the numerous competitors in those races.

God gave him a grand opportunity to preach the Gospel; but he was not to expect that either Satan, or wicked men, would leave him unmolested.

Verse 10. *Now, if Timotheus come*] Of Timothy we have heard before, chap. iv. 17. And we learn from Acts xix. 22. that Paul sent him with *Erastus*, from Ephesus to Macedonia. It

A. M. 4060. 16 ^a That ye submit yourselves unto such, and to every one that helpeth with us, and ^blaboureth.

17 I am glad [of the coming of Stephanas and Fortunatus and Achaicus: ^c for that which was lacking on your part they have supplied.

18 ^d For they have refreshed my spirit and yours; therefore ^e acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, ^f with the church that is in their house.

20 All the brethren greet you. ^g Greet ye one another with a holy kiss.

21 ^h The salutation of me Paul with mine own hand.

22 If any man ⁱ love not the Lord Jesus Christ, ^k let him be Anathema, ^l Maranatha.

^a Heb. 13. 17.—^b Heb. 6. 10.—^c 2 Cor. 11. 9. Phil. 2. 30. Philem. 13.—^d Col. 4. 1.—^e 1 Thess. 5. 12. Phil. 2. 29.

^f Rom. 16. 5, 15. Philem. 2.—^g Rom. 16. 16.—^h Col. 4. 18. 2 Thess. 3. 17.—ⁱ Eph. 6. 24.—^j Gal. 1. 8, 9. 1 Jude 14, 15.

mended does not imply obedience, but kind and courteous demeanour, Kypke vindicates this sense of the word from Eph. v. 21. 1 Pet. v. 5.

Verse 17. *I am glad of the coming of Stephanas, &c.*] It was by these that the Corinthians had sent that letter to the apostle, to answer which was a main part of the design of St. Paul in this epistle.

Fortunatus] This man is supposed to have survived St. Paul; and to be the same mentioned by Clement in his Epistle to the Corinthians, sect. 59. as the bearer of that epistle from Clement at Rome, to the Christians at Corinth.

For that which was lacking on your part] This may either refer to additional communications, besides those contained in the letter which the Corinthians sent to the apostle; which additional circumstances were furnished by the persons above, and from them St. Paul had a fuller account of their spiritual state than was contained in the letter: or to some contributions on their part, for the support of the apostle in his peregrinations and labours.

Verse 18. *They have refreshed my spirit and yours*] They have been a means of contributing greatly to my comfort, and what contributes to my comfort, must increase yours. This is probably the meaning of the apostle.

Therefore acknowledge ye them] Pay them particular respect; and let all be held in esteem in proportion to their work and usefulness. When this is made the rule of respect and esteem, then foolish and capricious attachments will have no place. A man will then be honoured in proportion to his merit; and his merit will be estimated by his usefulness among men.

Verse 19. *The churches of Asia salute you*] i. e. The churches in Asia Minor. Ephesus was in this Asia, and it is clear from this, that the apostle was not at Philippi; had he been at Philippi, as the subscription states, he would have said, the churches of MACEDONIA, not the churches of ASIA, salute you. How these places lay, in reference to each other, the reader will at once perceive, by consulting the Map in Acts.

Aquila and Priscilla] Of these eminent persons we have heard before: See Acts xviii. 2, 18, 26, and Rom. xvi. 3.

With the church that is in their house.] That is, the company of believers who generally wor-

shipped there. There were no churches or chapels at that time built; and the assemblies of Christians were necessarily held in private houses. It appears, that Aquila and Priscilla devoted their house to this purpose. The house of Philemon was of the same kind, Philem. ver. 2. So was likewise the house of Nymphas, Coloss. iv. 15. See the note on Rom. xvi. 5.

Verse 20. *With a holy kiss*] The ancient patriarchs, and the Jews in general, were accustomed to kiss each other whenever they met; and this was a token of friendship and peace with them, as shaking of hands is with us. The primitive Christians naturally followed this example of the Jews. See the note on Rom. xvi. 16.

Verse 21. *The salutation of me Paul with mine own hand.*] This should be rendered, "The salutation is written by the hand of me Paul;" *ἡ χαιρεταὶ, is written*, being understood. It is very likely that the apostle wrote this and the following verses with his own hand. The rest, though dictated by him, was written by an amanuensis.

Verse 22. *If any man love not the Lord Jesus*] This is directed immediately against the Jews.—From chap. xii. 3. we find that the Jews who pretended to be under the Spirit and teaching of God, called Jesus, *anathema*, or *accursed*; i. e. a person who should be devoted to destruction: see the note there. In this place, the apostle reborts the whole upon themselves, and says, *If any man love not the Lord Jesus Christ, let him be anathema, accursed, and devoted to destruction.* This is not said in the way of a wish or imprecation, but as a prediction of what would certainly come upon them if they did not repent; and of what did come on them because they did not repent; but continued to hate and execrate the Lord Jesus: and of what still lies upon them, because they continue to hate and execrate the Redeemer of the world.

It is generally allowed, that the apostle refers here to some of the modes of excommunication among the Jews, of which there were three, viz.

1. *Niddui*, נִדְּבִי, which signified a simple separation or exclusion of a man from the synagogue, and from his wife and family, for THIRTY days.

2. *Cherem*, כֶּרֶם which was inflicted on him who had borne the *Niddui*; and who had not, in the thirty days, made proper compensation,

A. M. 4060. 23 * The grace of our
A. D. 56. Lord Jesus Christ be with
A. U. C. 809. you.
An. Imp. Nerois Cæs. 3.

24 My love be with you all
in Christ Jesus. Amen.

a Rom. 16. 20.

in order to be reconciled to the synagogue. This was inflicted with dire execrations, which he was informed must all come upon him if he did not repent: but the *Cherem* always supposed place for repentance.

3. *Schammatha*, ~~was~~: this was the direst of all, and cut off all hope of reconciliation and repentance; after which, the man was neither reconcilable to the *synagogue*, nor acknowledged as belonging even to the *Jewish nation*. See these different forms in *Buxtorf's Rabbinical and Talmudical Lexicon*, under their respective words.

In the lexicon just now quoted, Buxtorf gives a form of the *Cherem*, which he says he copied from an ancient Hebrew MS. Of this awful piece I shall lay a translation before the reader.

"By the sentence of the Lord of lords, let P. the son of P. be anathematized in both houses of judgment, the superior and inferior. Let him be anathematized among the highest saints; let him be anathematized among the *Seraphim* and *Ophanim*: and, finally, let him be anathematized by all the congregations of the great and the small! Let great and continued plagues rest upon him: with great and horrible diseases! Let his house be the habitation of dragons! and let his constellation be darkened in the clouds! Let him be for indignation, and wrath, and burning! Let his carcass be thrown to the wild beasts and serpents! Let his enemies, and his adversaries, triumph over him! Let his silver and gold be given to others! And let all his children be exposed at the doors of their enemies! And let posterity be astonished at his day! Let him be accursed by the mouth of *Addiriron* and *Achtariel*; by the mouth of *Sandalphon* and *Hadraniel*; by the mouth of *Ansiel* and *Patchiel*; by the mouth of *Seraphiel* and *Sagan-sael*; by the mouth of *Michael* and *Gabriel*; by the mouth of *Raphael* and *Mesaretiel*! Let him be anathematized by the mouth of *Zafzavif* and by the mouth of *Hafavif*, who is the great God; and by the mouth of the *seventy names* of the Supreme King; and, lastly, by the mouth of *Tsoriak*, the great chancellor.

"Let him be swallowed up like Korah and his companions! Let his soul depart with fear and terror! Let the chiding of the Lord slay him! Let him be confounded as Achitophel was in his counsel! Let the leprosy of Gehazi be his leprosy! and let there be no resurrection of his ruins! In the sepulchres of the children of Israel, let him not be buried! Let his wife be given to another; and let others bow themselves upon her in his death! In this anathema, let P. the son of P. be; and let this be his inheritance! But upon me, and upon all Israel, may God extend his peace and blessing, Amen." To this is added the 18th., 19th., and 20th verses of Deut. xxix. which the reader may read at his leisure.

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† The first *epistle* to the
Corinthians was written
from Philippi by ^b Ste-
phanus, and Fortunatus,
and Achaicus, and Timotheus.

A. M. 4060.
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A. U. C. 809.
An. Imp. Nerois Cæs. 3.

b Ch. 1. 16. Ver. 15.

There are many things in this *Cherem* which require a *comment*, but this is not the place.

Anathema, Maranatha. "Let him be accursed; our Lord cometh." I cannot see the reason why these words were left *untranslated*. The former is Greek, and has been already explained; the latter is Syriac [ܡܪܢܐ] *maranatha, our Lord is coming*; i. e. to execute the judgment denounced. Does not the apostle refer to the last verse in the Bible? *Let I come and smite the land.* (כּרַח *cherem*.) *with a curse*? And does he not intimate that the Lord was coming to smite the *Jewish land* with that curse? Which took place a very few years after, and continues on that gainsaying and rebellious people to the present day. What the apostle has said, was *prophetic*, and *indicative* of what was about to happen to that people. God was then coming to inflict punishment upon them: He came; and they were broken and dispersed.

Verse 23. *The grace of our Lord Jesus*] May the favour, influence, mercy, and salvation procured by Jesus Christ, be *with you!* prevail amongst you, rule in you, and be exhibited by you, in your life and conversation! Amen.

Verse 24. *My love be with you all in Christ Jesus*] It appears exceedingly strange, that the apostle should say, *My love be with you!* as he said, *The grace of our Lord Jesus Christ be with you.* We can easily conceive what the latter means: the *grace of Christ* is an *active, powerful, saving principle*; it is essential to the existence of the Christian church, that this grace should be ever with it: and, without this grace, no individual can be saved. But what could the *love of the apostle do with them*? Has it any meaning? I confess I can see none, unless it be intended to say, *I love you*; or, *I continue to love you*. The pronoun *μω, my*, is wanting in the *Codex Alexandrinus*, and in 73. an excellent MS. in the Vatican, written about the eleventh century. This will help us to a better sense; for it either says, *May love prevail among you!* or, supplying the word *Θεω, God*, as in 2 Cor. xiii. 13. *The love of God, be with you!* This gives a sound sense; for the *love of God* is as much a *principle of light, life, and salvation*, as the *grace of Christ*. And probably *ΜΟΥ, my*, is a corruption for *ΘΕΟΥ, God*. And this is the more likely, because he uses this very form in the conclusion of his second epistle to this church, as we have seen above. I conclude, therefore, that the reading of the two MSS. above, is the true reading; or else that *μω* is a corruption for *Θεω*, and that the verse should be read thus, *The love of God be with you all, in (or by) Christ Jesus.*

Amen.] So be it: but this word is wanting in most MSS. of repute; and certainly was not written by the apostle.

1. The *subscription* to this epistle, in our common English Bibles, and in the common editions of the Greek text, is palpably absurd. That it was not written from *Philippi*, but from *Ephesus*, see the notes on ver. 5, 8, 10, and 19. and that it could not be "written by Silvanus, and Fortunatus, and Achaicus, and Timotheus;" needs no proof. But this subscription is wanting in all the best MSS. and Versions, either in whole or in part. In some, it is simply said, *The first to the Corinthians*; in others, *The first to the Corinthians is finished*;—written from *Ephesus*,—*from Asia*,—*from Ephesus of Asia*,—*from Philippi of Macedonia*,—*from Philippi of Macedonia*, and sent by the hands of *Timotheus*, so the SYRIAC. Written from *Ephesus*, by *Stephanus* and *Fortunatus*, COPTIC. Written from *Philippi* by *Stephanus* and *Fortunatus*, and *Achaicus*, SLAVONIC. Written, &c. by *Paul* and *Sotheneus*. Written from the city of *Philippi*, and sent by *Stephanus*, and *Fortunatus*, and *Achaicus*, and *Timotheus*, ARABIC. There are other variations which need not be set down. Those only appear to be correct that state the epistle to have been sent from *Ephesus*; of which there can be no reasonable doubt.

2. In closing my observations on this epistle, I feel it necessary, once more, to call the reader's attention to the many difficulties contained in it, as an excuse for any thing he may find handled in an unsatisfactory manner. Perhaps it will be of little consequence for him to know, that this epistle has cost more labour and difficulty than any portion of the same quantity which I have yet passed over, either in the Old or New Testament.

3. It has been already noticed, that the church at Corinth had written to the apostle for advice, direction, and information on a variety of points; and that this epistle is in the main an answer to the epistle from Corinth. Had we that epistle, all difficulty would vanish in this: but, as the apostle only refers to their questions, by mere catch words from their letter, it is impossible to know, in all cases, what the questions contained; to them the answers would be clear, because they knew on what they consulted him: to us the answers must be as they really are, in some cases, necessarily obscure, because we know not the whole bearing and circumstances of the questions. Indeed the epistle contains more local matter, and more matter of private application, than any other in the New Testament; and there is in it, on the whole, less matter for general use, than in most other parts of the sacred writings. Yet it is both very curious and useful; it gives insight into several customs, and not a few forms of speech, and matters relative to the discipline of the primitive church, which we can find nowhere else; and it reads a very awful lesson to those who disturb the peace of society, make schisms in the church of Christ, and endeavour to set up one preacher at the expense of another.

4. It shows us also, how many improper things may, in a state of ignorance, or Christian infancy, be consistent with a sincere belief in the Gospel of Christ; and a conscientious and zealous attachment to it.

5. In different parts of the epistle we find the apostle speaking very highly of the knowledge of

this church; and its various gifts and endowments. How then can we say that its blemishes arose from ignorance? I answer that, certainly, only a few of the people at Corinth could possess those eminent spiritual qualifications; because the things that are attributed to this church, in other places, are utterly inconsistent with that state of grace for which the apostle, in other places, appears to give them credit, the solution of the difficulty is this: there were in the church at Corinth, many highly gifted, and very gracious people; there were also there many more, which, though they might have been partakers of some extraordinary gifts, had very little of that religion which the apostle describes in the thirteenth chapter of this epistle.

6. Besides, we must not suppose that eminent endowments necessarily imply gracious dispositions. A man may have much light, and little love: he may be very wise in secular matters: and know but little of himself, and less of his God. There is as truly a learned ignorance, as there is a refined and useful learning. One of our old writers said, "Knowledge that is not applying, is only like a candle which a man holds to light himself to hell." The Corinthians abounded in knowledge, and science, and eloquence, and various extraordinary gifts; but, in many cases, distinctly enough marked in this epistle, they were grossly ignorant of the genius and design of the Gospel. Many, since their time, have put words and observances in place of the weightier matters of the LAW; and the spirit of the GOSPEL. The apostle has taken great pains to correct these abuses among the Corinthians, and to insist on that great, unchangeable, and eternal truth, that love to God and man, filling the heart, hallowing the passions, regulating the affections, and producing universal benevolence and beneficence, is the fulfilling of all law; and that all professions, knowledge, gifts, &c. without this, are absolutely useless. And did this epistle contain no more than what is found in the 13th chapter, yet that would be an unparalleled monument of the apostle's deep acquaintance with God; and an invaluable record of the sum and substance of the Gospel, left by God's mercy to the church; as a touch-stone for the trial of creeds, confessions of faith, and ritual observances, to the end of the world.

7. I have often had occasion to note, that the whole epistle refers so much to Jewish affairs, customs, forms of speech, ceremonies, &c. that it necessarily supposes the people to have been well acquainted with them: from this I infer, that a great majority of the Christian church at Corinth, was composed of converted Jews; and it is likely that this was the case in all the churches of Asia Minor and Greece. Many Gentiles were undoubtedly brought to the knowledge of the truth; but the chief converts were from among the Hellenistic Jews. In many respects, Jewish phraseology prevails more in this epistle than even in that to the Romans. Without attention to this, it would be impossible to make any consistent sense out of the 15th chapter, where the apostle treats so largely on the doctrine of the resurrection; as almost every form and turn of expression, is JEWISH; and we must know what ideas they, attached to such

words and forms of speech, in order to enter into the spirit of the apostle's meaning. His ignorance of this, caused a late eminent writer and philosopher, to charge the apostle with "inconsistent reasoning." Had he understood the apostle's language, he would not have said so: and, as he did not understand it, he should have said nothing. A man may be qualified to make great and useful discoveries in the doctrine of *gases*, or *fictitious airs*; who may be ill qualified to elucidate the meaning of the *Holy Spirit*.

8. Before I finish my concluding observations on this epistle, I must beg leave to call the reader's attention once more, to the concluding words of the apostle, *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha*. These words have been as often *misunderstood*, and perhaps as dangerously *applied*, as another passage in this epistle, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, &c.* Though I am ready to grant that the *bad Christian*, i. e. the man who professes Christianity, and yet lives under the power of sin, is in a very dangerous state; and that he, who, while he credits Christianity, is undecided as to the public part he should

take in its profession and practice, is putting his eternal interests to the most awful hazard; yet I must also grant, that the meaning generally put on the words in question, is not correct. The words apply to the *gainsaying* and *blasphemous Jews*; to those who were calling Christ *Anathema*, or *accursed*; and cannot be applied to any person who *respects his name*, or *confides* in him for his salvation: much less do they apply to *him*, who finds through the *yet* prevalence of evil in his heart, and the power of *temptation*, that he has *little*, and, to his own apprehension, *no love* to the Lord Jesus. The *Anathema* of the apostle is denounced against him *only* who gives the *Anathema* to *Christ*. Of this, not one of my readers is capable. It is the duty of all to love Him with an undivided heart; if any be not yet able to do it, let him not be discouraged; if the *Lord cometh* to execute judgment on him who calleth *Jesus accursed*, he *cometh* also to fulfil the desire of them who fear him; to make them partake of the Divine Nature, and so cleanse their hearts by the inspiration of his Holy Spirit, that they shall *perfectly love him*, and *worthily magnify his name*.

END OF THE FIRST EPISTLE.

INTRODUCTION

TO THE

SECOND EPISTLE TO THE CORINTHIANS.

FOR an account of *Corinth*, the reader is referred to the *Preface* to the first epistle; where every thing relative to the geographical, political, and religious situation of that celebrated city, as far as such subjects are proper for a work of this kind, is amply detailed.

As I have borrowed from the learned and accurate Archdeacon *Paley*, several arguments to prove the *authenticity* of the *first* epistle; and the same able writer having bestowed equal pains on the second, I shall make those extracts which bear particularly on the subject; referring my reader to the work itself, for ampler information.

SECTION I.

I WILL not say that it is impossible, having seen the First Epistle to the Corinthians, to construct a second with ostensible allusions to the first; or that it is impossible that both should be fabricated, so as to carry on an order and continuation of story, by successive references to the same events. But I say, that this, in either case, must be the effect of craft and design. Whereas, whoever examines the allusions to the former epistle which he finds in this, whilst he will acknowledge them to be such as would rise spontaneously to the hand of the writer, from the very subject of the correspondence, and the situation of the corresponding parties, supposing these to be real, will see no particle of reason to suspect, either that the clauses containing these allusions were *insertions* for the purpose, or that the several transactions of the Corinthian church were feigned, in order to form a train of narrative, or to support the appearance of connexion between the two epistles.

1. In the first epistle, St. Paul announces his intention of passing through Macedonia, in his way to Corinth; "I will come to you when I shall pass through Macedonia." In the second epistle, we find him arrived in Macedonia, and about to pursue his journey to Corinth. But observe the manner in which this is made to appear: "I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many: yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready; lest, haply, if they of Macedonia come with me, and find you unprepared, we (that we say not you) be ashamed in this same confident boasting." (Chap. ix. 2, 3, 4.) St. Paul's being in Macedonia at the time of writing the epistle, is, in this passage, inferred only from his saying, that he had boasted to the Macedonians of the alacrity of his Achaian converts; and the fear which he expresses, lest, if any of the Macedonian Christians should come with him unto Achaia, they should find his boasting unwarranted by the event. The business of the contribution is the sole cause of mentioning Macedonia at all. Will it be insinuated that this passage was framed merely to state that St. Paul was now in Macedonia; and, by that statement, to produce an apparent agreement with the purpose of visiting Macedonia, notified in the first epistle? Or will it be thought probable, that, if a sophist had meant to place St. Paul in Macedonia, for the sake of giving countenance to his forgery, he would have done it in so oblique a manner as through the medium of a contribution? The same thing may be observed of another text in the epistle, in which the name of Macedonia occurs: "Furthermore, when I came to Troas to preach the Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus, my brother; but taking my leave of them, I went from thence into Macedonia." I mean that it may be observed of this passage also, that there is a reason for mentioning Macedonia, entirely distinct from the purpose of showing St. Paul to be *there*. The text, however, in which it is most strongly implied that St. Paul wrote the present epistle from Macedonia, is found in the fourth, fifth, and sixth verses of the seventh chapter. Yet even here, I think, no one will contend, that St. Paul's coming to Macedonia, or being in Macedonia, was the principal thing intended to be told: or, that the telling of it, indeed, was any part of the intention with which the text was written; or that the mention even of the name of Macedonia was not purely incidental, in the description of those tumultuous sorrows with which the writer's mind had been lately agitated, and from which he was relieved by the coming

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of Titus. The first five verses of the eighth chapter, which commend the liberality of the Macedonian churches, do not, in my opinion, by themselves, prove St. Paul to have been at Macedonia at the time of writing the epistle.

2. In the first epistle, St. Paul denounces a severe censure against an incestuous marriage, which had taken place amongst the Corinthian converts, with the connivance, not to say with the approbation, of the church; and enjoins the church to purge itself of this scandal, by expelling the offender from its society, (Chap. v. 1—5.) In the second epistle, we find this sentence executed, and the offender to be so affected with the punishment, that St. Paul now intercedes for his restoration: "Sufficient for such a man is this punishment, which was inflicted of many; so that, contrariwise, ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with over-much sorrow; wherefore, I beseech you, that ye would confirm your love towards him." (2 Cor. chap. ii. 7, 8.) Is this whole business feigned for the sake of carrying on a continuation of story through the two epistles? The church also, no less than the offender, was brought by St. Paul's reproof to a deep sense of the impropriety of their conduct. Their penitence and their respect to his authority, were, as might be expected, exceedingly grateful to St. Paul: "*We were comforted not by Titus' coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind towards me, so that I rejoiced the more; for, though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.*" (Chap. vii. 7—9.) That this passage is to be referred to the incestuous marriage, is proved by the twelfth verse of the same chapter; "Though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong; but that our care for you, in the sight of God, might appear unto you." There were, it is true, various topics of blame noticed in the first epistle; but there was none, except this of the incestuous marriage, which could be called a transaction between private parties, or of which it could be said that one particular person had "done the wrong," and another particular person "had suffered it." Could all this be without foundation?

3. In the sixteenth chapter of the first epistle, a collection for the saints is recommended to be set forwards at Corinth, (Chap. xvi. 1.) In the ninth chapter of the second epistle, such a collection is spoken of, as in readiness to be received: "As touching the ministering to the saints, it is superfluous for me to write to you, for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many." (Chap. ix. 1, 2.) This is such a continuation of the transaction as might be expected; or, possibly it will be said, as might easily be counterfeited; but there is a circumstance of nicety in the agreement between the two epistles, which, I am convinced, the author of a forgery would not have hit upon, or which, if he had hit upon it, he would have set forth with more clearness. The second epistle speaks of the Corinthians as having begun this eleemosynary business a year before: "This is expedient for you, who have begun before, not only to do, but also to be forward a year ago" (Chap. viii. 10.) "I boast of you to them of Macedonia, that Achaia was ready a year ago." (Chap. ix. 2.) From these texts it is evident, that something had been done in the business a year before. It appears, however, from other texts in the epistle, that the contribution was not yet collected or paid; for brethren were sent from St. Paul to Corinth, "to make up their bounty." (Chap. ix. 5.) They are urged to "perform the doing of it" (Chap. viii. 11.) "And every man was exhorted to give as he purposed in his heart." (Chap. ix. 7.) The contribution, therefore, as represented in our present epistle, was in readiness, yet not received from the contributors; was begun, was forward long before, yet not hitherto collected. Now this representation agrees with one, and only with one, supposition, namely, that every man had laid by in store, had already provided the fund, from which he was afterwards to contribute—the very case which the first epistle authorizes us to suppose to have existed; for in that epistle St. Paul had charged the Corinthians, "upon the first day of the week, every one of them, to lay by in store as God had prospered him." (1 Cor. chap. xvi. 2.)

SECTION II.

In comparing the Second Epistle to the Corinthians with the Acts of the Apostles, we are soon brought to observe, not only that there exists no vestige either of the epistle having been taken from the history, or the history from the epistle; but also that there appears in the contents of the epistle, positive evidence that neither was borrowed from the other. Titus, who bears a conspicuous part in the epistle, is not mentioned in the Acts of the Apostles at all. St. Paul's sufferings, enumerated, chap. xi. 24. "Of the Jews five times received I forty stripes, save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep," cannot be made out from his history as delivered in the Acts; nor would this account have been given by a writer, who either drew his knowledge of St. Paul from that history, or who was careful to preserve a conformity with it. The account in the epistle of St. Paul's escape from Damascus, though agreeing in the main fact with the account of the same transaction in the Acts, is related with such difference of circumstances, as renders it utterly improbable that one should be derived from the other. The two accounts, placed by the side of each other, stand as follows:

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2 Cor. chap. xi. 32, 33. In Damascus, the governor under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands.

Acts, chap. ix. 23—25. And after many days were fulfilled, the Jews took counsel to kill him; but their laying in wait was known of Saul, and they watched the gates day and night to kill him: then the disciples took him by night, and let him down by the wall in a basket.

Now, if we be satisfied in general concerning these two ancient writings, that the one was not known to the writer of the other, or not consulted by him; then the accordances which may be pointed out between them, will admit of no solution so probable, as the attributing of them to truth and reality, as to their common foundation.

SECTION III.

The opening of this epistle exhibits a connexion with the history, which alone would satisfy my mind that the epistle was written by St. Paul, and by St. Paul in the situation in which the history places him. Let it be remembered, that in the nineteenth chapter of the Acts, St. Paul is represented as driven away from Ephesus; or as leaving, however, Ephesus, in consequence of an uproar in that city, excited by some interested adversaries of the new religion. "Great is Diana of the Ephesians—and after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." When he was arrived in Macedonia, he wrote the *Second Epistle* to the Corinthians, which is now before us; and he begins his epistle in this wise: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God, &c. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead, who delivered us from so great a death, and doth deliver; in whom we trust that he will deliver us." Nothing could be more expressive of the circumstances in which the history describes St. Paul to have been, at the time when the epistle purports to be written; or rather, nothing could be more expressive of the sensations arising from these circumstances, than this passage. It is the calm recollection of a mind emerged from the confusion of instant danger. It is that devotion and solemnity of thought, which follows a recent deliverance. There is just enough of particularity in the passage to show that it is to be referred to the tumult at Ephesus; "We would not, brethren, have you ignorant of our trouble which came to us in Asia." And there is nothing more; no mention of Demetrius, of the seizure of St. Paul's friends, of the interference of the town-clerk, of the occasion or nature of the danger which St. Paul had escaped, or even of the city where it happened; in a word, no recital from which a suspicion could be conceived, either that the author of the epistle had made use of the narrative in the Acts: or, on the other hand, that he had sketched the outline, which the narrative in the Acts only filled up. That the forger of an epistle, under the name of St. Paul, should borrow circumstances from a history of St. Paul then extant; or, that the author of a history of St. Paul should gather materials from letters bearing St. Paul's name, may be credited: but I cannot believe that any forger whatever should fall upon an expedient so refined, as to exhibit sentiments adapted to a situation, and to leave his readers to seek out that situation from the history; still less that the author of a history should go about to frame facts and circumstances, fitted to supply the sentiments which he found in the letter.

SECTION IV.

It has already been remarked, that St. Paul's original intention was to have visited Corinth in his way to Macedonia: "I was minded to come unto you before, and to pass by you into Macedonia." (2 Cor. chap. i. 15, 16.) It has also been remarked, that he changed his intention, and ultimately resolved upon going through Macedonia *first*. Now upon this head there exists a circumstance of correspondency between our epistle and the history, which is not very obvious to the reader's observation; but which, when observed, will be found, I think, close and exact. Which circumstance is this: that though the change of St. Paul's intention be expressly mentioned only in the second epistle; yet it appears, both from the history and from this second epistle, that the change had taken place before the writing of the first epistle; that it appears however from neither, otherwise than by an inference, unnoticed perhaps by almost every one who does not sit down professionally to the examination.

First, then, how does this point appear from the history? In the nineteenth chapter of the Acts, and the twenty-first verse, we are told, that "Paul purposed, in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season." A short time after this, and evidently in pursuance of the same intention, we find, (chap. xx. 1, 2.) that "Paul departed from Ephesus for to go into Macedonia; and that, when he had gone over those parts, he came into Greece." The resolution, therefore, of passing first through Macedonia, and from thence into Greece, was formed by St. Paul previously to the sending away of Timothy. The order in which the two countries are mentioned, shows the direction of his intended route, "when he had passed through Macedonia and Achaia." Timothy and Erastus, who were to precede him in his progress, were sent by him from Ephesus into Macedonia. He himself a short time afterward, and, as hath been observed, evidently in continuation and pursuance of the same

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design, "departed for to go into Macedonia." If he had ever, therefore, entertained a different plan of his journey, which is not hinted in the history, he must have changed that plan before this time. But, from the 17th verse of the fourth chapter of the First Epistle to the Corinthians, we discover, that Timothy had been sent away from Ephesus before that epistle was written: "For this cause have I sent unto you Timotheus, who is my beloved son." The change, therefore, of St. Paul's resolution, which was prior to the sending away of Timothy, was necessarily prior to the writing of the First Epistle to the Corinthians.

Thus stands the order of dates, as collected from the history, compared with the first epistle. Now let us inquire, secondly, how this matter is represented in the epistle before us. In the *sixteenth* verse of the first chapter of this epistle, St. Paul speaks of the intention which he had once entertained of visiting Achaia, in his way to Macedonia: "In this confidence I was minded to come unto you before, that ye might have a second benefit: and to pass by you into Macedonia." After protesting, in the *seventeenth* verse, against any evil construction that might be put upon his laying aside of this intention, in the *twenty-third* verse he discloses the cause of it: "Moreover I call God for a record upon my soul, that, to spare you, I came not as yet unto Corinth." And then he proceeds as follows: "But I determined this with myself, that I would not come again to you in heaviness; for, if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest when I came I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all; for out of much affliction and anguish of heart, I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you; but if any have caused grief, he hath not grieved me but in part, that I may not over-charge you all. Sufficient to such a man is this punishment, which was inflicted of many." In this quotation, let the reader first direct his attention to the clause marked by Italics, "and I wrote this same unto you," and let him consider, whether from the context, and from the structure of the whole passage, it be not evident that this writing was after St. Paul had "determined with himself, that he would not come again to them in heaviness?" whether, indeed, it was not in consequence of this determination, or at least with this determination upon his mind? And, in the next place, let him consider, whether the sentence, "I determined this with myself, that I would not come again to you in heaviness," do not plainly refer to that postponing of his visit, to which he had alluded in the verse but one before, when he said, "I call God for a record upon my soul, that, to spare you, I came not as yet unto Corinth;" and whether this be not the visit of which he speaks in the sixteenth verse, wherein he informs the Corinthians, "that he had been minded to pass by them into Macedonia;" but that, for reasons which argued no levity or fickleness in his disposition, he had been compelled to change his purpose. If this be so, then it follows that the writing here mentioned was posterior to the change of his intention. The only question, therefore, that remains, will be, whether this writing relate to the letter which we now have under the title of the First Epistle to the Corinthians, or to some other letter not extant? And upon this question, I think Mr. Locke's observation decisive; namely, that the second clause marked in the quotation by Italics, "I wrote unto you with many tears," and the first clause so marked, "I wrote this same unto you," belong to one writing, whatever that was; and that the second clause goes on to advert to a circumstance which is found in our present First Epistle to the Corinthians; namely, the case and punishment of the incestuous person. Upon the whole, then, we see, that it is capable of being inferred, from St. Paul's own words, in the long extract which we have quoted, that the First Epistle to the Corinthians was written after St. Paul had determined to postpone his journey to Corinth; in other words, that the change of his purpose with respect to the course of his journey, though expressly mentioned only in the second epistle, had taken place before the writing of the first; the point which we made out to be implied in the history, by the order of the events there recorded, and the allusions to those events in the first epistle. Now this is a species of congruity of all others the most to be relied upon. It is not an agreement between two accounts of the same transaction, or between different statements of the same fact, for the fact is not stated; nothing that can be called an account is given; but it is the junction of two conclusions, deduced from independent sources, and deducible only by investigation and comparison.

SECTION V.

But if St. Paul had changed his purpose before the writing of the first epistle, why did he defer explaining himself to the Corinthians, concerning the reason of that change, until he wrote the second? This is a very fair question; and we are able, I think, to return to it a satisfactory answer. The real cause, and the cause at length assigned by St. Paul for postponing his visit to Corinth, and not travelling by the route which he had at first designed, was the disorderly state of the Corinthian church at the time, and the painful severities which he should have found himself obliged to exercise, if he had come amongst them during the existence of these irregularities. He was willing therefore to try, before he came in person, what a letter of authoritative oburgation would do amongst them, and to leave time for the operation of the experiment. That was his scheme in writing the first epistle. But it was not for him to acquaint them with the scheme. After the epistle had produced its effect (and to the utmost extent, as it should seem, of the apostle's hopes;) when he had wrought in them a deep sense of their fault, and an almost passionate solicitude to restore themselves to the approbation of their teacher; when Titus, (chap. vii. 6, 7, 11.) had brought him intelligence "of their earnest desire, their mourning, their fervent mind towards him, of their sorrow and their penitence; what carefulness, what clearing of themselves, what indignation,

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what fear, what vehement desire, what zeal, what revenge," his letter, and the general concern occasioned by it, had excited amongst them; he then opens himself fully upon the subject. The affectionate mind of the apostle is touched by this return of zeal and duty. He tells them that he did not visit them at the time proposed, lest their meeting should have been attended with mutual grief; and with grief to him embittered by the reflection, that he was giving pain to those, from whom alone he could receive comfort: "I determined this with myself, that I would not come again to you in heaviness; for, if I make you sorry, who is he that maketh me glad but the same which is made sorry by me?" (chap. ii. 1, 2.) that he had written his former epistle to warn them beforehand of their fault, "lest when he came he should have sorrow of them of whom he ought to rejoice;" (chap. ii. 3.) that he had the further view, though perhaps unperceived by them, of making an experiment of their fidelity, "to know the proof of them, whether they are obedient in all things," (chap. ii. 9.) This full discovery of his motive came very naturally from the apostle, after he had seen the success of his measures, but would not have been a seasonable communication before. The whole composes a train of sentiment and of conduct resulting from real situation, and from real circumstance; and as remote as possible from fiction or imposture.

SECTION VI.

Chap. xi. 9. "When I was present with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied." The principal fact set forth in this passage, the arrival at Corinth of brethren from Macedonia during St. Paul's first residence in that city, is explicitly recorded, Acts, chap. xviii. 1, 6. "After these things Paul departed from Athens, and came to Corinth. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ."

SECTION VII.

The above quotation from the Acts proves that Silas and Timotheus were assisting to St. Paul in preaching the Gospel at Corinth. With which correspond the words of the epistle (chap. i. 19.) "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea." I do admit that the correspondence, considered by itself, is too direct and obvious: and that an impostor, with the history before him, might, and probably would, produce agreements of the same kind. But let it be remembered, that this reference is found in a writing, which, from many discrepancies, and especially from those noted Sect. II. we may conclude, was not composed by any one who had consulted, and who pursued the history. Some observation also arises upon the variation of the name. We read Silas in the Acts, Silvanus in the epistle. The similitude of these two names, if they were the names of different persons, is greater than could easily have proceeded from accident; I mean that it is not probable, that two persons placed in situations so much alike, should bear names so nearly resembling each other. On the other hand, the difference of the name in the two passages negatives the supposition of either the passages, or the account contained in them, being transcribed from the other. That they were the same person, is further confirmed by 1 Thess. chap. i. 1. compared with Acts, chap. xvii. 10.

SECTION VIII.

Chap. ii. 12, 13. "When I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia."

To establish a conformity between this passage and the history, nothing more is necessary to be presumed, than that St. Paul proceeded from Ephesus to Macedonia, upon the same course by which he came back from Macedonia to Ephesus, or rather to Miletus, in the neighbourhood of Ephesus; in other words, that, in his journey to the peninsula of Greece, he went and returned the same way. St. Paul is now in Macedonia, where he had lately arrived from Ephesus. Our quotation imports, that in his journey he had stopt at Troas. Of this, the history says nothing, leaving us only the short account, that "Paul departed from Ephesus, for to go into Macedonia." But the history says, that in his return from Macedonia to Ephesus, "Paul sailed from Philippi to Troas! and that, when the disciples came together on the first day of the week to break bread, Paul preached unto them all night; that from Troas he went by land to Assos; from Assos, taking ship, and coasting along the front of Asia Minor, he came by Mitylene to Miletus." Which account proves, first, that Troas lay in the way by which St. Paul passed between Ephesus and Macedonia; secondly, that he had disciples there. In one journey between these two places, the epistle, and in another journey between the same places, the history makes him stop at this city. Of the first journey he is made to say, "that a door was in that city opened unto me of the Lord;" in the second, we find disciples there collected around him, and the apostle exercising his ministry, with what was even in him, more than ordinary zeal and labour. The epistle, therefore, is in this instance confirmed, if not by the terms, at least by the probability of the history; a species of confirmation by no means to be despised, because, as far as it reaches, it is evidently uncontrived.

SECTION IX.

Chap. xi. 24, 25. "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep."

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These particulars cannot be extracted out of the Acts of the Apostles; which proves, as hath been already observed, that the *epistle* was not framed from the *history*: yet they are consistent with it, which, considering how numerically circumstantial the account is, is more than could happen to arbitrary and independent fictions. When I say that these particulars are *consistent* with the history; I mean, first, that there is no article in the enumeration which is contradicted by the history; secondly, that the history, though silent with respect to many of the facts here enumerated, has left space for the existence of these facts, consistent with the fidelity of its own narration.

First, no contradiction is discoverable between the epistle and the history. When St. Paul says, *thrice* was I beaten with rods, although the history record only *one* beating with rods, viz. at Philippi, Acts xvi. 22. yet is there no contradiction. It is only the omission in one book of what is related in another. But had the history contained accounts of *four* beatings with rods at the time of writing this epistle, in which St. Paul says, that he had only suffered *three*, there would have been a contradiction properly so called. The same observation applies generally to the other parts of the enumeration, concerning which the history is silent: but there is one clause in the quotation particularly deserving of remark; because, when confronted with the history, it furnishes the nearest approach to a contradiction, without a contradiction being actually incurred, of any I remember to have met with. "Once," saith St. Paul, "was I stoned." Does the history relate that St. Paul, prior to the writing of this epistle, had been stoned more than once? The history mentions distinctly one occasion upon which St. Paul was stoned, viz. at Lystra in Lycaonia. "Then came thither certain Jews from Antioch and Iconium, who persuaded the people; and having stoned Paul, drew him out of the city, supposing he had been dead." (Chap. xiv. 19.) And it mentions also another occasion, in which "an assault was made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them; but they were aware of it," the history proceeds to tell us, "and fled into Lystra and Derbe." This happened at Iconium prior to the date of the epistle. Now had the assault been completed; had the history related that a stone was thrown, as it relates that preparations were made both by Jews and Gentiles to stone Paul and his companions; or even had the account of this transaction stopped, without going on to inform us that Paul and his companions were "aware of their danger and fled, a contradiction between the history and the epistle would have ensued. Truth is necessarily consistent: but it is scarcely possible that independent accounts, not having truth to guide them, should thus advance to the *very brink of contradiction* without falling into it.

Secondly, I say, that if the Acts of the Apostles be silent concerning many of the instances enumerated in the epistle, this silence may be accounted for, from the plan and fabric of the history. The date of the epistle synchronises with the beginning of the twentieth chapter of the Acts. The part, therefore, of the history, which precedes the twentieth chapter, is the only part in which can be found any notice of the persecutions to which St. Paul refers. Now it does not appear that the author of the history was with St. Paul until his departure from Troas, on his way to Macedonia, as related chap. xvi. 10. or rather indeed the contrary appears. It is in this point of the history that the language changes. In the seventh and eighth verses of this chapter the *third* person is used. "After they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not; and they passing by Mysia came to Troas;" and the third person is in like manner constantly used throughout the foregoing part of the history. In the tenth verse of this chapter, the *first* person comes in: "After Paul had seen the vision, immediately we endeavoured to go into Macedonia; assuredly gathering that the Lord had called us to preach the Gospel unto them." Now, from this time to the writing of the epistle, the history occupies four chapters: yet it is in these, if in any, that a regular or continued account of the apostle's life is to be expected: for how succinctly his history is delivered in the preceding part of the book, that is to say, from the time of his conversion to the time when the historian joined him at Troas, except the particulars of his conversion itself, which are related circumstantially, may be understood from the following observations:

The history of a period of sixteen years is comprised in less than three chapters; and of these, a material part is taken up with discourses. After his conversion, he continued in the neighbourhood of Damascus, according to the history, for a certain considerable, though indefinite length of time, according to his own words (Gal. i. 18.) for three years; of which no other account is given than this short one, that "straightway he preached Christ in the synagogues, that he is the Son of God; that all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem? that he increased the more in strength, and confounded the Jews which dwelt at Damascus; and that, after many days were fulfilled, the Jews took counsel to kill him." From Damascus he proceeded to Jerusalem: and of his residence there nothing more particular is recorded, than that "he was with the apostles, coming in and going out; that he spake boldly in the name of the Lord Jesus, and disputed against the Grecians, who went about to kill him." From Jerusalem the history sends him to his native city of Tarsus. (Acts, chap. ix. 30.) It seems probable, from the order and disposition of the history, that St. Paul's stay at Tarsus was of some continuance; for we hear nothing of him, until, after a long apparent interval, and much interjacent narrative, Barnabas, desirous of Paul's assistance upon the enlargement of the Christian mission, "went to Tarsus for to seek him." (Chap. xi. 25.) We cannot doubt that the new apostle had been busy in his ministry; yet of what he did, or what he suffered, during this period, which may include three or four years, the history professes not to deliver any information. As Tarsus was situated upon the sea-coast, and as, though Tarsus was his home, yet it is probable he visited from thence many other places, for the purpose of preaching the Gospel, it is not unlikely that in the course of three or four years he might undertake many short voyages to neigh-

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bouring countries, in the navigating of which we may be allowed to suppose that some of those disasters and shipwrecks befel him, to which he refers in the quotation before us, "thrice I suffered shipwreck, a night and a day I have been in the deep." This last clause I am inclined to interpret of his being obliged to take to an open boat, upon the loss of the ship, and his continuing out at sea in that dangerous situation, a night and a day. St. Paul is here recounting his sufferings, not relating miracles. From Tarsus, Barnabas brought Paul to Antioch, and there he remained a year: but of the transactions of that year no other description is given than what is contained in the *last four verses of the eleventh chapter*. After a more solemn dedication to the ministry, Barnabas and Paul proceeded from Antioch to Cilicia, and from thence they sailed to Cyprus, of which voyage no particulars are mentioned. Upon their return from Cyprus, they made a progress together through the Lesser Asia; and though two remarkable speeches be preserved, and a few incidents in the course of their travels circumstantially related, yet is the account of this progress, upon the whole, given professedly with conciseness; for instance, at Iconium it is said, that they abode a long time, (Chap. xiv. 3.) yet of this long abode, except concerning the manner in which they were driven away, no memoir is inserted in the history. The whole is wrapped up in one short summary, "They spake boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Having completed their progress, the two apostles returned to Antioch, "and there they abode long time with the disciples." Here we have another large portion of time passed over in silence. To this succeeded a journey to Jerusalem, upon a dispute which then much agitated the Christian church, concerning the obligation of the law of Moses. When the object of that journey was completed, Paul proposed to Barnabas to go again and visit their brethren in every city where they had preached the word of the Lord. The execution of this plan carried our apostle through Syria, Cilicia, and many provinces of the Lesser Asia; yet is the account of the whole journey despatched in *four verses of the sixteenth chapter*.

• SECTION X.

Chap. iii. 1. "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you?"

"As some others." Turn to Acts xviii. 27. and you will find that, a short time before the writing of this epistle, Apollos had gone to Corinth with letters of commendation from the Ephesian Christians; "and when Apollos was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him." Here the words of the epistle bear the appearance of alluding to some specific instance, and the history supplies that instance; it supplies at least an instance as apposite as possible to the terms which the apostle uses, and to the date and direction of the epistle, in which they are found. The letter which Apollos carried from Ephesus, was precisely the letter of commendation which St. Paul meant; and it was to Achaia, of which Corinth was the capital, and indeed to Corinth itself, (Acts, chap. xix. 1.) that Apollos carried it; and it was about two years before the writing of this epistle. If St. Paul's words be rather thought to refer to some general usage which then obtained among Christian churches, the case of Apollos exemplifies that usage; and affords that species of confirmation to the epistle, which arises from seeing the manners of the age, in which it purports to be written, faithfully preserved.

SECTION XI.

Chap. xiii. 1. "This is the third time I am coming to you:" τριτον τειροσφομαλ.

Do not these words import that the writer had been at Corinth *twice* before? Yet, if they import this, they overset every congruity we have been endeavouring to establish. The Acts of the Apostles record only *two journeys* of St. Paul to Corinth. We have all along supposed, what every mark of time except this expression indicates, that the epistle was written between the first and second of these journeys. If St. Paul had been already *twice* at Corinth, this supposition must be given up: and every argument or observation which depends upon it, falls to the ground. Again, the Acts of the Apostles not only record no more than *two journeys* of St. Paul to Corinth, but do not allow us to suppose that more than *two* such journeys could be made or intended by him within the period which the history comprises; for, from his first journey into Greece to his first imprisonment at Rome, with which the history concludes, the apostle's time is accounted for. If, therefore, the epistle were written after the second journey to Corinth, and upon the view and expectation of a third, it must have been written after his first imprisonment at Rome, *i. e.* after the time to which the history extends. When I first read over this epistle, with the particular view of comparing it with the history, which I chose to do without consulting any commentary whatever, I own that I felt myself confounded by the text. It appeared to contradict the opinion which I had been led, by a great variety of circumstances, to form, concerning the date and occasion of the epistle. At length, however, it occurred to my thoughts to inquire, whether the passage did necessarily imply that St. Paul had been at Corinth twice; or, whether, when he says, "This is the third time I am coming to you," he might mean only that this was the third time that he was *ready*, that he was *prepared*, that he *intended* to set out upon his journey to Corinth. I recollected that he had once before this purposed to visit Corinth, and had been disappointed in this purpose; which disappointment forms the subject of much apology and protestation, in the first and second chapters of the epistle. Now, if the journey in which he had been disappointed was reckoned by him one of the times in which "he was coming to them," then the present would be the *third time*, *i. e.* of his being *ready* and *prepared* to come; although he had been actually

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at Corinth only *once* before. This conjecture being taken up, a further examination of the passage and the epistle, produced proofs which placed it beyond doubt. "This is the third time I am coming to you:" in the verse following these words, he adds, "I told you before, and foretell you, as if I were present *the second time*; and being absent, now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare." In this verse, the apostle is declaring beforehand what he would do in his intended visit: his expression, therefore, "as if I were present the second time," relates to that visit. But, if his future visit would only make him present among them a second time, it follows that he had been already there but *once*.—Again, in the *fifteenth* verse of the first chapter, he tells them, "In this confidence I was minded to come unto you before, that ye might have a *second* benefit." Why a second, and not a third benefit? why *δωτῆρας*, and not *τρίτου χάρις*, if the *τρίτου φημίαι* in the thirteenth chapter, meant a *third* visit? for, though the visit in the first chapter be that visit in which he was disappointed, yet, as it is evident from the epistle, that he had never been at Corinth from the time of the disappointment to the time of writing the epistle, it follows, that if it were only a second visit in which he was disappointed *then*, it could only be a second visit which he proposed *now*. But the text which I think is decisive of the question, if any question remain upon the subject, is the *fourteenth* verse of the *twelfth* chapter: "Behold the third time I am ready to come to you:" *ἰδὲ τρίτον ἑτοιμὸς εἶμι ἔλθειν*. It is very clear that the *τρίτον ἑτοιμὸς εἶμι ἔλθειν* of the *twelfth* chapter, and the *τρίτου τούτο φημίαι* of the *thirteenth* chapter, are equivalent expressions, were intended to convey the same meaning, and to relate to the same journey. The comparison of these phrases gives us St. Paul's own explanation of his own words; and it is that very explanation which we are contending for, viz. that *τρίτου τούτο φημίαι* does not mean that he was coming a *third* time, but that this was the *third* time he was in readiness to come, *τρίτου ἑτοιμὸς εἶμι*. Upon the whole, the matter is sufficiently certain: nor do I propose it as a new interpretation of the text which contains the difficulty, for the same was given by Grotius long ago; but I thought it the clearest way of explaining the subject, to describe the manner in which the difficulty, the solution, and the proofs of that solution, successively presented themselves to my inquiries. Now, in historical researches, a reconciled inconsistency becomes a positive argument. First, because an impostor generally guards against the appearance of inconsistency; and, secondly, because, when apparent inconsistencies are found, it is seldom that any thing but truth renders them capable of reconciliation. The existence of the difficulty proves the want or absence of that caution, which usually accompanies the consciousness of fraud; and the solution proves, that it is not the collusion of fortuitous propositions which we have to deal with, but that a thread of truth winds through the whole, which preserves every circumstance in its place.

SECTION XII.

Chap. x. 14—16. "We are come as far as to you also, in preaching the Gospel of Christ; not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you, according to our rule, abundantly to preach the Gospel in the regions beyond you."

This quotation affords an indirect, and therefore unsuspecting, but at the same time a distinct and indubitable recognition of the truth and exactness of the history. I consider it to be implied by the words of the quotation, that Corinth was the extremity of St. Paul's travels *hitherto*. He expresses to the Corinthians his hope, that in some future visit, he might "preach the Gospel to the regions beyond them;" which imports that he had not hitherto proceeded "beyond them," but that Corinth was as yet the furthest point or boundary of his travels. Now, how is St. Paul's first journey into Europe, which was the only one he had taken before the writing of the epistle, traced out in the history? Sailing from Asia, he landed at Philippi: from Philippi, traversing the eastern coast of the peninsula, he passed through Amphipolis and Apollonia to Thessalonica: from thence through Berea to Athens, and from Athens to Corinth, *where he stopped*; and from whence, after a residence of a year and a half, he sailed back into Syria. So that Corinth was the last place which he visited in the peninsula; was the place from which he returned into Asia; and was, as such, the boundary and limit of his progress. He could not have said the same thing, viz. "I hope hereafter to visit the regions beyond you," in an epistle to the Philippians, or in an epistle to the Thessalonians, inasmuch as he must be deemed to have already visited the regions beyond *them*, having proceeded from those cities to other parts of Greece. But from Corinth he returned home; every part therefore beyond that city, might properly be said, as it is said in the passage before us, to be unvisited. Yet is this propriety the spontaneous effect of truth, and produced without meditation or design.

For St. Paul's journeys, the reader is referred to the *Map* which accompanies the Acts of the Apostles.

Dr. Lightfoot, in his *Chronology of the New Testament*, has made some good observations on the *date* of this epistle; and the *circumstances* by which that date is ascertained: collating, as Dr. Paley has done, the *epistle* with those parts of the *history* in the Acts, which refer to it.

The following is the substance of what he says on this subject:—

A new year being now entered, and Paul intending for Syria, as soon as the spring was a little up, he sends Titus beforehand to Corinth, to hasten their collections for the saints in Judea, that they might be ready against Paul should come thither. And with Titus he sends two other

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brethren; and by them all, he sends the second epistle to the Corinthians. The proof that it was written and sent at this time, and in this manner, is plain, by these places and passages in it: Chap. ix. 2, 3, 4. *I know the forwardness of your mind, for which I boast of you to them of Macedonia: yet have I sent the brethren, lest our boasting of you should be in vain; lest haply they of Macedonia come with me, &c.* Chap. iii. 14. *Behold the third time I am coming to you.* Chap. xiii. 1. *This is the third time I am coming to you.* And, Chap. viii. 16. *But thanks be unto God, who put the same earnest care into the heart of Titus for you.* Ver. 17. *Being more forward of his own accord, he went unto you.* Ver. 18. *And with him we have sent the brother whose praise is in the Gospel.* Ver. 22. *And we have sent with them our brother, whom we have oftentimes proved diligent in many things, &c.*

The apostle in this second epistle to Corinth, first excuses his not coming to them, according as he had promised in his first epistle, 1 Cor. xvi. 5. clearing himself from all lightness in making, and from all unfaithfulness in breaking, that promise; and fixing the principal reason upon themselves and their present condition: because he had not yet intelligence, when he went first into Macedonia, of any reformation among them of those enormities that he had reprov'd in his first epistle; therefore he was unwilling to come to them in heaviness, and with a scourge. This, his failing to come, according to his promise, had opened the mouths of several in his disgrace, and false teachers took any other occasion to vilify him, which he copiously satisfies, and vindicates himself all along in the epistle. His exceeding zealous plainness with them, and dealing so home and thoroughly against their misdemeanors as he did, was one advantage that his enemies took to open their mouths against him, and to withdraw the hearts of the Corinthians from him; and chiefly because he was so urgent against the works of the law as to justification, and those rites which the Jews, even the most of those that were converted to the Gospel, too much doated on.

After he had sent away this epistle by Titus, Erastus, and Mark, if our conjecture fail not, and had given notice to the Corinthians of his speedy coming to them, and warning them to get their collections ready against he came, he provided for his journey into Syria, which he had intended so long: partly to visit the churches in these parts, and partly to bring up the collections he had got for the poor of Judea; of which, he had promised to the three ministers of the circumcision, Peter, James, and John, that he would be careful, Gal. ii. 10.

Acts, Chap. xx. 4. *And there accompanied him into Asia, Sopater, of Berea: and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus: and of Asia, Tychicus and Trophimus.* Ver. 5. *These going before tarried for us at Troas.* Ver. 6. *And we sailed away from Philippi, after the days of unleavened bread.*

But when Paul, and this his company, are all going for Asia together, why should they not set out together; but these go before, and tarry at Troas, and Paul and some other of his company come after? Nay, they were all to meet at Troas, as it appeareth, ver. 6. Why might they not then have gone altogether to Troas.

The reason of this was, because Paul himself was to go by Corinth: and not minding to stay there but very little, because he hastened to Jerusalem, he would not take his whole train thither, but sends them off the next way they could go to Troas, himself promising and resolving to be speedily with them there. He had promised a long time to the church of Corinth to come unto them, and he had newly sent word in that epistle that he had lately sent, that now his coming would be speedy, 2 Cor. xii. 14. *Behold the third time I am ready to come to you: and chap. xiii. 1. This is the third time that I am coming to you.* Not that he had been there twice before, for since his first departing thence, (when he had stayed a long time together, at his first planting of the Gospel in that place,) there is neither mention nor probability of his being there again; but this was the third time that he was coming, having promised and intended a journey thither once before, but was prevented, 2 Cor. i. 15, 16, 17. But now he not only promises by the epistle that he will come, but staketh the three brethren that he had sent thither, for witnesses and sureties of that promise, 2 Cor. xiii. 1, 2. that in the mouth of these witnesses his promise might be established and assured. See the Introduction, Sect. xi.

Now the time is come that he makes good his promise; and whilst the rest of his company go directly to the next cut to Troas, he himself and Luke, and whom else he thought good to retain with him, go about by Corinth.

And now to look a little further into the reason of their thus parting company, and of Paul's short stay at Corinth when he came there, we may take into our thoughts, besides, (how much he hastened to Jerusalem) the jealousy that he had, lest he should not find all things at Corinth so comfortable to himself and so creditable to them, before those that should come with him, as he desired. He has many passages in the second epistle that he wrote to them, that glance that way: for though, as to the general, there was reformation wrought among them, upon the receiving his first epistle, and thereupon he speaks very excellent things of them; yet were there not a few that thought basely of him, 2 Cor. x. 12. and traduced him and his doctrine, Chap. xi. and xii. and gave him cause to suspect that his boasting of that church to the churches of Macedonia might come off but indifferently, if the Macedonians should come with him to see how all things were there, 2 Cor. ix. 4. And therefore it was but the good policy of just fear, grief, and prudence, to send them by another way, and he had very just cause to stay but a little while when he came there.

Lightfoot's Works, Vol. 1. pag. 310, &c.

PREFACE

TO THE

SECOND EPISTLE TO THE CORINTHIANS.

IT is a general opinion among learned men, that this epistle was written *about a year after the former*: and this seems to be supported by the words, chap. ix. 2. *Achaia was ready a year ago*; for the apostle having given instructions for that collection, to which he refers in these words at the close of the preceding epistle, they would not have had the *forwardness* there mentioned, till a year had elapsed. As the apostle had purposed to stay at Ephesus till *Pentecost*, 1 Cor. xvi. 8. and he staid some time in Asia after his purpose to leave Ephesus, and go to Macedonia, Acts ix. 21, 22. and yet making here his apology for not *wintering* in Corinth, as he thought to do, 1 Cor. xvi. 6. this epistle must have been written *after* the winter; and consequently when a *new year* was begun. It, therefore, says *Dr. Whitby*, seems to have been written after his *second coming* to Macedonia, mentioned Acts xx. 3. For, (1.) it was written after he had been at *Troas*, and had left that place to return to *Macedonia*: now that was at his *second* going thither; see chap. ii. 12. (2.) It was written when Timothy was *with* him: now, when he left *Ephesus* to go into *Macedonia*, Timothy went not *with* him, but was sent *before* him, Acts xix. 22. but at his *second* going through *Macedonia*, Timothy was *with* him, Acts xx. 4. (3.) He speaks of some *Macedonians*, who were likely to accompany him, chap. ix. 4. Now, at his *second* going from *Macedonia*, there accompanied him *Aristarchus, Secundus, and Gaius of Thessalonica*, the metropolis of Macedonia, Acts xx. 4. (4.) The postscript says, that this epistle was written from *Philippi*, where Paul was till the days of unleavened bread, Acts xx. 6. it therefore seems to have been sent from thence to them by *Titus*, and some *other person*, not long before St. Paul's coming to them; which he speaks of as *instant*, chap. xiii. 1. and that which he was *now ready to do*, chap. xii. 14. And *did*, according to *Dr. Lightfoot*, in his journey from *Philippi* to *Troas*; he sailing *about* from *Philippi* to Corinth, to make good his promise; whilst the rest that were with him, Acts xx. 4. *went directly the next cut* to Troas, and there waited for him. See *Whitby*.

That the first epistle had produced powerful effects among the Corinthians, is evident, from what the apostle mentions in this. Titus had met him in Macedonia, and told him of the reformation produced by this epistle; see chap. vii. 5. that the church had excommunicated the incestuous man; that the epistle had overwhelmed them with great distress; had led them to a close examination of their conduct and state; and had filled them with respect and affection for their apostle, &c. Hearing this, St. Paul wrote this second epistle, to comfort, to commend them, and to complete the work which he had begun; by causing them to finish the contribution for the poor saints at Jerusalem: and also to vindicate his own apostolic character; and to unmask the *pretended apostle*, who had led them so long astray. See the preceding *Introduction*.

Its principal divisions are—

- I.—THE PREFACE, chap. i. ver. 1—7.
- II.—THE NARRATION, comprehending an account of what had happened to himself; his answer to their questions concerning the incestuous person, with different other matters; among which, the following are the chief:
 - (1.) The *persecution* which he had suffered in Asia, and from which he had been miraculously rescued, chap. i. 8—14.
 - (2.) His *purpose* to pay them a visit, chap. i. 15—24.
 - (3.) Concerning the *sorrow* which they had suffered, on account of the *excommunication* the incestuous person, chap. ii. and vii.
 - (4.) His own vindication against the false apostle; in which he gives an account of his *doctrine*, chap. iii. 6—18. His *conduct*, chap. iv. 1—6. His bodily infirmities, chap. iv. 7. and chap. v.
 - (5.) Strongly exhorts them to a *holy life*, chap vi. and vii.
- III. OF THE ALMS that had been collected, and were yet to be collected, chap. viii. and ix.
- IV.—HIS DEFENCE against the false apostle and his calumniators in general, chap. x—xiii.
- V.—MISCELLANEOUS matters, chap. xiii.

It may be remarked, once for all, that none of these, or such *artificial divisions*, are made by the apostle himself; no more than the divisions into *chapters* and *verses*. All these are the work of *men*: and certainly contribute nothing to a proper understanding of the epistle itself. The apostle appears to have sat down, and, under the influence of the Divine Spirit, he wrote on the different subjects treated of in the epistle, just in the order that these things occurred to his mind; without intending particular *heads, divisions, or subdivisions*. And as he probably wrote the whole with very little intermission of time; his sense will be best apprehended by those who carefully read over the whole at *one sitting*.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
 TO
THE CORINTHIANS.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan æra of the world, or that used by the Emperors of the East in their diplomata, &c. and thence also called the "civil æra of the Greeks," 5565.—Year of the Alexandrian æra of the world, or ecclesiastical epoch, of the Greeks, 5568.—Year of the Antiochian æra of the world, 5549.—Year of the Eusebian epoch of the creation, or that used in the Chronicon of Eusebius, and the Roman Martyrology, 4285.—Year of the Julian Period, 4765.—Year of the world according to Bedford and Kennedy, in their Scripture Chronology, 4065.—Year of the Ussherian æra of the world, or that used in the English Bibles, 4061.—Year of the world, according to Scaliger, 4001. The difference of sixty years in the æra of the world, as fixed by Scaliger and Ussher, arises from the former chronologer placing the birth of Abraham in the 70th, and the latter in the 130th year of the life of his father Terah. For Scaliger's computation, see on Gen. xi. 26.; and for Ussher's computation, see on Gen. xi. 26. and Gen. xi. 32. conferred with Acts vii. 4.—Year of the minor Jewish æra of the world, 3817.—Year of the greater Rabbinical æra of the world, 4416.—Year since the Deluge, according to Archbishop Ussher, and the English Bible, 2405.—Year of the Cali Yuga, or Indian æra of the Deluge, 3159.—Year of the æra of Iphitus, who re-established the Olympic Games, 338 years after their institution by Hercules, or about 884 years before the commencement of the Christian æra, 997.—Year of the two hundred and ninth Olympiad, 1. This epoch commenced, according to the most accurate calculations of some of the moderns, precisely 776 years before the Christian æra, and 23 years before the building of Rome; and computations of time by it, ceased about A. D. 440.—Year from the building of Rome, according to Fabius Pictor, who flourished about 225 years before Christ, and who is styled by Dionysius of Halicarnassus, an accurate writer, 804. (This epoch is used by Diodorus Siculus.)—Year from the building of Rome, according to Polybius, the historian, 808.—Year from the building of Rome, according to Cato and the Fasti Consulares, and adopted by Solinus, Eusebius, Dionysius of Halicarnassus, &c. 809.—Year from the building of Rome, according to Varro, which was that adopted by the Roman emperors in their proclamations; by Plutarch, Tacitus, Dio Cassius, Gellius, Censorinus, Onuphrius, Baronius, and by most modern chronologers, 810. N. B. Livy, Cicero, Pliny, and Velleius Paterculus, fluctuate between the Varronian and Catonian computations.—Year of the epoch of Nabonassar, king of Babylon, after the division of the Assyrian monarchy, or that used by Hipparchus, by Ptolemy in his astronomical observations, by Censorinus and others, 805. The years of this æra constantly contained 365 days, so that 1460 Julian were equal to 1461 Nabonassarean years. This epoch commenced on the fourth of the calends of March, (Feb. 26.) B. C. 747; and, consequently, the beginning of the 805th year of the æra of Nabonassar, coincided with the Vth of the Ides of August, (Aug. 9.) A. D. 57.—Year of the æra of the Seleucidæ, or since Seleucus, one of the generals of Alexander the Great, took Babylon, and ascended the Asiatic throne, sometimes called the Grecian æra, and the æra of Principalities, in reference to the division of Alexander's empire, 369.—Year of the Cæsarean æra of Antioch, 105.—Year of the Julian æra; or year since the Calendar of Numa Pompilius, the second Roman king, was reformed by Julius Cæsar, 102.—Year of the Spanish æra, or since the second division of the Roman provinces among the Triumviri, 95.—Year since the defeat of Pompey, by Julius Cæsar, at Pharsalia, called by Catrou and Rouillé, the commencement of the Roman empire, 105.—Year of the Actiac, or Actian æra, or proper epoch of the Roman Empire, commencing with the defeat of Antony by Augustus, at Actium, 87.—Year from the birth of Jesus Christ, 61.—Year of the vulgar æra of Christ's nativity, 57.—Year of the Dionysian Period, or Easter Cycle, 58.—Common Golden Number, or year of the Grecian or Metonic Cycle of 19 years, 1, or the first common year.—Jewish Golden Number, or year of the Rabbinical Cycle of nineteen years, 17, or the sixth Embolismic.—Year of the Solar Cycle, 10.—Dominical letter B; or, which is the same thing, the Calends of January, (Jan. 1.) happened on the Jewish Sabbath, or our Saturday.—Jewish Pass-over, (15th of Nisan, or Abib,) Tuesday, April 5, or on the

Chronological Notes relative to this Epistle.

Notes of April.—Number of Direction, or number of days that Easter Sunday happens after the 21st of March, 21; or the XIth of the Calends of April.—Mean time of the Paschal Full Moon, at Corinth, (its longitude being twenty-three degrees to the east of London,) according to Ferguson's Tables, which are sufficiently exact for this purpose, April 7, or the VIIIth of the Ides of April, at forty-eight minutes and thirty-eight seconds past eight in the evening. True time of the Paschal Full Moon at Corinth, according to Ferguson's Tables, April 8, or the VIth of the Ides of April, at thirty-seven minutes and one second past five in the morning; the true time of the Paschal Full Moon being eight hours, forty-eight minutes, and twenty-three seconds after the mean.—Easter Sunday, April 10, or the IVth of the Ides of April.—Epect, or moon's age, on the twenty-second of March, or the Xth of the Calends of April, (the day on which the earliest Easter happens.) 29.—Year of the reign of Nero Cæsar, the Roman Emperor and fifth Cæsar, 4.—Year of Claudius Felix, the Jewish governor, 5.—Year of the reign of Vologesus, king of the Parthians, of the family of the Arsacids, 8.—Year of Caius Numidius Quadratus, governor of Syria, 7.—Year of Ishmael, high-priest of the Jews, 3.—Year of the reign of Corbred I. king of the Scots, brother to the celebrated Caractacus, who was carried prisoner to Rome, but afterward released by the Emperor, 3.—Roman Consuls; Nero Cæsar Augustus, (the second time) and L. Calpurnius Piso.

EMINENT MEN CONTEMPORARIES WITH ST. PAUL.

L. Annæus Seneca, the stoic philosopher and poet, son of M. Annæus Seneca, the rhetorician; born about the commencement of the Christian era, and put to death about A. D. 65: *Annæus Cornutus*, the stoic philosopher, and preceptor to Persius the satirist; flourished under Nero: *Lucan*, nephew to Seneca the philosopher; born about A. D. 29, put to death about A. D. 65: *Andromachus*, of Crete, a poet, and Nero's physician: *T. Patronius Arbitr*, of Massilia, died A. D. 66: *Aulus Persius Flaccus*, the Latin poet, of Volaterræ in Italy; died in the ninth year of the reign of Nero, aged 28: *Dioscorides*, the physician; the age in which this physician lived is very uncertain: *Justus*, of Tiberias in Palestine: *Flavius Josephus*, the Jewish historian; born A. D. 37, died A. D. 93: *Silius Italicus*, the poet, who was several times consul; born about A. D. 23, died in the beginning of the reign of Trajan, aged 75: *Valerius Flaccus*, the Latin poet; flourished under Vespasian: *C. Plinius Secundus*, of Verona, born under Tiberius, flourished under Vespasian, and died under Titus, A. D. 79, aged 56: *Thraseas Patus*, the stoic philosopher, famous for his independence and generous sentiments; slain by order of Nero, A. D. 65: *Quantus Curtius Rufus*, the historian; the time when he flourished is uncertain, some placing him under Claudius, others under Vespasian, and others under Trajan: *Asconius Pedianus*, the historian and annotator, died A. D. 76, aged 85: *Marcus Valerius Martialis*, the epigrammatist; born about A. D. 29, died A. D. 104, aged 75: *Phylo-Biblist*, born about A. D. 53, died A. D. 133, aged 80: *Acurilius*, the rhetorician; flourished under Galba: *Afer*, an orator and preceptor of Quintilian, died A. D. 59: *Afranius*, the satirist, put to death by Nero in the Pisonian conspiracy: *Marcus Aper*, a Latin orator of Gaul, died A. D. 85: *Babylus*, the astrologer, who caused the emperor Nero to put all the leading men of Rome to death: *C. Balbillus*, the historian of Egypt; flourished under Nero: *Pb. Clodius Quirinalis*, the rhetorician, flourished under Nero: *Fabricius*, the satirist; flourished under Nero: *Decius Junius Juvenalis*, the satirist; born about A. D. 29, died A. D. 123, aged about 100 years: *Longinus*, the lawyer, put to death by Nero: *Plutarch*, the biographer and moralist; born about A. D. 50, died about A. D. 120, or A. D. 140, according to others: *Polemon*, the rhetorician, and master of Persius, the celebrated satirist; died in the reign of Nero: *Seleucus*, the mathematician, intimate with the emperor Vespasian: *Servilius Nonianus*, the Latin historian; flourished under Nero: *Caius Cornelius Tacitus*, the celebrated Roman historian; born in the reign of Nero, and died at an advanced age in the former part of the second century

CHAPTER I.

St. Paul encourages them to trust in God in all adversities, from a consideration of the support which he had granted them already in times of afflictions; and expresses his strong confidence of their fidelity, 1—7. Mentions the heavy tribulation which he had passed through in Asia; as also his deliverance, 8—11. Shows in what the exultation of a genuine Christian consists, 12. Appeals to their own knowledge of the truth of the things which he wrote to them, 13, 14. Mentions his purpose of visiting them; and how sincere he was in forming it, and the reason why he did not come, as he had purposed, 15—24.

A. M. 4661.
A. D. 57.
A. U. C. 810.
An. Imp. Neronis Cæs. 4.

PAUL, ^a an apostle of Jesus Christ, by the will of God, and Timothy our brother, unto the church of God which is at Corinth; ^b with all the saints which are in all Achaia:

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

3 ^d Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by

the comfort wherewith we ourselves are comforted of God.

5 For as ^e the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, ^f it is for your consolation and salvation, which ^g is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, ^h it is for your consolation and salvation.

7 And our hope of you is steadfast, knowing, that ⁱ as ye are partakers of

^a 1 Cor. i. 1. Eph. i. 1. Col. i. 1. 1 Tim. i. 1. 2 Tim. i. 1. — ^b Phil. i. 1. Col. i. 2. — ^c Rom. i. 7. 1 Cor. i. 3. Gal. i. 3. Phil. i. 2. Col. i. 2. 1 Thess. i. 1.

^d Thess. i. 2. Phil. 3. — ^e Eph. i. 3. 1 Pet. 3: 3. ^f Acts 9. 4. Ch. 4. 10. Col. 1. 24. — ^g Ch. 4. 15. — ^h Rom. 8. 17. 2 Tim. 2. 12.

NOTES ON CHAP. I.

Verse 1. *Paul, an apostle*] Paul commissioned immediately by Jesus Christ himself, according to the will of God, to preach the Gospel to the Gentiles. See on 1-Cor. i. 1.

In all Achaia] The whole of the Peloponnesus, or that country separated from the main land, by the Isthmus of Corinth. From this we may learn, that this epistle was not only sent to the church of Corinth, but to all the churches in that country.

Verse 2. *Grace be to you and peace*] See on Rom. i. 7.

Verse 3. *Blessed be God*] Let God have universal and eternal praise: 1. Because he is the Father of our Lord Jesus Christ, who is the gift of his endless love to man, John i. 16. 2. Because he is the Father of mercies, ὁ Πάτερ τῶν ἐλεησέων; the source whence all mercy flows, whether it respect the body or the soul; time or eternity: the source of tender mercy, for so the word implies. See on Rom. xii. 1. And, 3. Because he is the God of all comfort; the fountain whence all consolation, happiness, and bliss flow, to angels and to men.

Verse 4. *Who comforteth us*] Who shows himself to be the God of tender mercy, by condescending to notice us who have never deserved any good at his hand: and also the God of all consolation, by comforting us in all our tribulation; never leaving us a prey to anxiety, caring care, persecution, or temptation; but, by the comforts of his Spirit, bearing us up, in, through, and above all, our trials and difficulties.

That we may be able to comfort them] Even spiritual comforts are not given us for our use alone; they, like all the gifts of God, are given that they may be distributed, or become the instruments of help to others. A minister's trials and comforts are permitted and sent for the benefit of the church. What a miserable preacher must he be, who has all his divinity by study and learning, and nothing by experience! If his soul have not gone through all the travail of regeneration; if his heart have not felt the love of God shed abroad in it by the Holy Ghost,

he can neither instruct the ignorant, nor comfort the distressed. See ver. 6.

Verse 5. *The sufferings of Christ*] Suffering endured for the cause of Christ; such as persecutions, hardships, and privations of different kinds.

Our consolation also aboundeth] We stood as well, as firmly, and as easily, in the heaviest trial, as in the lightest; because the consolation was always proportioned to the trial and difficulty. Hence we learn, that he who is upheld in a slight trial, need not fear a great one: for, if he be faithful, his consolation shall abound, as his sufferings abound. Is it not as easy for a man to lift one hundred pounds weight, as it is for an infant to lift a few ounces? The proportion of strength destroys the comparative difficulty.

Verse 6. *And whether we be afflicted*] See on ver. 4.

Which is effectual] There is a strange and unusual variation in the MSS. and Versions in this passage. Perhaps the whole should be read thus: *For, if we be afflicted, it is for your encouragement and salvation; and if we be comforted, it is also for your encouragement, which exerted itself by enduring the same sufferings which we also suffer.*

This transposition of the middle and last clause, is authorized by the best MSS. and Versions. The meaning seems to be this: While ye abide faithful to God, no suffering can be prejudicial to you; on the contrary, it will be advantageous. God having your comfort and salvation continually in view by all the dispensations of his Providence: and while you patiently endure, your salvation is advanced. Sufferings and consolations, all becoming energetic means of accomplishing the great design; for all things work together for good to them that love God. See the variations in Griesbach.

Verse 7. *And our hope of you is steadfast*] We have no doubt of your continuing in the truth; because we see that you have such a full experimental knowledge of it, that no sufferings or persecutions can turn you aside. And we are sure that, as ye suffer, so shall ye rejoice.

A. M. 4061. the sufferings, so shall ye be
A. D. 57. also of the consolation.

A. U. C. 810. 8 For we would not, brethren,
An. Imp. Nerois Cms. 4. have you ignorant of
our trouble which came to us in Asia,
that we were pressed out of measure,
above strength, insomuch that we
despaired even of life:

9 But we had the sentence of death
in ourselves, that we should not trust
in ourselves, but in God which raiseth
the dead:

10 Who delivered us from so great

a death, and doth deliver: in
whom we trust that he will
yet deliver us;

11 Ye also helping together by prayer for us, that
the gift bestowed upon us by the means of
many persons, thanks may be given by
many on our behalf.

12 For our rejoicing is this, the testimony
of our conscience, that in simplicity and
godly sincerity, not with
fleshly wisdom, but by the grace of
God, we have had our conversation in

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nerois Cms. 4.

• Acts 19. 23. 1 Cor. 15. 32. & 16. 9.—b Or, answer.
• Jer. 17. 5, 7.—d 2 Pet. 2. 9.

• Rom. 15. 30. Phil. 1. 19. Philem. 22.—f Ch. 4. 13.
g Ch. 2. 17. & 4. 2.—h 1 Cor. 2. 4, 13.

Verse 8. *Our trouble which came to us in Asia*] To what part of his history the apostle refers, we know not; some think it is to the Jews, lying in wait to kill him, Acts xx. 3.; others to the insurrection raised against him by Demetrius and his fellow-craftsmen, Acts xix. 23.; others, to his fighting with beasts at Ephesus, 1 Cor. xv. 32. which they understand literally; and others think that there is a reference here to some persecution which is not recorded in any part of the apostle's history.

We were pressed out of measure, above strength] The original is exceedingly emphatic, καὶ ὑπερβολὴν καταδύμενοι ὑπὲρ δύναμιν, we were weighed down beyond what is credible; even beyond what any natural strength could support. There is no part of St. Paul's history known to us, which can justify these strong expressions, except his being stoned at Lystra; which, if not what is here intended, the facts to which he refers are not on record. As Lystra was properly in Asia, (unless he mean Asia Minor,) and his stoning at Lystra did most evidently destroy his life; so that his being raised was an effect of the miraculous power of God, he might be supposed to refer to this. See the notes on Acts xiv. 19, &c. But it is very likely that the reference is to some terrible persecution which he had endured some short time before his writing this epistle: and, with the outlines of which, the Corinthians had been acquainted.

Verse 9. *We had the sentence of death in ourselves*] The tribulation was so violent and overwhelming, that he had no hope of escaping death.

That we should not trust in ourselves] The tribulation was of such a nature, as to take away all expectation of help, but from God alone.

But in God which raiseth the dead] This is very like the business at Lystra; and would be sufficient to fix the apostle's reference to that fact, could the time and other circumstances serve.

Verse 10. *Who delivered us from so great a death*] For the circumstances were such, that no human power could avail.

Will yet deliver us] Having had such a signal evidence of his interposition already, we will confide in him with an unshaken confidence, that he will continue to support and deliver.

Verse 11. *Ye also helping together by prayer*] Even an apostle felt the prayers of the church of God necessary for his comfort and support. What innumerable blessings do the prayers of the followers of God draw down on those who are the objects of them?

The gift bestowed—by the means of many persons] The blessings communicated by means of their prayers.

Thanks may be given by many] Then they who have prayed, hear that their prayers are so particularly answered, then all that have prayed will feel themselves led to praise God, for his gracious answers. Thus, the prayers of many, obtain the gift: and the thanksgivings of many, acknowledge the mercy.

The gift, or χάρισμα, which the apostle mentions, was his deliverance from the dangers and deaths to which he was exposed.

Verse 12. *For our rejoicing is this*] Η καυχῆσι; our boasting, exultation, subject of glorying.

The testimony of our conscience] Μαρτυροῦντες τῆς συνυπόσεως: that testimony or witness which conscience, under the light and influence of the Spirit of God, renders to the soul, of its state, sincerity, safety, &c.

In simplicity] Απλοῦντι: from ἀ, denoting unity, or together, and πλοῦς, to be, or from ἀ, negative, and πλοῦς, many, not compounded, having one end in view: having no sinister purpose, no bye end to answer. Instead of απλοῦντι, many MSS. and Versions have ἀγιότητα, holiness.

In godly sincerity] Εὐλαβίᾳ Θεοῦ; the sincerity of God: that is, such a sincerity as comes from his work in the soul. Εὐλαβίᾳ, sincerity, and Εὐλαβίᾳ, sincere, come from εὐλα, the splendour, or bright shining of the Sun, and here signifies such simplicity of intention, and purity of affection, as can stand the test of the light of God shining upon it, without the discovery being made of a single blemish or flaw.

Not with fleshly wisdom] The cunning and duplicity of man, who is uninfluenced by the Spirit of God, and has his secular interest, ease, profit, pleasure, and worldly honour in view.

But by the grace of God] Which alone can produce the simplicity and godly sincerity before-mentioned: and inspire the wisdom that comes from above.

A. M. 8061. the world, and more abundantly to you-ward.

A. D. 57. 13 For we write none other things unto you than what

A. U. C. 810. ye read or acknowledge; and I trust ye shall acknowledge even to the end;

An. Imp. Nerois Cæs. 4. 14 As also ye have acknowledged us in part ^a that we are your rejoicing, even as ^b ye also are ours in the day of the Lord Jesus.

15 And in this confidence ^c I was

Ch. 5. 12.— Phil. 2. 16. & 4. 1. 1 Thes. 2. 19, 20. c 1 Cor. 4. 19.

We have had our conversation] *Ἀνεστραφημεν*; we have conducted ourselves. The word properly refers to the whole tenor of a man's life; all that he does, says, and intends; and the object or end he has in view; and in reference to which he speaks, acts, and thinks; and is so used by the best Greek writers. The verb *ἀνεστραφημεν*, is compounded of *ἀνα*, again, and *στραφω*, to turn; a continual coming back again to the point from which he set out; a circulation; beginning, continuing, and ending every thing to the glory of God; setting out with divine views; and still maintaining them: beginning in the Spirit, and ending in the Spirit; acting in reference to God, as the planets do in reference to the sun, deriving all their light, heat and motion from him: and incessantly and regularly revolving round him. Thus acted Paul: thus acted the primitive Christians; and thus must every Christian act who expects to see God in his glory. The word *conversation*, is not an unapt Latiniſm for the Greek term, as *conversatio* comes from *con*, together, and *verto*, I turn, and is used by the *Latins* in precisely the same sense, as the other is by the *Greeks*, signifying the whole of a man's conduct, the tenor and practice of his life; and *conversio astrorum*, and *conversiones caelestes*, is by *CICERO*, used for the *course of the stars and heavenly bodies*.—*De Leg. c. 8. Cælum una conversio atque eadem ipse circum se torquetur et vertitur.*—*Cic. de Univers. c. 8.* "The heaven itself is, with one and the same revolution, whirled about, and revolves round itself."

In the world] Both among Jews and Gentiles, have we always acted—as seeing Him who is invisible.

More abundantly to you-ward.] That is, we have given the fullest proof of this in our conduct towards you; you have witnessed the holy manner in which we have always acted; and God is witness of the purity of the motives by which we have been actuated; and our conscience tells us, that we have lived in uprightness before him.

Verse 13. *Than what ye read*] Viz. in the first epistle which he had sent them.

Or acknowledge] To be the truth of God; and which he hoped they would continue to acknowledge, and not permit themselves to be turned aside from the hope of the Gospel.

Verse 14. *Have acknowledged us in part*]

mind to come unto you before, that ye might have a ^d second ^e benefit;

16 And to pass by you into Macedonia, and ^f to come again out of Macedonia unto you, and of you to be brought on my way towards Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose ^g according to the flesh, that with me

d Rom. 1. 11.—e On, grace.—f 1 Cor. 16. 5, 6.—g Ch. 10. 2.

Ἄνε μωρε, may signify here, not in part, but some of you; and it is evident from the distracted state of the Corinthians, and the opposition raised there against the apostle, that it was only a part of them that did acknowledge him; and receive and profit by his epistles and advice.

We are your rejoicing, &c.] You boast of us as the ministers of Christ, through whom ye have believed; as we boast of you as genuine converts to the Christian faith, and worthy members of the church of God.

Verse 15. *And in this confidence*] Under the conviction or persuasion that this is the case that ye exult in us, as we do in you.

I was minded] I had purposed to come to you before, as he had intimated, 1 Cor. xvi. 5. for he had intended to call on them in his way from Macedonia, but this purpose he did not fulfil: and he gives the reason, ver. 23.

A second benefit] He had been with them once, and they had received an especial blessing in having the seed of life sown among them by the preaching of the Gospel: and he had purposed to visit them again, that they might have a second blessing, in having that seed watered. Instead of *χαρῆς*, grace, or benefit, several MSS. read *χαρῆς*, joy, pleasure: but the word *grace*, or *benefit*, seems to express the apostle's meaning best.

Verse 16. *To pass by you into Macedonia*] He had purposed to go to Macedonia first, and then from Macedonia return to them and probably winter in Corinth. Therefore we must understand the *δι' υμῶν*, by you, as implying that he would sail up the *Ægean Sea*, leaving Corinth to the west, though he might have taken it in his way, and have gone by land through Greece up to Macedonia. Some think that the meaning is, that he purposed to take Achaia in his way to Macedonia, without calling at Corinth; but Achaia was out of his way considerably; and he could scarcely go through Achaia without passing close by Corinth. I consider the words, therefore, as implying that he purposed not to call at Corinth at that time, but to pass by it, as before stated.

Verse 17. *Did I use lightness*] When I formed this purpose, was it without due consideration? and did I abandon it through fickleness of mind?

That with me there should be yea, &c.] That I should act as carnal men who change their

And that he studied their II. CORINTHIANS. advantage by his delay.

A. M. 4061. there should be yea yea, and
 A. D. 57. nay nay ?
 A. U. C. 810. 18 But *as God is true*, our
 An. Imp. Nero- word towards you was not
 nis Cæs. 4. a word towards you was not
 yea and nay.

19 For ^b the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, ^c but in him was yea.

20 ^d For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

^a Or, preaching.—^b Mark 1. 1. Luke 1. 35. Acts 9. 20.
^c Heb. 13. 8.—^d Rom. 15. 8, 9.—^e 1 John 2. 20, 27.
^f Eph. 1. 13. & 4. 30. 2 Tim. 2. 19. Rev. 3. 17.—^g Ch. 5. 5.

purposes, and falsify their engagements according as may seem best to their secular interest?

Verse 18. *But as God is true*] Setting the God of truth before my eyes, I could not act in this way: and as sure as he is true, so surely were my purposes sincere: and it was only my uncertainty about your state; that induced me to postpone my visit. See ver. 23.

Verse 19. *For the Son of God, &c.*] If I could have changed my purpose through carnal or secular interest, then I must have had the same interest in view when I first preached the Gospel to you, with Silvanus and Timotheus. But did not the whole of our conduct prove, that we neither *had*, nor could *have*, such interest in view?

Verse 20. *For all the promises of God*] Had we been light, fickle, worldly-minded persons; persons who could only be bound by our engagements as far as comported with our secular interest, would God have confirmed our testimony among you? Did we not lay before you the promises of God? And did not God fulfil those promises *by us*, by our instrumentality, to your salvation and his own glory? God is true; therefore, every promise of God is true, and, consequently, each must have its due fulfilment. God will not make use of *trifling, worldly* men, as the instruments by which he will fulfil his promises. But he has fulfilled them *by us*: therefore we are just and spiritual men, else God would not have used us.

In him are yea, and in him Amen] All the promises which God has made to mankind, are *yea*, true in themselves, and *amen*, faithfully fulfilled to them who believe in Jesus Christ. The *promises* are all made in reference to Christ: for it is only on the *Gospel system* that we can have *promises of grace*; for it is only on that system that we can have *mercy*. Therefore, the promise comes originally *by Christ*, and is *yea*: and it has its fulfilment *through Christ*, and is *amen*: and this is to the glory of God, by the preaching of the *apostles*.

From what the apostle says here, and the serious and solemn manner in which he vindicates himself, it appears, that his enemies at Corinth had made a handle of his not coming to Corinth, according to his proposal, to defame his charac-

21 Now he which stablisheth us with you in Christ, and ^a hath anointed us, ^b is God;

22 Who ^c hath also sealed us, and ^d given the earnest of the Spirit in our hearts.

23 Moreover ^e I call God for a record upon my soul, ^f that to spare you I came not as yet unto Corinth.

24 Not for ^g that we have dominion over your faith, but are helpers of your joy: for ^h by faith ye stand.

Eph. 1. 14.—^b Rom. 1. 9. Ch. 11. 31. Gal. 1. 20. Phil. 1. 8.—^c 1 Cor. 4. 21. Ch. 2. 3. & 12. 20. & 13. 2, 10.
^d 1 Cor. 3. 5. 1 Pet. 5. 3.—^e Rom. 11. 20. 1 Cor. 15. 1.

ter, and to depreciate his ministry: but he makes use of it as a means of exalting the *truth* and *mercy* of God through Christ Jesus: and to show that the promises of God not only come *by him*, but are fulfilled *through him*.

Verse 21. *Now he which stablisheth us with you*] It is God that has brought both us and you to this sure state of salvation through Christ; and he has *anointed us*, given us the extraordinary influences of the Holy Ghost, that we might be able effectually to administer this Gospel to your salvation. Through this unction we know and preach the truth; and are preserved by it from dissimulation and falsity of every kind.

Verse 22. *Who hath also sealed us*] Not only deeply *impressed his truth and image* upon our hearts; but by the miraculous gifts of the Holy Spirit, attested the truth of our extraordinary unction or calling to the ministry.

And given us the earnest of the Spirit] *Τὸ ἀρραβὸν τοῦ Πνεύματος*; from this unction and sealing we have a *clear testimony* in our souls, the Divine Spirit dwelling constantly in us, of our acceptance with God, and that our ways please him. The *arraβon* of the apostle, is the same as the *ἰσχυ ἀραβον* of Moses, Gen. xxviii. 17, 18, and 20, which we there translate *pledge*. The word properly signifies an *earnest* of something promised, a *part of the price* agreed for between a *buyer* and *seller*; by giving and receiving of which, the bargain was ratified; or a *deposit*—which was to be restored when the thing promised was given. From the use of the term in *Genesis*, which the apostle puts here in Greek letters, we may at once see his meaning above; and in Eph. i. 14, the Holy Spirit being an *earnest in the heart*, and an *earnest of the promised inheritance*, means a security given in hand for the fulfilment of all God's promises relative to grace and eternal life. We may learn from this, that eternal life will be given in the great day, to all who can *produce the arraβon or pledge*. He who is found *then*, with the earnest of God's Spirit in his heart, shall not only be saved from death, but have that eternal life of which it is the *pledge, the earnest, and the evidence*. Without this *arraβon* there can be no glory. See the whole case of Judah and Tamar, Gen. xxviii. 13, &c. and the notes there.

Verse 23. *I call God for a record upon my soul*] The apostle here resumes the subject which he left, ver. 16. and in the most solemn manner calls God to witness, and consequently to punish, if he asserted any thing *false*; that it was through tenderness to them that he did not visit Corinth at the time proposed. As there were so many scandals among them, the apostle had reason to believe, that he should be obliged to use the *severe* and authoritative part of his function, in the *excommunication* of those who had sinned; and delivering them over to Satan for the destruction of the flesh, &c. but to give them space to amend, and to see what effect his epistle might produce, (not having heard as yet from them) he purposed to delay his coming. It is plain, as several commentators have observed, 1. that St. Paul's doctrine had been opposed by some of Corinth, 1 Cor. xv. 12. His apostleship questioned, 1 Cor. ix. 1, 2. and 2 Cor. xiii. 13. 2. Himself despised, and treated as a person, who, because of the conciousness he had of his own *worthlessness*, dared not to come, 1 Cor. iv. 18. His letters, say they, are weighty and powerful, full of boastings of what he can, and what he will do: but his bodily presence is weak, and his speech contemptible, 2 Cor. x. 10. 3. This being the state in which his reputation was then at Corinth, and he having promised to come to them, 1 Cor. xvi. 5. he could not but think it necessary to vindicate his failing them, by reasons which should be both convincing and kind, such as those contained in the preceding verses. See Dodd and others.

Verse 24. *Not for that we have dominion over your faith*] I will not come to exercise my apostolical authority in punishing them who have acted sinfully and disorderly: for this would be, to several of you, a cause of distress, the delinquents being friends and relatives: but I hope to come to promote your joy, to increase your spiritual happiness, by watering the seed which I have already sown. This I think to be the meaning of the apostle. It is certain that the *faith* which they had already received, was preached by the apostles; and, therefore, in a certain sense, according to our meaning of the term, they had a right to propound to them the articles which they ought to believe: and to forbid them, in the most solemn manner, to believe any thing else as *Christianity*, which was opposed to those articles. In that sense they had dominion over their faith: and this dominion was essential to them as apostles.—But, shall any others, persons who are not apostles, who are not under the unerring and infallible influence of the Holy Ghost, arrogate to themselves this dominion over the faith of mankind? not only by insisting on them to receive new doctrines, taught no where by apostles or apostolic men; but also threatening them with perdition if they do not credit doctrines which are opposed to the very spirit and letter of the word of God? These things, men, not only not apostles, but wicked, profligate, and ignorant, have insisted on as their right. Did they succeed? Yes, for a time; and that time was a time of thick darkness: a darkness that might be felt; a darkness producing nothing but misery; and lengthening out and deepening the shadow of

death. But the light of God shone; the Scriptures were read; those vain and wicked pretensions were brought to the eternal touchstone; and what was the consequence? The splendour of truth, pierced, dissipated, and annihilated them for ever!

British Protestants have learned, and Europe is learning, that the SACRED WRITINGS, and them alone, contain what is necessary to faith and practice; and that no man, number of men, society, church, council, presbytery, consistory, or conclave, has dominion over any man's faith. The word of God alone is his rule; and to its Author he is to give account of the use he has made of it.

For by faith ye stand] Ye believe not in us, but in God. We have prescribed to you, on his authority, what you are to believe; you received the Gospel as coming from him; and ye stand in and by that faith.

The subjects in this chapter, which are of the most importance, have been carefully considered in the preceding notes. That alone of the apostle's oath has been passed by with general observations only. But, that it is an oath, has been questioned by some. An oath, properly speaking, is an appeal to God, as the searcher of the heart, for the truth of what is spoken: and an appeal to him as the Judge of right and wrong, to punish the falsity and perjury. All this appears to me to be implied in the awful words above, *I call God for a record upon my soul*: and this is not the only place in which the apostle uses words of the same import. See Rom. i. 9. and ix. 1. and the note on this latter passage.

On this subject I have spoken pretty much at large, at the end of the vi. chap. of Deuteronomy; but as it appears that there I have made a mistake, in saying, that the people called Quakers hold up their hand in a court of justice, when called upon to make affirmation, I take this opportunity to correct that expression, and to give the form of the oath, for so the law considers it, which the statute 7 and 8 of William III. cap. 34. sect. 1. required of this sect of Christians;—"I, A. B. do declare in the presence of Almighty God, the witness of the truth of what I say." Though this Act was only intended at first, to continue in force for seven years, yet it was afterward made perpetual. See Burn, Vol. III. page 654.

A more solemn and more awful form of an oath, was never presented, nor taken by man than this; no kissing of the book, holding up of the hand, nor laying hand on the Bible, can add either solemnity or weight to such an oath! It is as awful, and as binding, as any thing can be; and him who would break this, no obligation can bind.

But the religious people in question, found their consciences aggrieved by this form, and made application to have another substituted for it: in consequence of this the form has undergone a little alteration, and the solemn affirmation, which is to stand instead of an oath, taken in the usual manner, as finally settled by the 8 Geo. cap. 6. is the following:—"I, A. B. do solemnly, sincerely, and truly declare and affirm." Burn, Vol. III. page 656.

It may be well to examine this solemn affir-

mation; and see whether it do not contain the essential principles of an oath, and whether it should not be reputed by all people, as being equal to any oath taken in the common form, and sufficiently binding on every conscience that entertains the belief of a God; and the doctrine of a future state. The word solemnly refers to the presence and omniscience of God, before whom the affirmation is made: and the word sincerely, to the consciousness that the person has of the uprightness of his own soul, and the total absence of guile and deceit: and the word truly, refers to the state of his understanding as to his knowledge of the fact in question. The word declare refers to the authority requiring, and the persons before whom this declaration is made: and the term affirm, refers back to the words solemnly, sincerely, and truly, on which the declaration and affirmation are founded. This, also, contains all that is vital to the spirit and essence of an oath; and the honest man who takes or makes it, feels that there is no

form used among men, by which his conscience can be more solemnly bound. As to the particular form, as long as it is not absurd or superstitious, it is a matter of perfect indifference as to the thing itself, as long as the declaration or affirmation contains the spirit and essence of an oath; and that the law considers this as an oath, is evident from the following clause: "that if any one be convicted of having wilfully, or falsely made this declaration or affirmation, such offender shall incur the same penalties and forfeitures as are enacted against persons convicted of wilful and corrupt perjury." I believe it may be said with strict truth, that few instances can be produced where this affirmation, which I must consider as a most solemn oath, was corruptly made by any accredited member of that religious society, for whose peace and comfort it was enacted. And when this most solemn affirmation is properly considered, no man of reason will say that the persons who take it, are not bound by a sufficient and available oath.

CHAPTER II.

The apostle further explains the reasons why he did not pay his intended visit to the Corinthians, 1. And why he wrote to them in the manner he did, 2—5. He exhorts them also to forgive the incestuous person, who had become a true penitent; and therefore he had forgiven him in the name of Christ, 6—11. He mentions the disappointment he felt when he came to Troas, in not meeting with Titus, from whom he expected to have heard an account of the state of the Corinthian church, 12, 13. Gives thanks to God for the great success he had in preaching the Gospel, so that the influence of the name of Christ was felt in every place, 14. Shows that the Gospel is a savour of life to them that believe, and of death to them that believe not, 15, 16. And that he and his brethren, preached the pure, unadulterated doctrine of God among the people, 17.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Neronis Cæs. 4.

BUT I determined this with myself, ^a that I would not come again to you in heaviness.

2 For, if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest when I came, ^b I should have

^a Ch. 1. 23. & 12. 20, 21. & 13. 10.—^b Ch. 12. 21.

NOTES ON CHAP. II.

Verse 1. *But I determined this*] The apostle continues to give further reasons why he did not visit them at the proposed time. Because of the scandals that were among them, he could not see them comfortably; and therefore he determined not to see them at all, till he had reason to believe that those evils were put away.

Verse 2. *For, if I make you sorry*] Should he have come, and used his apostolical authority, in inflicting punishment upon the transgressors, this would have been a common cause of distress. And though he might expect that the sound part of the church would be a cause of consolation to him, yet as all would be over-

sorrow from them of whom I ought to rejoice; ^c having confidence in you all, that my joy is *the joy* of you all.

4 For, out of much affliction and anguish of heart I wrote unto you with many tears; ^d not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

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^c Ch. 7. 16. & 3. 22. Gal. 5. 10.—^d Ch. 7. 3, 9, 12.

whelmed with trouble, at the punishment of the transgressors, he could not rejoice to see those whom he loved in distress.

Verse 3. *And I wrote this same unto you*] This, I particularly marked in my first epistle to you; earnestly desiring your reformation, lest, if I came before this had taken place, I must have come with a rod, and have inflicted punishment on the transgressors. See 1 Cor. v.

My joy is the joy of you all] I know that ye wish my comfort, as much as I wish yours.

Verse 4. *For, out of much affliction, &c.*] It is very likely that the apostle's enemies had represented him as a harsh, austere, authoritarian man; who was better pleased with inflicting

A. M. 4061. 5 But ^a if any have caused grief, he hath not ^b grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this ^c punishment, which was *inflicted* ^d of many.

7 ^e So that contrariwise ye ought rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For, to this end also did I write, that I might know the proof of you, whether ye be ^f obedient in all things.

A. M. 4061. 10 To whom ye forgive any thing, I *forgive* also: for, if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* ^g in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, ^h when I came to Troas to *preach* Christ's Gospel, and ⁱ a door was opened unto me of the Lord;

13 ^k I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

^a 1 Cor. 5. 1. — ^b Gal. 4. 12. — ^c Or, *censure*. — ^d 1 Cor. 5. 4, 5. 1 Tim. 5. 20. — ^e Gal. 6. 1.

^f Ch. 7. 15. & 10. 6. — ^g Or, *in the sight*. — ^h Acts 16. 8. & 20. 6. — ⁱ 1 Cor. 16. 9. — ^k Ch. 7. 5, 6.

wounds than in healing them. But he vindicates himself from this charge, by solemnly asserting, that this was the most painful part of his office; and that the writing of his first epistle to them cost him much affliction and anguish of heart, and many tears.

Verse 5. *But, if any have caused grief*] Here he seems to refer particularly to the case of the incestuous person.

Grieved me but in part] I cannot help thinking that the *εἰ μὴ* and *αὐτὸ μὴ*, which we render *in part*, and which the apostle uses so frequently in these epistles, are to be referred to the *people*. A *part* of them had acknowledged the apostle, chap. i. 14. and here a *part* of them had given him cause of grief: and therefore he immediately adds, that *I may not overcharge you all*, as only a part of you has put me to pain, (viz. the transgressor, and those who had taken his part.) it would be unreasonable that I should *load you all*, *εὐκαὶ πάντας υμᾶς*, with the blame which attaches to that party alone.

Verse 6. *Sufficient to such a man is this punishment*] That is, the man has already suffered sufficiently. Here he gives a proof of his parental tenderness towards this great transgressor. He had been disowned by the church; he had deeply repented; and now the apostle pleads for him.

Verse 7. *Ye ought rather to forgive him*] He had now suffered enough: for the punishment inflicted had answered the end for which it was inflicted; and there was some danger that if this poor culprit were not restored to the bosom of the church, his distress and anguish would destroy his life, or drive him to despair.

Verse 8. *That ye would confirm your love toward him*.] You do love him, notwithstanding the reproach he has brought on the Gospel; and notwithstanding your love to him, ye were obliged to cut him off for the credit of the Gospel. Now that he has repented, *I beseech you to confirm*, *εὐπιστάς*, to *ratify*, by a public act of the church, your love to him; give him the *fullest proof* that ye do love him, by forgiving him, and restoring him to his place in the church.

Verse 9. *For, to this end also did I write*] *Ἐπεὶ γὰρ*, *I have written this* also, the advices and

commands which I now give you; that I might know whether ye be obedient in all things.

Verse 10. *To whom ye forgive any thing*] Here he further shows them, that his sole object in the punishment inflicted on the transgressor was his amendment; and therefore promises to *ratify*, in the *name and authority of Christ*, the free pardon which he exhorts them to dispense.

In the person of Christ] As I believe Christ acts towards his penitent soul, so do I. Christ forgives his sin and takes him to his favour; let us forgive him his offence against the church, and restore him to its communion.

Verse 11. *Lest Satan should get an advantage*] If the man who has given sufficient proof of the sincerity of his repentance, be not restored, he may be overwhelmed with sorrow, and sink into despair: and then the discipline of the church will be represented, not as *emendatory*, but as leading to *destruction*. Of this, our enemies would most gladly avail themselves, as they wish to discredit this ministry: and there is always at hand a devil to suggest evil, and prompt men to do it; for in this respect we have a thorough acquaintance with *his devices*. Let us, therefore, be careful to remove both from Satan and his partizans all those occasions which might turn to the disadvantage or disparagement of the Gospel of Christ.

Verse 12. *When I came to Troas*] After having written the former epistle, and not having heard what effect it had produced on your minds; though the Lord had opened me a particular door to preach the Gospel, in which I so especially rejoice and glory.

Verse 13. *I had no rest in my spirit*] I was so concerned for you, through the love I bear you, that I was greatly distressed, because I did not find Titus returned to give me an account of your state.

But taking my leave of them] I went thence into Macedonia, expecting to find him there, and thither he did come, and gave me a joyous account of your state. See chap. vii. 6, 7.

Verse 14. *Now, thanks be unto God*] His coming dispelled all my fears, and was the cause of the highest satisfaction to my mind; and

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An. Imp. Nero-
ronis Cæs. 4.

14 Now, thanks *be* unto God, which always causeth us to triumph in Christ; and maketh manifest ^a the savour of his knowledge by us in every place.

^a Cant. 1. 3.—^b 1 Cor. 1. 18.—^c Ch. 4. 3.

filled my heart with gratitude to God, who is the author of all good: and who *always* causeth us to triumph in Christ; not only gives us the victory, but such a victory as involves the total ruin of our enemies; and gives us cause of triumphing in him, through whom we have obtained this victory.

A triumph among the Romans, to which the apostle here alludes, was a public and solemn honour, conferred by them on a victorious general, by allowing him a magnificent procession through the city.

This was not granted by the senate, unless the general had gained a *very signal and decisive victory*; conquered a *province*, &c. On such occasions the general was usually clad in a rich purple robe, interwoven with figures of gold, setting forth the grandeur of his achievements: his buskins were beset with pearls, and he wore a crown, which at first was of laurel, but was afterwards of pure gold. In one hand he had a branch of laurel, the emblem of victory; and in the other his truncheon. He was carried in a magnificent chariot, adorned with ivory and plates of gold; and usually drawn by two white horses. Other animals were also used: when Pompey triumphed over Africa, his chariot was drawn by elephants; that of Mark Antony by lions; that of Heliogabalus by tigers; and that of Aurelius by deer. His children either sat at his feet in the chariot, or rode on the chariot horses. To keep him humble amidst these great honours, a slave stood at his back, casting out incessant railings and reproaches; and carefully enumerating all his vices. Musicians led up the procession, and played triumphal pieces in praise of the general; and these were followed by young men, who led the victims which were to be sacrificed on the occasion, with their horns gilded, and their heads and necks adorned with ribbands and garlands. Next followed carts loaded with the spoils taken from the enemy, with their horses, chariots, &c. These were followed by the kings, princes, or generals taken in the war, loaded with chains. Immediately after these came the triumphal chariot, before which, as it passed, the people strewed flowers, and shouted *Io triumphe!*

The triumphal chariot was followed by the senate, and the procession was closed by the priests and their attendants, with the different sacrificial utensils; and a white ox, which was to be the chief victim. They then passed through the triumphal arch, along the *via sacra* to the capitol, where the victims were slain.

During this time, all the temples were opened, and every altar smoked with offerings and incense.

The people at Corinth were sufficiently acquainted with the nature of a triumph: about

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ronis Cæs. 4.

15 For we are unto God a sweet savour of Christ, ^b in them that are saved, and ^c in them that perish:

16 ^d To the one we are the savour of death unto death; and to the other the

^d Luke 2. 34. John 9. 39. 1 Pet. 2. 7, 8.

ninety years before this, Lucius Mummius, the Roman consul, had conquered all Achaia, destroyed Corinth, Thebes, and Chalcis; and, by order of the senate, had a grand triumph, and was surnamed Achaicus. St. Paul had now a triumph, (but of a widely different kind,) over the same people; his triumph was in Christ, and to Christ he gives all the glory; his sacrifice was that of thanksgiving to his Lord; and the incense offered on the occasion caused the savour of the knowledge of Christ to be manifested in every place. As the smoke of the victims, and incense offered on such an occasion, would fill the whole city with their perfume; so the odour of the name and doctrine of Christ filled the whole of Corinth, and the neighbouring regions; and the apostles appeared as triumphing, in and through Christ, over devils, idols, superstition, ignorance, and vice, wherever they came.

Verse 15. For we are unto God a sweet savour of Christ] The apostle still alludes to the case of a triumph; the conqueror always represented the person of Jupiter; as even the heathens supposed, that God alone could give the victory; and, as the punishment of death was inflicted on some of the captives, who had often rebelled and broken leagues and covenants; so others were spared, made tributaries, and often became allies: alluding to this, the apostle says, we are a sweet savour to God, we have fulfilled his will in faithfully proclaiming the Gospel, and fighting against sin. And as he has determined that those who believe shall be saved, and those who believe not shall perish; we are as equally acceptable to him, though we unsuccessfully preach the Gospel to some who obstinately reject it, and so perish; as we are in preaching to others who believe, and are saved.

Verse 16. To the one we are the savour of death unto death] There are several sayings among the ancient Jewish writers similar to this. In Debarim Rabba, sect. i. fol. 248, it is said, "As the bee brings home honey to its owner, but stings others; so is it with the words of the law;" וְכֵן הָיְתָה לִישְׂרָאֵל שֶׁמֶן חַיִּים לְיִשְׂרָאֵל; "They are a savour of lives to the Israelites:" וְכֵן הָיְתָה לְיִשְׂרָאֵל וְכֵן הָיְתָה לְיִשְׂרָאֵל לְמֹת חַיִּים; "And a savour of death to the people of this world." The learned reader may see much more to this effect in Schoetgen. The apostle's meaning is plain; those who believe and receive the Gospel, are saved; those who reject it, perish. The meaning of the rabbins is not less plain; the Israelites received the law and the prophets as from God; and thus possessed the means of salvation. The Gentiles ridiculed and despised them, and thus continued in the path of death. The same happens to the present day, to those who receive, and to those who reject the Gospel: it is the means of salva-

A. M. 4061. savour of life unto life. And
 A. D. 57. a who is sufficient for these
 A. U. C. 810. things?
 An. Imp. Nerois Cæs. 4. 17 For we are not as many,

a 1 Cor. 15. 10. Ch. 3. 5, 6. — b Or, deal deceitfully with.

tion to the former; it is the means of destruction to the latter; for they are not only not saved, because they do not believe the Gospel; but they are condemned because they reject it. For, how can they escape who neglect so great a salvation? The sun, which nourishes the tree that is planted in a good soil, decomposes and destroys it, if plucked up and laid on the surface.

That the saved, σωζόμενοι, and they that perish, ἀπολλυμένοι, mean those who receive and obey the Gospel, and those who reject it, and live and die in sin, needs no proof. No other kinds of reprobate and elect, in reference to the eternal world, are known in the Book of God; though they abound in the books of men. The Jews were possessed with such an exalted opinion of their own excellence, that they imagined that all the love and mercy of God were concentrated among themselves; and that God never would extend his grace to the Gentiles.

Such sentiments may become Jews; but when we find some Gentiles arrogating to themselves all the salvation of God, and endeavouring to prove that he has excluded the major part even of their own world, the Gentiles, from the possibility of obtaining mercy; and that God has made an eternal purpose, that the death of Christ shall never avail them; and that no saving grace shall ever be granted to them; and that they shall infallibly and eternally perish! What shall we say to such things? It is Judaism in its worst shape: Judaism with innumerable deteriorations. The propagators of such systems, must answer for them to God.

Who is sufficient for these things? Is it the false apostle that has been labouring to pervert you? Or, is it the men to whom God has given an extraordinary commission, and sealed it by the miraculous gifts of the Holy Ghost? That this is the apostle's meaning, is evident from the following verse.

Verse 17. For we are not as many, which corrupt the word of God. God has made us sufficient for these things, by giving us his own pure doctrine, the ministry of reconciliation, which we conscientiously preserve and preach; and we act, not like many among you, who, having received that doctrine, corrupt it; mingling with it their own inventions; and explaining away its force and influence, so as to accommodate it to men of carnal minds.

The words κατασκευαί, from κατασκευα, a tavern-keeper, signifies acting like an unprincipled vintner; for this class of men have ever been notorious for adulterating their wines; mixing them with liquors of no worth, that thereby they might increase their quantity; and thus the mixture was sold for the same price as the pure wine. Isai. i. 22. Thy wine is mixed with water; The Septuagint thus translate οἱ κερταί οὐ μισθούσι τοῖς οἴνοῖς ὕδατι, "Thy vintners mix thy wine with water." that is, thy false prophets

which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.

A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Nerois Cæs. 4.

c Ch. 4. 2. & 11. 13. 2 Pet. 2. 3. — d Ch. 1. 12. & 4. 2. e Or, of.

and corrupt priests adulterate the word of God, and render it of none effect, by their explanations and traditions.

The word has been used, both among the Greeks and Latins, to signify a prostitution of what was right and just, for the sake of gain. So Herodian, lib. vi. cap. 11. Εμνην χρυσίου καπηλευοῦντας, "Making peace for money." So Cauponari Bellum, is "To make war for money." In short, the word is used to signify any artifice employed to get gain, by making a thing look more or better than it is: or mingling that which is excellent with what is not so, to promote the gain of the adulterator.

It is used by Aristophanes, Pluto, Act. iv. scen. 5. ver. 1064. to express an old woman, who was patched and painted, to hide her deformity.

Οὐ δὴτ', ἐπι μὴ νυξ καπηλευοῦσιν·
 Εἰ δ' ἀπλυνταί τούτο το ψιμυθίον,
 Ὁψι καταδῆλα τοῦ προσώπου γέ τα ραχῆ.

Not at all; the old woman is painted: If the paint were washed off, then you would plainly see her wrinkled face.

Where see the note of the scholiast, who observes, that the term is applied to those who deal in clothes, patching, mending, &c. as well as to those who mix bad wine with good. Κατασκευαί εχιν' Πανοργίμικ' ἐπι οἱ καταλοι χρισί και ἀναποιού τα κινάτια ὑδατι, καὶ τοῖς οἴνοῖς δι' ἀδουλοῦσι, συμμειγνυταί αὐτῶ σαπρῶν. Vid. Kusteri Aristoph. pag. 45.

But as of sincerity] Εξ ἀληθινῆς. See the note on chap. i. ver. 12. We receive the doctrine pure from God: we keep it pure: and deliver it in its purity to mankind. For we speak in Christ, in the things of his Gospel, as being in the sight of God; our whole souls, and all their motives, being known to him. As the unprincipled vintner knows that he adulterates the wine, his conscience testifying this: so we know that we deliver the sincere truth of God, our conscience witnessing that we deliver it to you, as we receive it by the inspiration of the Spirit of truth.

1. That St. Paul was a man of a very tender and loving spirit, is evident from all his epistles; but especially from this; and particularly from the chapter before us. It was not an easy thing with him to give a reproof; and nothing but a sense of his duty to God and his church could have led him to use his apostolical power, to inflict spiritual punishment on transgressors. He felt like a loving and tender father, who, being obliged to correct his froward and disobedient child, feels in his own heart the pain of a hundred blows, for that occasioned by one laid on the body of his son. There are some ministers who think nothing of cutting off members from the church of Christ; they seem to do it, if not cheerfully, yet with indifference and unconcern! How can this be? Nothing but absolute duty to

God should induce any man to separate from the visible church any person ; and then, it must be on the conviction that the *case is totally hopeless*. And who, even in those circumstances, that knows the worth of a soul, can do it without torture of heart !

2. We must not only love the *doctrines*, but also the *morality* of the Gospel. He who loves this, will not corrupt it : but as *Quemel* says truly, in order to love the truth, a man must practise it ; as, in order to practise it, he must love it. That a minister, says he, may preach the word of God in such a manner as is worthy of him ; he must, with St. Paul, be always mindful of these *three* things : 1. That he be sent by

God, and that he speak directly from him ; and as his ambassador. 2. That he speak as in his *presence*, and under his *immediate inspection*. 3. That he consider himself as being in the place of Christ, and endeavour to minister to the souls of men, as he has reason to believe Christ would do, were he in the place ; and, as he *knows* Christ *did*, when he sojourned among men. The minister of the Gospel is Christ's ambassador : and he prays men in Christ's stead to be reconciled to God.—See chap. v. 20. The *people* should consider the nature of this *ambassage* ; receive it as coming immediately from God, that it may accomplish the *end* for which he has sent it.

CHAPTER III.

The apostle shows, in opposition to his detractors, that the faith and salvation of the Corinthians was a sufficient testimony of his Divine mission ; that he needed no letters of recommendation, the Christian converts, at Corinth being a manifest proof that he was an apostle of Christ, 1—3. He extols the Christian ministry as being infinitely more excellent than that of Moses, 4—12. Compares the different modes of announcing the truth, under the Law and under the Gospel ; in the former it was obscurely delivered ; and the veil of darkness typified by the veil which Moses wore, is still on the hearts of the Jews ; but when they turn to Christ, this veil shall be taken away, 13—16. On the contrary, the Gospel dispensation is spiritual ; leads to the nearest views of heavenly things ; and those who receive it, are changed into the glorious likeness of God, by the agency of his Spirit, 17, 18.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nero-
nis Cæs. 4.

DO we begin again to commend ourselves ? or need we, as some *others*, ^bepistles of commendation to you, or *letters* of commendation from you ?

• Ch. 5. 12. & 10. 12. & 12. 11.—• Acts 18. 27.

NOTES ON CHAP. III.

Verse 1. *Do we begin again to commend ourselves ?* [By speaking thus of our sincerity, Divine mission, &c. is it with a design to conciliate your esteem, or ingratiate ourselves in your affections ? By no means.

Or need we—epistles of commendation] Are so destitute of ministerial abilities, and Divine influence, that we need, in order to be received in different churches, to have letters of recommendation ? Certainly not. God causes us to triumph through Christ in *every place* ; and your conversion is such an evident *seal* to our ministry, as leaves no doubt that God is with us.

Letters of commendation] Were frequent in the *primitive* church, and were also in use in the *apostolic* church ; as we learn from this place. But these were, in all probability, not used by the *apostles* ; their helpers, successors, and those who had not the miraculous gifts of the Spirit, needed such letters : and they were necessary to prevent the churches from being imposed on by false teachers. But when *apostles* came, they brought their own testimonials, the miraculous gifts of the Holy Spirit.

Verse 2. *Ye are our epistle*] I bear the most ardent love to you. I have no need to be put

2 ^c Ye are our epistle written in our hearts, known and read of all men.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nero-
nis Cæs. 4.

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ^d ministered by us ; written

• 1 Cor. 9. 2.—• 1 Cor. 3. 6.

in remembrance of you by any epistles or other means : *ye are written in my heart* ; I have the most affectionate remembrance of you.

Known and read of all men] For wherever I go, I mention you ; speak of your various gifts and graces, and praise your knowledge in the Gospel.

Verse 3. *Manifestly declared to be the epistle of Christ*] Ye are in our hearts ; and Christ has written you there : but yourselves are the *epistle of Christ* ; the change produced in your hearts and lives, and the salvation which you have received, are as truly the work of Christ, as a letter dictated and written by a man is his work.

Ministered by us] Ye are the writing, but Christ used me as the *pen* ; Christ dictated and I wrote ; and the divine characters are not made with *ink*, but by the *Spirit of the living God* ; for the gifts and graces that constitute the mind that was in Christ, are produced in you by the Holy Ghost.

Not in tables of stone] Where men engrave contracts or record events, but in *fleshly tables of the heart*, the work of salvation taking place in all your affections, appetites, and desires ; working that change *within* that is so signally

A. M. 4061. not with ink, but with the
 A. D. 57. Spirit of the living God; not
 A. U. C. 810. in tables of stone, but
 An. Imp. Ne-^a in fleshy tables of the
 ronis Cæs. 4. heart.

4 And such trust have we through
 Christ to God-ward:

5 ^cNot that we are sufficient of

^a Exod. 24. 12. & 34. 1.—→ Psa. 40. 8. Jer. 31. 33. Ezek.
 11. 19. & 36. 26. Heb. 8. 10.—→ John 15. 5. Ch. 2. 16.
^d 1 Cor. 15. 10. Phil. 2. 13.—→ 1 Cor. 3. 5. & 15. 10. Ch.
 5. 18. Eph. 3. 7. Col. 1. 25, 29. 1 Tim. 1. 11, 12.

manifested *without*. See the parts of this figura-
 tive speech: 1. Jesus Christ *dictates*. 2. The
 apostle *writes*. 3. The *hearts* of the Corinthians
 are the substance on which the writing is made.
 And, 4. The Holy Spirit produces that *influence*
 by which the *traces* are made, and the mark be-
 comes evident. Here is not only an allusion to
 making inscriptions on stones, where one *dictates*
 the matter, and another *cuts* the letters; and pro-
 bably there were certain cases where some *col-
 ouring matter* was used to make the inscription
 the more legible; and when the stone was en-
 graved, it was set up in some public place, as
 monuments, inscriptions, and contracts were,
 that they might be *seen, known, and read of all
 men*. The apostle may here refer to the *ten
 commandments* written by the finger of God,
 upon *two tables of stone*: which writing was an evi-
 dence of the divine mission of Moses, as the
 conversion of the Corinthians was an evidence
 of the mission of St. Paul. But it may be as well
 to take the words in a general sense, as the expres-
 sion is not unfrequent either in the Old Testa-
 ment, or in the rabbinical writers. See *Schoetgen*.

Verse 4. *Such trust have we*] We have the
 fullest conviction that God hath thus accredited
 our ministry; and that ye are thus converted
 unto him; and are monuments of his mercy,
 and proofs of the truth of our ministry.

Verse 5. *Not that we are sufficient of our-
 selves*] We do not arrogate to ourselves any
 power to enlighten the mind or change the
 heart: we are only *instruments* in the hand of
 God. Nor was it possible for us apostles to
think, to invent such a scheme of salvation as is
 the Gospel: and, if we even had been equal to
 the *invention*, how could we have *fulfilled* such
promises as this scheme of salvation abounds
 with? God alone could fulfil these promises:
 and he fulfils only those which he makes him-
 self. All these promises have been *amen*; rati-
 fied and fulfilled to you who have believed on
 Christ Jesus, according to our preaching.
 Therefore, ye are God's workmanship; and it
 is only by God's *sufficiency*, that we have been
 able to do any thing: this I believe to be the
 apostle's meaning in this place; and that he
 speaks here merely of the Gospel scheme; and
 the inability of human wisdom to invent it: and
 the words *λογισαμεθα τι*, which we translate
think any thing, signify properly, to *find any
 thing out by reasoning*: and as the Gospel scheme
 of salvation is the subject in hand, to that subject
 the words are to be referred and limited. The
 words, however, contain also a *general truth*; we

ourselves to think any thing
 as of ourselves; but ^d our
 sufficiency is of God;

6 Who also hath made us
 able ^e ministers of ^f the new testament;
 not ^g of the letter, but of the spirit:
 for ^h the letter killeth, ⁱ but the spirit
^k giveth life.

A. M. 4061.
 A. D. 57.
 A. U. C. 810.
 An. Imp. Ne-
 ronis Cæs. 4.

2 Tim. 1. 11.—→ Jer. 31. 31. Matt. 26. 28. Hebr. 8. 6.
 8.—→ Rom. 2. 27, 29. & 7. 6.—→ Rom. 3. 20. & 4. 15. &
 7. 9, 10, 11. Gal. 3. 10.—→ 1 John 6. 63. Rom. 8. 2.—→ Or,
 quickeneth.

can neither *think, act, nor be* without God. From
 him we have received all our *powers*, whether of
body or of mind; and without him we can do
 nothing. But we may abuse both our power of
thinking and acting; for the power to *think*,
 and the power to *act*, are widely different from
 the *act of thinking*, and the *act of doing*. God
 gives us the power or capacity to *think and act*,
 but he neither *thinks nor acts* for us. It is on
 this ground that we may abuse our powers, and
 think evil, and act wickedly; and it is on *this
 ground* that we are accountable for our thoughts,
 words, and deeds.

Verse 6. *Who hath made us able ministers*] This is a more formal answer to the question,
Who is sufficient for these things? *απο ταυτα τις ικανος*; chap. ii. 16. God, says the apostle, has
 made us *able ministers*; *ικανων μας διακονου*,
he has made us sufficient for these things; for
 the reader will observe, that he uses the same
 word in both places. We apostles execute, under
 the Divine influence, what God himself has
 devised. We are ministers of the new cove-
 nant; of this new dispensation of truth, light,
 and life, by Christ Jesus. A system which not
 only proves itself to have come from God; but
 necessarily implies, that God himself by his own
 Spirit, is a continual agent in it; ever bringing
 its mighty purposes to pass. On the words *και
 διακονου*, *new covenant*, see the PREFACE to the
 Gospel of St. Matthew.

Not of the letter, but of the spirit] The apos-
 tle does not mean here, as some have imagined,
 that he states himself to be a minister of the
 New Testament, in opposition to the Old; and
 that it is the *Old Testament* that kills, and the
 New that gives life; but that the New Testa-
 ment gives the proper meaning of the Old; for
 the old covenant had its *letter* and its *spirit*; its
literal and its *spiritual* meaning. The *law* was
 founded on the very supposition of the *Gospel*;
 and all its sacrifices, types, and ceremonies, refer
 to the Gospel. The Jews *rested in the letter*,
 which not only afforded no *means of life*, but
killed, by condemning every transgressor to
 death. They did not look at the *spirit*; did not
 endeavour to find out the spiritual meaning;
 and therefore they rejected Christ, who was the
end of the law for justification; and so, for
 redemption from death, to every one that be-
 lieves. The *new covenant* set all these spiritual
 things at once before their eyes; and showed
 them the *end, object, and design of the law*: and
 thus the apostles who preached it, were minist-
 ters of that *Spirit* which gives life.

A. M. 4061. 7 But, if ^a the ministration of death, ^b written and engraven in stones, was glorious, ^c so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not ^d the ministration of the Spirit be rather glorious?

^a Rom. 7. 10. — ^b Exod. 34. 1, 28. Deut. 10. 1, &c.

Every institution has its *letter* as well as its *spirit*; as, every word must refer to something, of which it is the sign or *significator*. The Gospel has both its *letter* and its *spirit*; and multitudes of professing Christians, by resting in the LETTER, receive not the *life* which it is calculated to impart. *Water*, in baptism, is the *letter* that points out the *purification of the soul*; they who rest in this letter, are without this purification; and dying in that state, they die eternally. *Bread and wine*, in the sacrament of the Lord's supper, are the *letter*; the *atonement efficacy of the death of Jesus*, and the *grace*, communicated by this to the soul of a believer, are the *spirit*. Multitudes rest in this *letter*; simply receiving these symbols, without reference to the *atonement*, or to their guilt; and thus lose the benefit of the atonement and the salvation of their souls. The whole Christian life is comprehended by our Lord under the letter *follow me*. Does not any one see, that a man, taking up this *letter* only, and following Christ through *Judea, Galilee, Samaria*, &c. to the *city, temple, villages, sea-coast, mountains*, &c. fulfilled no part of the *spirit*, and might, with all this *following*, lose his soul? Whereas the SPIRIT, viz. *receive my doctrine, believe my sayings, look by faith, for the fulfilment of my promises*, imitate my *example*, would necessarily lead him to life eternal. It may be safely asserted, that the *Jews*, in no period of their history, ever rested more in the *letter* of their law; than the vast majority of Christians are doing in the *letter* of their Gospel. Unto multitudes of Christians Christ may truly say, *Ye will not come unto me that ye may have life*.

Verse 7. *The ministration of death*] Here the apostle evidently intends the law. It was a ministration *δικαιωσις*, or *service of death*. It was the province of the law to ascertain the *duty* of man; to *assign his duties*; to fix *penalties* for transgressions, &c. and by it is the knowledge of sin. As man is prone to sin, and is continually committing it; this law was to him a continual *ministration of death*. Its *letter* killed; and it was only the Gospel, to which it referred, that could *give life*; because that Gospel held out the only available *atonement*.

Yet, this ministration of death, the ten commandments, written on stones, a part of the Mosaic institution, being put for the whole, was *glorious*; was full of *splendour*; for the apostle refers to the *thunderings and lightnings*, and *luminous apparitions*, which took place in the giving of the law; so that the very *body* of

A. M. 4061. 9 For, if the ministration of condemnation be glory, much more doth the ministration ^e of righteousness exceed in glory.

10 For, even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For, if that which is done away

^c Exod. 34. 29, 30, 35. — ^d Gal. 3. 5. — ^e Rom. 1. 17. & 3. 21.

Moses partook of the *effulgence* in such a manner that the children of Israel could not look upon his face; and he, to hide it, was obliged to use a *veil*. All this was intended to show the excellency of that law, as an institution coming immediately from God: and the apostle gives it all its heightenings, that he may compare it to the Gospel, and thereby prove, that *glorious* as it was, it had no glory that could be compared with the Gospel: and that even the glory it had was a glory that was to be *done away*: to be absorbed as the light of the stars, planets, and moon, are absorbed in the splendour of the sun. See the notes on the viiith chap. of Romans; and see those on Exod. xix. xx. and xxxiv. 29, &c. where this subject is treated in all its details.

Verse 8. *The ministration of the spirit*] The Gospel dispensation, which gives the true spiritual sense of the law.

Be rather glorious] Forasmuch as the thing signified is of infinitely more consequence than that by which it is signified. The *raising bread*, will preserve a man *alive*: the word *bread*, can give life to nothing.

Verse 9. *The ministration of condemnation*] The law which ascertained sin, and condemned it to just punishment.

The ministration of righteousness] The Gospel, the grand business of which was to proclaim the doctrine, *δικαιοσύνη*, of *justification*; and to show how God could be just, and yet the justifier of him who believeth in Jesus.

Exceed in glory] For great, glorious, and awful as the law may be, in its opposition to sin, which is a reproach to man, and a dishonour to God; and in its punishment of sin; yet, it must be vastly exceeded by that system which evidencing an *equal* abhorrence of sin, finds out a method to *forgive* it; to take away its *guilt* from the conscience; and remove all its infection from the soul. That this could be done, the law pointed out by its *blood of bulls and of goats*; but every considerate mind must see, that it was impossible for these to take away sin; it is the Gospel that does what the law signified; and, forasmuch as the *performance* of a promise is greater than the *promise* itself, and the *substance* of a man is greater than the *shadow* projected by that substance; so is the Gospel of Jesus Christ greater than the law, with all its promises, types, ceremonies, and shadows.

Verse 10. *For, even that which was made glorious*] The law, which was exhibited for a time in great glory and splendour; partly when it

A. M. 4061. *was* glorious, much more that
A. D. 57. which remaineth is glorious.

A. U. C. 810. 12 Seeing then that we
An. Imp. Ne- have such hope, ^a we use
ronis Cms. 4. great ^b plainness of speech:

13 And not as Moses, ^c which put a veil over his face, that the children of Israel could not steadfastly look to ^d the end of that which is abolished:

14 But ^e their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

A. M. 4061. 15 But even unto this day, when Moses is read, the veil is upon their heart.

A. D. 57. 16 Nevertheless, ^f when it shall turn to the Lord, ^g the veil shall be taken away.

A. U. C. 810. 17 Now, ^h the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

An. Imp. Ne- 18 But we all, with open face be-
ronis Cms. 4. holding ⁱ as in a glass ^k the glory of the Lord, ^l are changed into the same image from glory to glory, *even* as ^m by the Spirit of the Lord.

^a Ch. 7. 4. Eph. 6. 19. — ^b Or, boldness. — ^c Exod. 34. 33, 35. — ^d Rom. 10. 4. Gal. 3. 23. — ^e Ipsi. 6. 10. Matt. 13. 11, 14. John 12. 40. Acts 28. 26. Rom. 11. 7, 8, 25. Ch. 4. 4.

^f Exod. 34. 34. Rom. 11. 23, 26. — ^g Ipsi. 25. 7. — ^h Ver. 6. 1 Cor. 15. 45. — ⁱ 1 Cor. 10. 12. — ^k Ch. 4. 4, 6. 1 Tim. 1. 11. — ^l Rom. 8. 29. 1 Cor. 15. 49. Col. 3. 10. — ^m Or, of the Lord the Spirit.

was given, and partly by the splendour of God in the tabernacle, and first temple; but all this *ceased*, and *was done away*; was intended to give place to the *Gospel*; and has actually given place to that system; so that *now*, in no part of the world, is that law performed, even by the people who are attached to it, and reject the Gospel.

The glory that excelleth.] The Gospel dispensation, giving supereminent displays of the justice, holiness, goodness, mercy, and majesty of God.

Verse 11. *For, if that which is done away, &c.*] Here is another striking difference between the *law* and the *Gospel*. The former is termed *καταργησυστων*, that which is counter-worked and abolished: the latter *το μωρον*, that which continues, which is not for a particular time, place, and people, as the law was: but for ALL times, all places, and all people. As a *great, universal, and permanent* good vastly excels a *good* that is *small, partial, and transitory*, so does the Gospel dispensation that of the law.

Verse 12. *Seeing—we have such hope*] Such glorious prospects as those blessings which the Gospel sets before us; producing such confidence, as the fulfilment of so many promises has already done; and that God will still continue to work for us and by us.

We use great plainness of speech] Πολλή και απροσμεθεα, we speak not only with all confidence, but with all imaginable plainness; keeping back nothing; disguising nothing; concealing nothing; and here we differ greatly from the Jewish doctors, and from the Gentile philosophers, who affect *obscurity*; and endeavour, by figures, metaphors, and allegories, to hide every thing from the vulgar. But we wish that all may hear; and we speak so, that all may understand.

Verse 13. *And not as Moses*] The splendour of Moses' countenance was so great, that the Israelites could not bear to look upon his face; and therefore he was obliged to veil his face: this, it appears he did *typically*, to represent the types and shadows by which the whole dispensation of which he was the minister, was covered. So that the Israelites could not *steadfastly* look,

could not then have the *full view* or *discernment* of that, in which the Mosaic dispensation should issue and terminate.

Verse 14. *But their minds were blinded*] By resting in the letter, shutting their eyes against the light that was granted to them, they contracted a *hardness* or *stupidity* of heart. And the veil that was on the face of Moses, which prevented the glory of his face from shining out, may be considered as emblematical of the veil of darkness and ignorance that is on their hearts; and which hinders the glory of the Gospel from shining in.

Until this day, remaineth the same veil] They are still ignorant of the spiritual meaning and intention of their own law, called here *παλαια διαθηκη*, the *old covenant*. See the word explained in the *Preface* to St. Matthew.

In the reading of the Old Testament] Here is an evident allusion to the conduct of the Jews in their synagogues: when they read the law, they cover their whole head with a veil, which they term the *טלית* *takith*, *veil*, from *טלל* *talal*, to cover; and this voluntary usage of theirs, the apostle tells us, is an emblem of the darkness of their hearts, while they are employed even in sacred duties.

Which veil is done away in Christ] It is only by acknowledging *Christ*, that the darkness is removed; and the *end* and *spiritual meaning* of the law discerned.

Verse 16. *When it shall turn to the Lord*] When the Israelitish nation shall turn to the Lord *Jesus*, the veil shall be taken away; the true light shall shine; and they shall see all things clearly.

There is an evident allusion here to the case of Moses, mentioned Exod. xxxiv. 34. When he came from the Lord, and spoke to the Israelites, he put the veil over his face; but when he returned to speak with the Lord, then he took off the veil. So, when the Israelitish nation shall return to speak with, and pray to the Lord *Jesus*, the veil of darkness and ignorance shall be taken away from their hearts; but *never before* that time. The words seem to imply:

1. That there will be a *conversion* of the Jews to Christianity; and, 2. That this conversion will

be en masse: that a time will come, when the whole nation of the Jews, in every place, shall turn to Christ; and then the Gentiles and Jews make one fold, under one Shepherd and Bishop of all souls.

Verse 17. *Now the Lord is that Spirit*] In ver. 6 and 8. the word πνευμα, spirit, evidently signifies the Gospel; so called, because it points out the spiritual nature and meaning of the law; because it produces spiritual effects; and because it is especially the dispensation of the Spirit of God. Here Jesus Christ is represented as that Spirit, because he is the end of the law for justification to every one that believes; and because the residue of the Spirit is with him; and he is the dispenser of all its gifts, graces, and influences.

And where the Spirit of the Lord is] Wherever this Gospel is received, there the Spirit of the Lord is given: and wherever that Spirit lives and works, there is liberty not only from the Jewish bondage, but from the slavery of sin; from its power, its guilt, and its pollution. See John viii. 33—36. and the notes there.

Verse 18. *But we all, with open face*] The Jews were not able to look on the face of Moses, the mediator of the old covenant; and therefore he was obliged to veil it: but all we Christians, with faces uncovered, behold, as clearly as we can see our own natural face in a mirror, the glorious promises and privileges of the Gospel of Christ; and while we contemplate, we anticipate them by desire and hope, and apprehend them by faith; and are changed from the glory there represented, to the enjoyment of the thing which is represented; even the glorious Image (righteousness and true holiness,) of the God of glory.

As by the Spirit of the Lord] By the energy of that Spirit of Christ which gives life and being to all the promises of the Gospel; and thus we are made partakers of the Divine nature, and escape all the corruptions that are in the world. This appears to me to be the general sense of this verse: its peculiar terms may be more particularly explained.

The word κατοπτριζομεθα, which we translate *beholding in a glass*, comes from κατα, against, and στρομα, I look; and properly conveys the sense of looking into a mirror. Now as mirrors, among the Jews, Greeks, and Romans, were made of highly polished metal, (see the note on 1 Cor. xiii. 12.) it would often happen, especially in strong light, that the face would be greatly illuminated, and to this circumstance the apostle seems here to allude. So, by earnestly contemplating the Gospel of Jesus, and believing on him who is its author, the soul becomes illuminated with his Divine splendour, and we see the glorious form after which our minds are to be fashioned; and, by believing and receiving the influence of his Spirit, μεταμορφουμεθα, our form is changed, εν αυτην εικονα, into the same image which we behold there; and this is the Image of God, lost by our fall, and now recovered and restored by Jesus Christ: for, the shining of the face of God upon us, i. e. approbation, through Christ, is the cause of our transformation into the Divine image.

Dr. Whitby, in his notes on this chapter, produces six instances in which the apostle shows the Gospel to be superior to the law: I shall transcribe them, with further illustrations.

1. The glory appearing on Mount Sinai, made the people afraid of death, saying, *Let not God speak to us any more, lest we die*, Exod. xx. 19. Deut. xviii. 16. and thus they received the spirit of bondage to fear, Rom. viii. 15. Whilst we have given to us the spirit of power, and love, and of a sound mind, 2 Tim. i. 7. and the spirit of adoption, whereby we cry Abba Father! and to this difference the Epistle to the Hebrews alludes, chap. xii. 18—24.

2. Moses, with all his glory, was only the minister of the law written on tables of stone; the apostles are ministers of the Gospel, written on the hearts of believers. Moses gave the Jews only the letter that killeth: the apostles gave the Gospel, which is accompanied with the spirit that gives life.

3. The glory which Moses received at the giving of the law, did more and more diminish, because his law was to vanish away; but the glory which is received from Christ, is an increasing glory; the doctrine and the Divine influence remaining for ever.

4. The law was veiled under types and shadows; but the Gospel has scarcely any ceremonies; baptism and the Lord's supper being all that can be properly called such: and BELIEVE, LOVE, OBEY, the great precepts of the Gospel, are delivered with the utmost perspicuity. And indeed the whole doctrine of Christ crucified, is made as plain as human language can make it.

5. The Jews only saw the shining of the face of Moses through a veil; but we behold the glory of the Gospel of Christ in the person of Christ our lawgiver, with open face.

6. They saw it through a veil, which prevented the reflection, or shining of it, upon them; and so this glory shone only on the face of Moses, but not at all upon the people. Whereas, the glory of God, in the face of Jesus Christ, shines as in a mirror, which reflects the image upon Christian believers, so that they are transformed into the same image, deriving the glorious gifts and graces of the Spirit, with the Gospel, from Christ the Lord and distributor of them, 1 Cor. xii. 5. and so, the glory which he had from the Father, he has given to his genuine followers, John xvii. 22. It is, therefore, rather with true Christians, as it was with Moses himself, concerning whom God speaks thus: *With him will I speak mouth to mouth, even apparently, and not in dark speeches: and the similitude of the Lord, εν δεξαν κοπιω, the glory of the Lord, shall he behold*, Numb. xii. 8. For, as he saw the glory of God apparently, so we with open face behold the glory of the Lord: as he, by seeing of this glory, was changed into the same likeness, and his face shone, or was δεδοξαμην, made glorious; so we, beholding the glory of the Lord in the face of Jesus Christ, chap. iv. 6. are changed into the same glory.

Thus we find that in every thing, the Gospel has a decided superiority over the law and its institutions.

CHAPTER IV.

St. Paul shows the integrity with which he had preached the Gospel of Christ, 1, 2. And, that if it was unprofitable to any who had heard it, it was because their unbelieving hearts were blinded, 3, 4. How he preached, and how he was qualified for the work, 5-7. The troubles and difficulties he met with in his labours, and the hope and consolations by which he was supported, 8-15. And the prospect he had of eternal blessedness, 16-18.

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THEFORE seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of

a Ch. 3. 6. b 1 Cor. 7. 25. 1 Tim. 1. 13. c Gr. shame. Rom. 1. 16. & 6. 21. d Ch. 2. 17. 1 Thess. 2. 3, 6.

NOTES ON CHAP. IV.

Verse 1. Seeing we have this ministry] The Gospel, of which he gave that noble account which we read in the preceding chapter.

We faint not] We meet with many tribulations, but are supported in and through all by the grace of the Gospel. Instead of οὐκ ἠσχυνόμεν, we faint not; οὐκ ἠμαρτήσαμεν, we act not wickedly, is the reading of ADFG. and some others. Wakefield thinks it the genuine reading; it certainly makes a very good sense with what goes before and what follows. If we follow this reading, the whole verse may be read thus: Wherefore, as we have obtained mercy, or been graciously entrusted μετ' ἡμῶν, with this ministry, we do not act wickedly, but have renounced the hidden things of dishonesty, &c.

Verse 2. But have renounced] ἀπιστάμεθα, we have disclaimed the hidden things of dishonesty; τα κρυπτά τῆς ἀσχημίας, the hidden things of shame; those things which wicked men do; and which they are ashamed to have known, and ashamed to own. Dr. Whitby thinks that the apostle refers to carnal abominations, of which the Jews and their rabbins were notoriously guilty. And it does appear, from the first epistle, that there were persons in Corinth who taught that fornication was no sin: and it appears also, that several had taken the part of the incestuous person.

Not walking in craftiness] Πικροῦργον; in subtilty, and clever cunning, as the false teachers did; who were accomplished fellows, and capable of any thing. The word is compounded of πικρ, all, and ἔργον, work.

Not handling the word of God deceitfully] Not using the doctrines of the Gospel to serve any secular or carnal purpose; nor explaining away their force, so as to palliate or excuse sin; nor generalizing its precepts, so as to excuse many, in particular circumstances, from obedience; especially in that which most crossed their inclinations. There were deceitful handlers of this kind, in Corinth; and there are many of them still in the garb of Christian ministers: persons who disguise that part of their creed, which, though they believe is of God, yet would make them unpopular; affecting moderation, in order to procure a larger au-

God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But, if our Gospel be hid, it is hid to them that are lost;

e Ch. 6. 4, 7. & 7. 14. f Ch. 5. 11. g 1 Cor. 1. 18. Ch. 15. 2 Thess. 2. 10.

dience, and more extensive support. Not attacking prevalent and popular vices; calling disipation of mind, relaxation; and worldly and carnal pleasures, innocent amusements, &c. In a word, turning with the tide, and shifting with the wind of popular opinion, prejudice, fashion, &c.

But by manifestation of the truth] An open explicit acknowledgment of what we know to be the truth; what we are assured is the Gospel of Jesus; concealing nothing; blunting the edge of no truth; explaining spiritual things, not in the words of man's wisdom, but in those taught by the Spirit of God.

Commending ourselves to every man's conscience] Speaking so, that every man's conscience shall bear its testimony that we proclaim the truth of God. This is one characteristic of Divine truth; even every man's conscience will acknowledge it, though it speak decidedly against his own practices.

In the sight of God] Whose eye is ever on the heart and conscience of man; and who always bears testimony to his own word.

Verse 3. But if our Gospel be hid] Κεκαλυμμένον, veiled; he refers to the subject that he had treated so particularly in the conclusion of the preceding chapter. If there be a veil on the Gospel, it is only to the wilfully blind; and if any man's heart be veiled that hears this Gospel, it is a proof that he is among the lost, ἀπολλόμενοι; those who are fully under the power of sin; who have given up themselves to work wickedness; persons who are mere heathens, or live like such: and yet such as Jesus Christ came to seek and save: for the word does not necessarily imply those that will perish eternally; but is a common epithet to point out a man without the Gospel, and without God in the world. Christ commands his disciples in preaching the Gospel, to go πρόβατα τα ἀπολωλότα to the lost sheep of the house of Israel: Matt. vi. 10. for himself says, Matt. xviii. 11. and Luke xix. 10. The Son of man is come, ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός, to seek and to save that which is lost. And such persons he represents under the parable of the lost sheep; for to find, τὸ ἀπολωλός, that which is lost, the good shepherd leaves the ninety and nine in the wilderness, and goes in search of it.

A. M. 4061. 4 In whom ^a the god of
A. D. 57. this world ^b hath blinded the
A. U. C. 810. minds of them which believe
An. Imp. Nero- not, lest ^c the light of the

glorious Gospel of Christ,
who is the image of God,
should shine unto them.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nero-
nis Cæs. 4.

5 ^e For we preach not our-

^a John 12. 31. & 44. 30. & 16. 11. Eph. 6. 12.—^b Isai. 6. 10.
John 12. 40. Ch. 3. 14.—^c Ch. 3. 8, 9, 11, 18. Ver. 6.

^d John 1. 18. & 12. 45. & 14. 9. Phil. 2. 6. Col. 1. 15. Heb.
1. 3.—^e 1 Cor. 1. 13, 23. & 10. 33.

Matt. xviii. 12. Luke xv. 4. The word more properly signifies in all those connexions, and in the parallel passages, not those who ARE LOST, but those who *are perishing*; and will perish, if not sought and saved.

Verse 4. *In whom the god of this world, &c.*] We see here that those whose minds were blinded, are they who believe not; and because they believe not, their minds continue in darkness; and are proper subjects for Satan to work on; and he *deepens the darkness*; and *increases the hardness*. But who is meant by the *god of this world*? It is generally answered, the same who is called the *Prince of this world*, John xvi. 11. But the question recurs, who is the *Prince of this world*? and the answer to both is, SATAN. The reader will do well to consult the notes on John xii. 31. and the concluding observations on John xiv. I must own I feel considerable reluctance to assign the epithet, *ὁ Θεός, THE God, to Satan*; and were there not a rooted prejudice in favour of the common opinion, the contrary might be well vindicated, viz. that by *the God of this world*, the *Supreme Being* is meant, who in his judgment gave over the minds of the *unbelieving Jews* to spiritual darkness, so that *destruction* came upon them to the uttermost. Satan, it is true, has said that the kingdoms of the world and their glory are his; and that he gives them to whomsoever he will: Matt. iv. 8, 9. but has God ever said so? and are we to take this assertion of the *boasting devil* and father of lies for *truth*? certainly not. We are not willing to attribute the blinding of men's minds to God, because we sometimes forget that he is the God of *justice*, and may in judgment remove mercies from those that *abuse* them: but this is repeatedly attributed to him in the Bible; and the expression before us is quite a parallel to the following, Isa. vi. 9.—*Go and tell this people; hear ye indeed, but understand not; and see ye indeed, but perceive not. MAKE THE HEART of this PEOPLE FAT, and MAKE their EARS HEAVY, and SHUT their EYES, LEST they see with their eyes, and hear with their ears, and understand with their heart, &c.* and see the parallel places, Matt. xiii. 14, 15. Mark iv. 12. John xii. 40. and particularly Rom. xi. 8—10. *GOD HATH GIVEN THEM THE SPIRIT of SLUMBER, EYES that they SHOULD NOT SEE, and EARS that they SHOULD NOT HEAR; let their EYES be DARKENED, &c.* Now all this is spoken of the same people, in the same circumstances of *wilful rebellion*, and *obstinate unbelief*; and the great God of heaven and earth, is he who *judicially blinds their eyes; makes their hearts fat, i. e. stupid; gives them the spirit of slumber, and bows down their back, &c.* On these very grounds it is exceedingly likely, that the apostle means the *true God*, by the words *the God of this world*.

And as to the expression *this world*, *αἰῶνος, τῆς τῆς*, we are not to imagine that it necessarily

means *wicked men*, or a *wicked age*; for it is frequently used to express the *whole mundane system*, and all that is called *time*: *Whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come*, Matt. xii. 32. In Luke xx. 34. *the children υἱοὶ τῆς αἰῶνος τῆς τῆς, of THIS WORLD*, mean simply *mankind at large*, in their state of *probation* in this lower world, in opposition to their state in the *world to come*. The same meaning the word has in several other places, to which I need not refer; it simply implying the *present state of things, governed by the Divine Providence*, in contradistinction from the *eternal state*: and it is very remarkable that in 1 Tim. i. 17. God himself is called *βασιλεὺς τῆς αἰῶνος, the king of the world*; what we call *king eternal*; but here evidently means Him who governs *both worlds*; and rules in *time and eternity*. This character among the Asiatics is considered essential to God; and therefore in the very first sura of the *Koran* he is called

رب العالمين *Rubbi alâlameen*, "The Lord of both worlds," an expression perfectly similar to that above. But it is needless to multiply examples, they exist in abundance. Some, and particularly the ancient fathers, have connected *τῶν αἰῶνων τῆς τῆς*, with *τῶν αἰῶνων*, and have read the verse—*But God hath blinded the minds of the unbelievers of this world, &c.* Irenæus, Tertullian, Chrysostom, Theodoret, Photius, Theophylact, and Augustin, all plead for the above meaning; and St. Augustin says, that it was the opinion of *almost all the ancients*.

Lest the light of the glorious Gospel] They have resisted the grace which God gave them; and have refused to yield to the evidence which amply prove the *Messiahship* of Jesus; and therefore their eyes were *judicially darkened*; as it is said in the prophet, *He hath closed their eyes, and hath given them the spirit of slumber*. That is, they have shut their eyes against the light, and their blindness and stupor are the consequence.

By *glorious Gospel*, we are to understand the *luminous Gospel*; that which comes with so much *light and evidence* to every candid mind.

Who is the image of God] Christ is called, Heb. i. 3. *the brightness of God's glory, and the express image of his person*. See the note there.

Verse 5. *For we preach not ourselves*] We neither proclaim our own *wisdom* nor *power*; we have nothing but what we have received; we do not wish to establish our own *authority*; nor to procure our own *emolument*.

But *Christ Jesus the Lord*] We proclaim the author of this glorious Gospel as *CHRIST, ὁ Χριστός, the same as ὁ μεσσίας ha-mashiach, the MESSIAH, the anointed one*; Him of whom the prophets wrote; and who is the expectation, as he is the glory of Israel. We proclaim him as *JESUS υἱοῦ Υεβοῦσῶα, the Saviour and Deliverer*, who

A. M. 4061. selves, but Christ Jesus the Lord : and ourselves your servants for Jesus' sake.

A. D. 57. A. U. C. 810. An. Imp. Nerois Cæs. 4. 6 For God who commanded the light to shine out of darkness,

a 1 Cor. 9. 19. Ch. 1. 24. — b Gen. 1. 3. — c Or,

saves men from their sins. See Matt. i. 21. And we proclaim *Jesus, of Nazareth* to be the long expected *Messiah*; and that there will be none other. And further, we proclaim this Jesus, the Messiah, to be the LORD, ὁ ΚΥΡΙΟΣ, the great Ruler who has all power in heaven and earth; who made and governs the world; and who can save to the uttermost all that come to God through him. Such was the Redeemer preached by St. Paul.

And ourselves your servants] Labouring as fervently and as faithfully for your eternal interests, as your most trusty slaves can do for your secular welfare. And we do this for *Christ's sake*; for although we, by our labour, show ourselves to be your servants; yea, your slaves, δούλοι, yet it is a voluntary service; and we are neither employed by you, nor receive our wages from you. We belong to Jesus; and are your servants on his account, and by his order.

Verse 6. For God, who commanded the light to shine out of darkness] The apostle refers here to Gen. i. 3. For, when God created the heavens and the earth, DARKNESS was on the face of the deep; and God said, let THERE BE LIGHT, and there was light. Thus he caused the light to shine out of darkness.

Hath shined in our hearts] He has given our hearts the glorious light of the Gospel; as he has given the world the glorious light of the sun. As sure, therefore, as God is the author of the light, and the creator of the universe, so sure is he the author of the Gospel: it is no human invention; and is as far beyond the power of man's wisdom and might, as the creation of the world is beyond all created power, energy, and skill.

The light of the knowledge] To give us that light, that we might enlighten others; this appears to me to be the design of the apostle's προς ἑαυτοὺς τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ, or, as Dr. Whitby paraphrases it, to give us, and enable us to give to others, the light of the knowledge of God through Christ.

In the face of Jesus Christ.] It is in and through Jesus that we can receive the Divine light: and it is in and by him that we can be made partakers of the Divine glory. The light, mercy, holiness, and glory of God, are reflected upon, and communicated to us through Jesus the Christ. And it is in προσῶπον, in the appearance and person of Jesus Christ, that these blessings are communicated to us.

Verse 7. But we have this treasure in earthen vessels.] The original ὀστρακοὶ σκευαί, signifies, more literally, vessels made of shells, which are very brittle; and as a shell is the outward part of a fish, it is very fit, as Dr. Hammond observes, to resemble our bodies in which our souls dwell. The Platonists make two bodies of a man; the one they call ἄχρη, the

hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in

is he who hath. — d 2 Pet. 1. 19. — e Ver. 4. 1 Pet. 2. 9.

chariot of the soul; the other, that which we see and touch; and this they call ὀστρακον, which is the same to us, as the shell is to the fish. The word ὀστρακον, not only signifies a shell, or vessel made of shell, but also πηλοσ σκευαίον, an earthen vessel, which has been burnt in the kiln; and earthen vessels, or pottery in general: the difference between σκευα ὀστρακίνα, earthen ware, and σκευα κηραμικῆς, the potter's vessel, is this: the latter implies the vessel as it comes out of the hands of the potter, BEFORE it is burnt; and the other is the vessel AFTER it has passed through the kiln. St. Chrysostom, speaking of this difference, observes, that the vessels once baked in the kiln, if broken, are incapable of being restored, δια τῆς ἐκ τῆς πυρῆς, ἠγγεμισθῆσθαι αὐτοῖς ἀπὸ ἀπυρίας, because of the hardness once gotten by fire; whereas the other are of clay unbroken; if they be spoiled, ῥαδίως προς τὸ δυνάτον ἐλατῆθαι σχημα, they may easily, by the skill of the potter, be restored to some second form. See Hammond. This comports excellently with the idea of St. Paul: our bodies are in a recoverable form; they are very frail, and easily marred; but by the skill of the workman, they may be easily built up anew, and made like unto his glorious body. The light and salvation of God in the soul of man, is a heavenly treasure in a very mean casket.

The rabbins have a mode of speech very similar to this. "The daughter of the emperor thus addressed Rab. Joshua, the son of Chananiah:—Oh! how great is thy skill in the law, and yet how deformed thou art! what a great deal of wisdom is laid up in a sordid vessel! The rabbin answered, Tell me, I pray thee, of what are those vessels in which you keep your wines? She answered,—they are earthen vessels. He replied,—how is it, seeing ye are rich, that ye do not lay up your wine in silver vessels, for the common people lay up their wine in earthen vessels? She returned to her father, and persuaded him to have all the wine put into silver vessels; but the wine turned acid; and when the emperor heard it, he inquired of his daughter, who it was that had given her that advice? she told him that it was Rabbi Joshua. The rabbi told the whole story to the emperor, and added this sentence:—The wisdom and study of the law cannot dwell in a comely man. Cæsar objected, and said—There are comely persons who have made great progress in the study of the law. The rabbi answered—Had they not been so comely, they would have made greater progress: for a man who is comely, has not a humble mind; and therefore he soon forgets the whole law." See Schoelgen. There is a great deal of good sense in this allegory; and the most superficial reader may find it out.

That the excellency of the power may be of God, and not of us.] God keeps us continually dependent upon himself; we have nothing but what

A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Neronis Cæs. 4. * earthen vessels, ^b that the excellency of the power may be of God, and not of us.

8 We are ^c troubled on every side, yet not distressed: we are perplexed, but ^d not in despair;

9 Persecuted, but not forsaken; ^e cast down, but not destroyed;

10 ^f Always bearing about in the body the dying of the Lord Jesus, ^g that the life also of Jesus might be made manifest in our body.

11 For, we which live ^h are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then ⁱ death worketh in us, but life in you.

13 We having ^k the same spirit of faith, according as it is written, ^l I believed, and therefore have I spoken; we also believe, and therefore speak;

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Ch. 5. 1.—b 1 Cor. 2. 5. Ch. 12. 9.—c Ch. 7. 5.—d Or, not altogether without help, or means.—e Psa. 37. 24. f 1 Cor. 15. 31. Ch. 1. 5, 9. Gal. 6. 17. Phil. 3. 10.

5 Rom. 8. 17. 2 Tim. 2. 11, 12. 1 Pet. 4. 13.—h Rom. 8. 36. 1 Cor. 15. 31, 49.—i Ch. 13. 9.—k Rom. 1. 12. 2 Pet. 1. 1.—l Psa. 116. 10.

we have received: and we receive every necessary supply, just when it is necessary; and have nothing at our own command. The good, therefore, that is done, is so evidently from the power of God, that none can pretend to share the glory with him.

Verse 8. We are troubled on every side] We have already seen in the notes on the ninth chapter of the preceding epistle, that St. Paul has made several allusions to those public games which were celebrated every fifth year at the Isthmus of Corinth: and those games have been in that place, particularly described. In this, and the three following verses, the apostle makes allusion to the contests at those games; and the terms which he employs in these verses cannot be understood, but in reference to those agonistical exercises to which he alludes. Dr. Hammond has explained the whole on this ground; and I shall here borrow his help. There are four pairs of expressions taken from the customs of the agones. 1. Troubled on every side, yet not distressed. 2. Perplexed, but not in despair. 3. Persecuted, but not forsaken. 4. Cast down, but not destroyed. Three of these pairs belong to the customs of wrestling; the fourth, to that of running in the race.

Troubled on every side, &c.] Εἰ παντὶ θλιβόμενοι—The word θλιβόμενος, belongs clearly to πάλη, wrestling. So says Aristotle, Rhet. lib. i. cap. 5. (and the scholiast on that place) οὐ γὰρ δύναμις—θλιβῶν, κατὰ τὴν πάλην. "He that can gripe his adversary, and take him up, is a good wrestler;" there being two dexterities in that exercise; 1. To gripe, and, 2. To throw down, which Hesy chius calls ἄνω, and ἔρπαιον—the first of these is here mentioned, and expressed by θλιβόμενος, to be pressed down; to which is here opposed, as in a higher degree, ἐνοχλησθεῖς, to be brought to distress, as when one cannot get out of his antagonist's hands, nor make any resistance against him. So Isai. xxviii. 20. σπῶχεσθε ὑμεῖς ὡς δυνάμεις μαχόμενοι, we are brought to such extremities that we can fight no longer.

Perplexed, but not in despair] Ἀπεριουμένοι, ἀλλ' οὐκ ἐξαπορούμενοι. The word ἀπεριουθῆναι, to be in perplexity, is fit for the wrestler, who being puzzled by his antagonist's skill, knows not what to do: so in Hesy chius, ἀπεριουθῆναι, ἀμυχανουθῆναι, they that are not able to do or attempt any thing, yet are not ἐξαπορούμενοι, they miscarry not

finally, ὀρθοὶ ἱστῆσαντες, stand after all upright; οὐκ ἀπορῶσκοντες καὶ πτωμένοι, despair not, nor are they overcome, but find a happy issue out of all, being at last conquerors.

Verse 9. Persecuted, but not forsaken] Διωκόμενοι ἀλλ' οὐκ ἐρηκταλιπτόμενοι. The διωκόμενοι, pursued, is peculiar to the δρόμος, or race, when one being foremost, others pursue, and get up close after him, endeavouring to outstrip him, but cannot succeed: this is the meaning of ἐρηκταλιπτόμενοι, not out-stripped, or out-gone, as the word implies. So in PLUTARCH, τὰς ἀπολυθεῖντας οὐ σφαιραῖσι, they do not crown them that are distanced, or left behind. So says the apostle, 1 Cor. ix. all run, but only ONE receiveth the PRIZE.

Cast down, but not destroyed] Καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι. This also belongs to wrestling, where he that throws the other first, is conqueror. And so Hesy chius, καταβαλὼν, νικῶν, ρίψας, to cast down is to overcome, to throw.—And then, the being not destroyed, signifies, that although they were thrown down, cast into troubles and difficulties, yet they rose again, and surmounted them all.

Verse 10. Always bearing about in the body, &c.] Being every moment in danger of losing our lives in the cause of truth, as Jesus Christ was. We, in a word, bear his cross, and are ready to offer up our lives for him. There is probably an allusion here to the marks, wounds, and bruises, which the contenders in those games got, and continued to carry throughout life.

That the life also of Jesus might be made manifest] That in our preservation, the success of our ministry, and the miracles we work, we might be able to give the fullest demonstration, that Jesus is risen again from the dead; and that we are strengthened by him to do all these mighty works.

Verse 11. For we which live] And yet, although we are preserved alive, we are in such continual dangers, that we carry our life in our hands, and are constantly in the spirit of sacrifice. But the life, the preserving power of Christ, is manifest in our continual support.

Verse 12. Death worketh in us, &c.] We apostles are in continual danger, and live a dying life; while you who have received this Gospel from us, are in no danger.

A. M. 4061. 14 Knowing that ^a he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For, ^b all things are for your sakes, that ^c the abundant grace might through

the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet ^d the inward man is renewed day by day.

17 For, ^e our light affliction, which is

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^a Rom. 8. 11. 1 Cor. 6. 14.—^b 1 Cor. 3. 21. Ch. 1. 6. Col. 1. 24. 2 Tim. 2. 10.—^c Ch. 1. 11. & 3. 19. & 9. 11, 12.

^d Rom. 7. 22. Eph. 3. 16. Col. 3. 10. 1 Pet. 3. 4.—^e Matt. 5. 12. Rom. 8. 18. 1 Pet. 1. 6. & 5. 10.

Verse 13. *We having the same spirit of faith*] As David had when he wrote Psal. cxvi. 10. *I believe, therefore have I spoken; we also believe that we shall receive the fulfilment of all God's promises; and being fully convinced of the truth of the Christian religion, we speak, and testify, that our deliverance is from God; that he does not fail those who trust in him; and that he saves to the uttermost, them who come unto him through Christ Jesus.*

Verse 14. *Knowing, that he which raised up the Lord, &c.*] And though we shall at last, seal this truth with our blood; we fear not, being persuaded that as the body of Christ was raised from the dead by the power of the Father, so shall our bodies be raised: and that we shall have an eternal life with him in glory.

Verse 15. *For, all things are for your sakes*] We proclaim all these truths, and bear all these sufferings for your sakes; thinking all our sufferings nothing if we can gain converts to Christ, and build believers up on their most holy faith.

That the abundant grace] Η χαρις πλεονασσα; the abundant benefit; the copious outpouring of the gifts and graces of the Holy Spirit by which you have been favoured and enriched; may, through the thanksgiving of many, redound to the glory of God: i. e. that gratitude of the multitudes which have been converted, may keep pace with the blessings which they have received, and πλεονασσει, abound, as these blessings have abounded.

Verse 16. *For which cause we faint not*] Ουκ αμαρτανωμεσθα. See on verse 1. Here we have the same various reading σωματων, we do no wickedness; and it is supported by BDEFG. and some others; but it is remarkable that Mr. Wakefield follows the common reading here, though the various reading is at least as well supported in this verse as in verse first. The common reading, faint not, appears to agree best with the apostle's meaning.

But though our outward man] That is, our body: that part of us that can be seen, heard, and felt—perish, be slowly consumed by continual trials and afflictions; and be martyred at last:

Yet the inward man] Our soul; that which cannot be felt or seen by others; is renewed, is revived, and receives a daily increase of light and life from God: so that we grow more holy, more happy, and more meet for glory every day.

It was an opinion among the Jews, that even spirits stood in need of continual renovation. They say that "God renews the angels daily, by putting them into the fiery river from which

they proceeded, and then gives them the same name they had before." And they add, that in like manner, he renews the hearts of the Israelites every year, when they turn to him by repentance. It is a good antidote against the fear of death, to find, as the body grows old and decays, the soul grows young, and is invigorated. By the outward man, and the inward man, St. Paul shows that he was no materialist; he believed that we have both a body and a soul; and so far was he from supposing that when the body dies, the whole man is decomposed, and continues so to the resurrection; that he asserts that the decays of the one, lead to the invigorating of the other; and that the very decomposition of the body itself leaves the soul in the state of renewed youth. The vile doctrine of materialism, is not apostolic.

Verse 17. *For our light affliction, &c.*] Mr. Blackwall, in his sacred classics, has well illustrated this passage. I shall here produce his paraphrase as quoted by Dr. Dodd:—"This is one of the most emphatic passages in all St. Paul's writings, in which he speaks as much like an orator, as he does as an apostle. The lightness of the trial is expressed by το ελαφρον τας θλιψεις, the lightness of our affliction; as if he had said, it is even levity itself in such a comparison. On the other hand, the καθ' υπερβολην, which we render far more exceeding, is infinitely emphatical, and cannot be fully expressed by any translation. It signifies that all hyperboles fall short of describing that weight of eternal glory, so solid and lasting, that you may pass from hyperbole to hyperbole, and yet when you have gained the last, are infinitely below it. It is every where visible what influence St. Paul's Hebrew had on his Greek: כבד cabad, signifies to be heavy, and to be glorious: the apostle in his Greek, unites these two significations, and says WEIGHT OF GLORY.

St. Chrysostom's observations on these words are in his very best manner; and are both judicious and beautiful: ΤΙΘΗΣΙ παραλλαλα τα παρορτα τοις μελλουσι το παρ αυτις προς το αειβιον το ελαφρον προς το βαρυ του θλιψιν προς την δεραν και ουδεν τουτοις αραιται, αλλ' υπεραν τιθεις λαβην, διαπλασιζει αυτην, και λεγει, καθ' υπερβολην εις υπερβολην τουτοις, μεγαλοσ υπερβολικος υπερβολικον.

"The apostle opposes things present, to things future: a moment, to eternity: lightness, to weight: affliction, to glory. Nor is he satisfied with this; but he adds another word, and doubles it, saying, καθ' υπερβολην, καθ' υπερβολην: this is a magnitude excessively exceeding." See Parkhurst, sub voce υπερβολη.

A. M. 4061. but for a moment, worketh
 A. D. 57. for us a far more exceeding
 A. U. C. 810. and eternal weight of glory;
 An. Imp. Ne- 18^a While we look not at
 ronius Cæs. 4. the things which are seen, but at the

things which are not seen: A. M. 4061.
 for the things which are seen A. D. 57.
are temporal; but the things A. U. C. 810.
 which are not seen *are* An. Imp. Ne-
 eternal. ronius Cæs. 4.

^a Rom. 1. 17. & 8. 24. Ch. 5. 7.

Galat. 3. 11. Hebr. 10. 38. & 11. 1.

Verse 18. *While we look not at the things which are seen*] *Mn exoourotos*; while we aim not at the things which are seen; do not make them our object; are not striving to obtain them, for they are not worthy the pursuit of an immortal spirit, because they are seen: they are objects to which the natural eye can reach; and they are *prohaimena*, temporary; they are to have a short duration; and must have an end. But the things which we make our scope and aim, are not seen; they are spiritual, and therefore invisible to the eye of the body; and besides, they are *a ienai*, eternal, things that are permanent; that can have no end: they are things which belong to God; holiness, happiness, and the endless communication and fruition of himself.

But we must remark, that the light afflictions work out this far more exceeding and eternal weight of glory, only to those who do not look at the things which are seen. A man may be grievously afflicted, and yet have his eye bent on temporal good; from his afflictions he can derive no benefit; though many think that their glorification must be a necessary consequence of their afflictions; and hence we do not unfre-

quently hear among the afflicted poor—"Well, we shall not suffer both here and in the other world too." Afflictions may be means of preparing us for glory, if during them, we receive grace to save the soul: but afflictions of themselves, have no spiritual nor saving tendency: on the contrary, they sour the unregenerated mind, and cause murmurings against the dispensations of Divine Providence. Let us therefore, look to God, that they may be sanctified; and when they are, then we may say exultingly, these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. O world to come, in exchange for the present! O eternity, for a moment! O eternal communion in the holy blessed and eternal life of God, for the sacrifice of a poor, miserable, and corrupted life here on earth!—Whoever sets no value on this seed of a blessed eternity, knows not what it comprehends. That which the eyes of the flesh are capable of perceiving, is not worthy of a soul capable of possessing God. Nothing which is of a perishable nature can be the chief good of a being that was made for eternity! *Quærel*

CHAPTER V.

The apostle's strong hope of eternal glory, and earnest longings after that state of blessedness, 1—4. The assurance that he had of it from the Holy Spirit, and his carefulness to be always found pleasing to the Lord, 5—9. All must appear before the judgment seat of Christ, 10. Knowing that this awful event must take place, he laboured to convince men of the necessity of being prepared to meet the Lord, being influenced to this work by his love of Christ, 11—13. Jesus Christ having died for all, is a proof that all were dead, 14. Those for whom he died, should live to him, 15. We should know no man after the flesh, 16. They who are in Christ are new creatures, 17. The glorious ministry of reconciliation, 18—21.

A. M. 4061. **F**OR we know that if
 A. D. 57. our earthly house of
 A. U. C. 810. this tabernacle were dis-
 An. Imp. Ne- solved, we have a building of
 ronius Cæs. 4.

God, a house not made with A. M. 4061.
 hands, eternal in the heavens. A. D. 57.
 2 For in this^b we groan, A. U. C. 810.
 earnestly desiring to be An. Imp. Ne-
 ronius Cæs. 4.

^a Job 4. 19. Ch. 4. 7. 2 Pet. 1. 13, 14.

^b Rom. 8. 23.

NOTES ON CHAP. V.

Verse 1. *If our earthly house of this tabernacle*] By earthly house, the apostle most evidently means the body in which the soul is represented as dwelling or sojourning for a time; and from which it is to be liberated at death: for, as death dissolves the tabernacle, it can then be no habitation for the soul. The apostle also alludes here to the ancient Jewish tabernacle, which, on all removals of the congregation, was dissolved, and taken in pieces; and the ark of the covenant, covered with its own curtains, was carried by itself; and when they came to the place of rest, then the dissolved parts of the

tabernacle were put together as before. When we consider this simile, in connexion with the doctrine of the resurrection, which the apostle has treated of so much at large in these epistles; and which he keeps constantly in view; then we shall see that he intends to convey the following meaning: that, as the tabernacle was taken down in order to be again put together, so the body is to be dissolved, in order to be re-edified: that, as the ark of the covenant subsisted by itself, while the tabernacle was down, so can the soul, when separated from the body. That, as the ark had then its own veil for its covering, Exod. xl. 21. so the soul is to have some

A. M. 4061. clothed upon with our house
 A. D. 57. which is from heaven :
 A. U. C. 810. 3 If so be, that ^a being
 An. Imp. Nerois Cms. 4. clothed, we shall not be found
 naked.

4 For we that are in *this* tabernacle,

^a Rev. 3. 18. & 16. 15.—^b 1 Cor. 15. 53, 54.

vehicle in which it shall subsist, till it receives its body at the resurrection.

A building of God] Some think this refers to a certain *celestial vehicle* with which God invests holy souls on their dismissal from the body : others suppose it relates to the *resurrection body* : and some imagine that it relates merely to the *state* of blessedness which the saints shall possess in the kingdom of glory. See the following note.

Verse 2. *For in this we groan*] While in this *state*, and in this *body*, we are encompassed with many infirmities, and exposed to many trials, so that life is a state of discipline and affliction ; and every thing within and around us says, "Arise and depart, for this is not your rest!" Those who apply these words to what they call the *apostle's sense of in dwelling sin*, abuse the passage. There is nothing of the kind either mentioned or intended.

Desiring to be clothed upon with our house] This, and the following verses are, in themselves, exceedingly obscure, and can be only interpreted by considering that the expressions used by the apostle are all *Jewish*, and should be interpreted according to *their use* of them. *Schoetgen* has entered largely into the argument here employed by the apostle, and brought forth much useful information.

He observes *first*, that the Hebrew word *לבוש labash*, which answers to the apostle's *εὐδωσάμενοι, to be clothed*, signifies to be *surrounded, covered, or invested with any thing*. So, to be clothed with the *uncircumcision*, signifies to be *uncircumcised*. *Yalcut Rubeni*, fol. 163.

On the words Exod. xxiv. 18. *Moses went into the midst of the cloud, and gat him up into the mount*, *Sohar*, Exod. fol. 77. has these words, *He went into the midst of the cloud, as if one put on a garment : so he was CLOTHED with the cloud*. *Sohar* Levit. fol. 29. "The righteous are in the terrestrial Paradise, where their souls are clothed with the *lucid crown*;" i. e. they are *surrounded, encompassed, with light, &c.*

2. The word *בית beith*, *HOUSE*, in Hebrew, often denotes a *cover, case, or clothing*. So in the *Targum*, of *Onkelos*, בית הוא אפי, the *house of the face*, is a *VEIL*; and בית אצבעים *beith atsabim*, the *HOUSE of the FINGERS*; and בית יד *beith yad*, the *HOUSE of the HAND*; signify *gloves*; בית רגלים *beith regalim*, the *HOUSE of the FEET*; *shoes*. Therefore, *εὐδωσάμενοι, to be clothed on with a house*, may signify any particular *qualities of the soul*; what we, following the very same form of speech, call a *habit*; i. e. a *coat or vestment*. So we say the man has got a *habit of vice, a habit of virtue, a habit of swearing, of humility, &c. &c.*

3. The Jews attribute garments to the soul, both in this and the other world : and as they

do groan, being burdened : not for that we would be unclothed, but ^b clothed upon, that mortality might be swallowed up of life.

5 Now ^c he that hath wrought us for

A. M. 4061.
 A. D. 57.
 A. U. C. 810.
 An. Imp. Nerois Cms. 4.

^c Isai. 29. 23. Eph. 2. 10.

hold that all human souls pre-exist, they say that previously to their being appointed to bodies, they have a *covering* which answers the same end to them, before they come into *life*, as their bodies do *afterward*. And they state, that the design of God, in sending souls into the world is, that they may get themselves a *garment* by the study of the law, and good works. See several proofs in *Schoetgen*.

4. It is plain also, that, by this *garment or covering* of the soul, they mean simply what we understand by acquiring the *image of God*; being made holy. This image they assert "Adam lost by his fall, and they represent man in a sinful state, as being *naked*." So they represent the Israelites before their making the molten calf, as having received *holy garments* from Mount Sinai : but afterward having worshipped the calf, they were stripped of these and left *naked*.

5. But notwithstanding they speak of this clothing as implying *righteous and holy dispositions, and heavenly qualities*; yet they all agree in assigning certain *vehicles* to separate spirits, in which they act; but of these *vehicles*, they have strange notions; yet they acknowledge that without them, whether they be of *light, fire, &c.* or whatever else, they cannot see and contemplate the Supreme Wisdom. In *Synopsis Sohar*, pag. 137. we have these words—"When the time draws near in which man is to depart from this world, the angel of death takes off his *mortal garment*, and clothes him with one from Paradise, in which he may see and contemplate the Supreme Wisdom : and therefore the angel of death is said to be very kind to man, because he takes off from him the *garment* of this world, and clothes him with a much more precious one prepared in Paradise."

When the apostle says that they earnestly desired to be clothed upon with our house which is from heaven, he certainly means, that the great concern of all the genuine followers of God, was to be fully prepared to enjoy the beatific vision of their Maker and Redeemer.

Verse 3. *If so be, that being clothed*] That is, *fully prepared in this life for the glory of God*.

We shall not be found naked.] Destitute in that future state, of that Divine Image, which shall render us capable of enjoying an endless glory.

Verse 4. *For we that are in this tabernacle*] We who are in this *state* of trial and difficulty, do groan being burdened; as if he had said, the whole of human life is a state of suffering; and especially our lot, who are troubled on every side; perplexed, persecuted, cast down; bearing about in the body the dying of our Lord Jesus; and being always delivered unto death on the account of Jesus, chap. iv. 8.—11. These were sufficient burdens, and sufficient causes of groaning.

A. M. 4061. the selfsame thing is God,
A. D. 57. who also hath given unto us
A. U. C. 810. the earnest of the Spirit.
Aa. Imp. Ne- rois Cms. 4.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord :

7 (For we walk by faith, not by sight :)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that,

A. M. 4061.
A. D. 57.
A. U. C. 810.
Aa. Imp. Ne- rois Cms. 4.

a Rom. 8. 23. Ch. 1. 22. Eph. 1. 14. & 4. 30.—> Rom. 8. 24, 25. Ch. 4. 18.

1 Cor. 13. 12. Hebr. 11. 1.—< Phil. 1. 23.—< Or, endeavour.

Not for that we would be unclothed] We do not desire death, nor to die, (even with the full prospect of eternal glory before our eyes,) an hour before that time which God in his wisdom has assigned :

But clothed upon] To have the fullest preparation for eternal glory. We wish not to die, whatever tribulation we may be called to pass through, till the whole will of God is accomplished in us and by us.

That mortality might be swallowed up of life.] Being fully prepared for the eternal state, we shall scarcely be said to die; all that is mortal being absorbed and annihilated by immortality and glory. See the notes on 1 Cor. xv. 51—56. From the use of these expressions among the Jews, this seems to be the general meaning of the apostle.

Verse 5. Now he that hath wrought us for the selfsame thing] God has given us our being and our body for this very purpose; that both might be made immortal, and both be glorified together. Or, God himself has given us this insatiable hungering and thirsting after righteousness and immortality. Mr. Addison has made a beautiful paraphrase of the sense of the apostle, whether he had his words in view or not :

—“ Whence this pleasing hope, this fond desire,

This longing after immortality?
Or, whence this secret dread and inward horror,
Of falling into nought? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the Divinity that stirs within us :

'Tis heaven itself that points out an hereafter,
And intimates Eternity to man.—

The soul secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt, amidst the war of elements,
The wreck of matter, and the crush of worlds.”

The earnest of the Spirit.] See the note on chap. i. 22.

Verse 6. We are always confident] Θειστης εν παντι, we are always full of courage; we never despond: we know where our help lies; and, having the earnest of the Spirit, we have the full assurance of hope.

Whilst we are at home in the body, &c.] The original words in this sentence are very emphatic; ενδημιον, signifies to dwell among one's own people; παρεμιον, to be a sojourner among a strange people. Heaven is the home of every genuine Christian, and is claimed by them as such: see Phil. i. 23. Yet, while here below,

the body is the proper home of the soul; but, as the soul is made for eternal glory, that glory is its country: and, therefore, it is considered as being from its proper home while below in the body. As all human souls are made for this glory, therefore all are considered, while here, to be absent from their own country. And it is not heaven merely that they have in view, but the Lord; without whom, to an immortal spirit, possessed of infinite desires, heaven would neither be a home nor a place of rest. We see plainly that the apostle gives no intimation of an intermediate state between being at home in the body, and being present with the Lord. There is not the slightest intimation here that the soul sleeps: or, rather, that there is no soul; and when the body is decomposed, that there is no more of the man till the resurrection. I mean according to the sentiments of those who do condescend to allow us a resurrection, though they deny us a soul. But this is a philosophy in which St. Paul got no lessons, either from Gamaliel, Jesus Christ, the Holy Ghost, or in the third heavens, where he heard even unutterable things.

Verse 7. For we walk by faith] While we are in the present state, faith supplies the place of direct vision. In the future world we shall have sight, the utmost evidence of spiritual and eternal things; as we shall be present with them, and live in them. Here, we have the testimony of God, and believe in their reality, because we cannot doubt his word. And, to make this more convincing, he gives us the earnest of his Spirit: which is a foretaste of glory.

Verse 8. We are confident] We are of good courage, notwithstanding our many difficulties; because we have this earnest of the Spirit, and the unfailing testimony of God. And, notwithstanding this, we are willing, rather to be absent from the body; we certainly prefer a state of glory to a state of suffering; and the enjoyment of the beatific vision, to even the anticipation of it, by faith and hope: but as Christians, we cannot desire to die before our time.

Verse 9. Wherefore we labour] φιλοτιμουμεθα, from φιλος, loving, and τιμη, honour: we act at all times on the principles of honour; we are, in the proper sense of the word, ambitious to do and say every thing consistently with our high vocation: and, as we claim kindred to the inhabitants of heaven, to act as they do.

We may be accepted of him.] Ευαγγελισθησθε, to be pleasing to him. Through the love we have to God, we study and labour to please him. This is, and will be our heaven, to study to love, please, and serve him from whom we have received both our being and its blessing.

A. M. 4061. whether present or absent,
A. D. 57. we may be accepted of him.
A. U. C. 810.

10 ^a For we must all appear before the judgment seat of Christ; ^b that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore ^c the terror of the Lord, we persuade men; but ^d we are made manifest unto God; and I trust also are made manifest in your consciences.

^a Matt. 25. 31, 32. — ^b Rom. 14. 10. — ^c Rom. 2. 6. Gal. 6. 7. Eph. 6. 8. Col. 3. 24, 25. Rev. 22. 12. — ^d Job 31. 23. Hebr. 10. 31. Jude 23.

Verse 10. *For we must all appear before the judgment seat*] We labour to walk so as to please Him, because we know that we shall give a solemn account of ourselves before the judgment seat of Christ; where He, whose religion we profess, will judge us according to its precepts: and according to the light and grace which it affords.

That every one may receive the things] Κομισται μαρτι, that each may receive to himself, into his own hand, his own reward and his own wages.

The things done in his body] That is, while he was in this lower state; for in this sense the term *body* is taken, often in this epistle. We may observe also, that the soul is the grand agent: the body is but its instrument. And it shall receive, according to what it has done in the body.

Verse 11. *Knowing therefore the terror of the Lord*] This, I think, is too harsh a translation of *αδρανη τον τον φοβου του Κυριου*, which should be rendered, *knowing therefore the fear of the Lord*; which, strange as it may at first appear, often signifies the *worship* of the Lord, or that religious reverence which we owe to him. Acts ix. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17. ii. 18. iii. 2. *As we know therefore* what God requires of man, because we are favoured with his own revelation; *we persuade men* to become Christians, and *to labour to be acceptable to him*; because *they must all stand before the judgment seat*; and if they receive not the grace of the Gospel *here*, they must *there* give up their accounts with *sorrow*, and not with *joy*. In short, a man who is not saved from his sin in *this life*, will be separated from God and the glory of his power in the *world to come*. This is a powerful *motive to persuade men* to accept the salvation provided for them by Christ Jesus. *The fear of God* is the *beginning of wisdom*; the *terror of God* confounds and overpowers the soul. We lead men to God through his *fear and love*; and with the *fear of God*, the *love of God* is ever consistent: but where the *terror of the Lord* reigns, there can neither be *fear, faith, nor love*; nay, nor *hope* either. Men who vindicate their *constant* declamations on hell and perdition, by quoting this text, know little of its meaning; and, what is worse, seem to know but little of the nature of man, and perhaps less

12 For ^e we commend not ourselves again unto you, but give you occasion ^f to glory on our behalf, that ye may have somewhat to *answer* them who glory ^g in appearance and not in heart.

13 For ^h whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that ⁱ if one died for all, then were all dead:

^e Ch. 4. 2. — ^f Ch. 5. 1. — ^g Ch. 1. 14. — ^h Gr. in the face. — ⁱ Ch. 11. 1, 16, 17. & 12. 6, 11. — ^j Rom. 5. 15.

of the spirit of the Gospel of Christ. Let them go and learn a lesson from Christ weeping over Jerusalem.—“O Jerusalem, Jerusalem, how oft would I have gathered you together, as a hen would her brood under her wings?” And another, from his last words on the cross, “Father, forgive them, for they know not what they do!”

But we are made manifest unto God] God who searches the heart, knows that we are upright in our endeavours to please him; and because we are fully persuaded of the *reality of eternal things*: therefore, we are fully in earnest to get sinners converted to him.

Manifest in your consciences] We have reason to believe, that you have had such proof of our integrity and disinterestedness, that your consciences must acquit us of every unworthy motive, and of every sinister view.

Verse 12. *For we commend not ourselves*] I do not say these things to bespeak your good opinion, to procure your praise; but *to give you an occasion to glory*; to exult on our behalf; and to furnish you with an answer to all those who either malign us or our ministry; and who only *glory in appearance*, have no *solid ground* of exultation; and whose heart is dishonest and impure; St. Paul probably speaks here concerning the false apostle, who had been dividing the church, and endeavoured to raise a party to himself, by vilifying both the apostle and his doctrine.

Verse 13. *Beside ourselves*] Probably he was reputed by some to be *deranged*; Festus thought so; *Paul, thou art beside thyself; too much learning hath made thee mad*. And his enemies at Corinth might insinuate not only that he was *deranged*, but attribute his derangement to a less worthy cause than intense study and deep learning.

It is to God] If we do appear, in speaking of the glories of the eternal world, to be transported beyond ourselves, it is through the good hand of our God upon us; and we do it to promote his honour.

Whether we be sober] Speak of divine things in a more *cool and dispassionate* manner; it is, that we may the better instruct and encourage you.

Verse 14. *For the love of Christ constraineth us*] We have the love of God shed abroad in our

A. M. 4061. 15 And *that* he died for all, ^a that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 ^b Wherefore, henceforth know we no man after the flesh: yea, though we have known Christ after the flesh,

^c yet now henceforth know we *him* no more.

17 Therefore if any man ^d be in Christ, ^e he is ^f a new creature: ^g old things are passed away; behold, all things are become new.

18 And all things *are* of God, ^h who hath reconciled us to himself by Jesus

^a Rom. 6. 11, 12. & 14. 7, 8. 1 Cor. 6. 19. Gal. 2. 20. 1 Thess. 5. 10. 1 Pet. 4. 2.—^b Matt. 12. 50. John 15. 14. Gal. 5. 6. Phil. 3. 7, 8. Col. 3. 11.—^c John. 6. 63. ^d Rom. 8. 9. & 18. 7.

Gal. 6. 15.—^e Or, let him be.—^f Gal. 5. 6. & 6. 15. ^g Isai. 43. 18, 19. & 65. 17. Eph. 2. 15. Rev. 21. 5. ^h Rom. 5. 10. Eph. 2. 18. Col. 1. 20. 1 John 2. 2. & 4. 10.

hearts; and this causes us to love God intensely; and to love and labour for the salvation of men. And it is the effects produced by this love, which *συνχυσίμας*, bears us away with itself; which causes us to love after the similitude of that love by which we are influenced; and, as God so loved the world as to give his Son for it; and as Christ so loved the world as to pour out his life for it; so we, influenced by the very same love, desire to spend, and be spent, for the glory of God, and the salvation of immortal souls.

[If one died for all, then were all dead] The first position the apostle takes for granted: viz. that Jesus Christ died for ALL mankind. This, no apostolic man, or primitive Christian, ever did doubt, or could doubt.

The second position he infers from the first, and justly too; for if all had not been guilty, and consigned to eternal death, because of their sin, there could have been no need of his death. Therefore, as he most certainly died for ALL; then, all were dead, and needed his sacrifice, and the quickening power of his Spirit.

Verse 15. And that he died for all, that they which live, &c.] This third position he draws from the preceding: If all were dead, and in danger of endless perdition, and he died for all, to save them from that perdition; then it justly follows, that they are not their own, that they are bought by his blood; and should not live unto themselves; for this is the way to final ruin: but unto him who died for them, and thus made an atonement for their sins: and rose again for their justification.

Verse 16. Know we no man after the flesh] As we know that all have sinned and come short of the glory of God; and as we know that all are alienated from God, and are dead in trespasses and sin, therefore we esteem no man on account of his family relations; or the stock whence he proceeded; because we see all are shut up in unbelief, and all are children of wrath.

Yea, though we have known Christ after the flesh] We cannot esteem a man who is a sinner, were he even allied to the blood royal of David; and were of the same family with the man Christ himself; nor can we prize a man because he has seen Christ in the flesh, for many have seen him in the flesh to whom he will say, Depart from me, for I never knew you: so we—nothing weighs with us; nor in the sight of God, but redemption from this death, and living to him who died for them.

We know that the Jews valued themselves much in having Abraham for their father; and

some of the Judaizing teachers at Corinth might value themselves in having seen Christ in the flesh, which certainly St. Paul did not: hence he takes occasion to say here, that this kind of privilege availed nothing; for the old creature, however noble, or well descended in the sight of men, is under the curse: and the new creature only is such as God can approve.

Verse 17. If any man be in Christ, he is a new creature] It is vain for a man to profess affinity to Christ, according to the flesh, while he is unchanged in his heart and life; and dead in trespasses and sins: for he that is in Christ, that is, a genuine Christian, having Christ dwelling in his heart by faith, is a new creature; his old state is changed; he was a child of Satan; he is now a child of God. He was a slave of sin, and his works were death: he is now made free from sin, and has his fruit unto holiness; and the end, everlasting life. He was before full of pride and wrath; he is now meek and humble. He formerly had his portion in this life, and lived for this world alone: he now has God for his portion; and he looks not at the things which are seen, but at the things which are eternal. Therefore, old things are passed away.

Behold, all things are become new] The man is not only mended, but he is new made; he is a new creature; *καινὴ κτίσις*, a new creation, a little world in himself: formerly, all was in chaotic disorder; now, there is a new creation, which God himself owns as his workmanship; and which he can look on and pronounce very good. The conversion of a man from idolatry and wickedness, was among the Jews denominated a new creation. He who converts a man to the true religion, is the same, says R. Eliezer, as if he had created him.

Verse 18. And all things are of God] As the thorough conversion of the soul is compared to a new creation; and creation is the proper work of an all-wise Almighty Being; then, this total change of heart, soul, and life, which takes place under the preaching of the Gospel, is effected by the power and grace of God: this is salvation; and salvation must ever be of the Lord; and therefore men should apply to Him, who alone can work this wondrous change.

Who hath reconciled us to himself by Jesus Christ] Having given Jesus Christ to die for sinners, they have through him access unto God: for his sake and on his account, God can receive them: and it is only by the grace and Spirit of Christ, that the proud, fierce, and diabolic nature of man, can be changed and reconciled to

A. M. 4061. Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto

himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors

A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Neronis Cæs. 4.

a Rom. 3. 24, 25.—b Gr. put in us.

c Job 33. 23. Mal. 2. 7. Ch. 3. 6. Eph. 6. 20.

God; and by and through this sacrifice, God can be propitious to them. There is an enmity in the heart of man against sacred things! the grace of Christ alone can remove this enmity.

The ministry of reconciliation] Διακονια της καταλλαγης; The office or function of this reconciliation; called, ver. 19. the word: του λογου της καταλλαγης; the doctrine of this reconciliation. Καταλλαγη, reconciliation, comes from καταλλασσω, to change thoroughly: and the grand object of the Gospel is to make a complete change in men's minds and manners; but the first object is the removal of enmity from the heart of man, that he may be disposed to accept of the salvation God has provided for him, on the terms which God has promised. The enmity in the heart of man is the grand hindrance to his salvation.

Verse 19. That God was in Christ] This is the doctrine which this ministry of reconciliation holds out; and the doctrine which it uses to bring about the reconciliation itself.

God was in Christ—1. Christ is the same as Messiah, the anointed One; who was to be prophet, priest, and king to the human race; not to the Jews only, but also to the Gentiles. There had been prophets, priests, and kings, among the Jews and their ancestors; and some who had been priest and prophet; king and priest; and king and prophet: but none had ever sustained, in his own person, the three-fold office, but Christ; for none had ever ministered in reference to the whole world but Himself. The functions of all the others were restrained to the ancient people of God alone. 2. Now all the others were appointed of God, in reference to this Christ; and as his types, or representatives, till the fullness of the time should come: 3. And that this Christ might be adequate to the great work of reconciling the whole human race to God, by making atonement for their sins, God was in him. The man Jesus was the temple and shrine of the eternal Divinity; for in him dwelt all the fulness of the Godhead bodily, Col. ii. 9. and he made peace by the blood of his cross. 4. Christ, by his offering upon the cross, made atonement for the sins of the world: and therefore one important branch of the doctrine of this reconciliation was, to show that God would not impute or account their trespasses to them, so as to exact the penalty; because this Jesus had died in their stead.

The whole of this important doctrine was short, simple, and plain. Let us consider it in all its connexions: 1. You believe there is a God. 2. You know he has made you. 3. He requires you to love and serve him. 4. To show you how to do this, He has given a revelation of himself, which is contained in his law, &c. 5. You have broken this law, and incurred the penalty, which is death. 6. Far from being able to undo your offences, or make reparation to the

offended majesty of God, your hearts, through the deceitfulness and influence of sin, are blinded, hardened, and filled with enmity against your Father and your Judge. 7. To redeem you out of this most wretched and accursed state, God, in his endless love, has given his Son for you; who has assumed your nature, and died in your stead. 8. In consequence of this, he has commanded repentance towards God; and remission of sins to be published in his name in all the earth. 9. All who repent and believe in Christ as having died for them as a sin-offering, ver. 21. shall receive remission of sins. 10. And if they abide in Him, they shall have an eternal inheritance among them that are sanctified.

Verse 20. We are ambassadors for Christ] Ἔστε Χριστων—πρεσβυτεροι; we execute the function of ambassadors in Christ's stead. He came from the Father to mankind on this important embassy. He has left the world, and appointed us in his place.

Ambassador is a person sent from one sovereign power to another: and is supposed to represent the person of the sovereign by whom he is deputed. Christ, while on earth, represented the person of the Sovereign of the world: his apostles, and their successors, represent the person of Christ. Christ declared the will of the Father to mankind: apostles, &c. declare the will of Christ to the world; we are ambassadors for Christ.

As though God did beseech you by us] What we say to you, we say on the authority of God; our entreaties are his entreaties; our warm love to you, a faint reflection of his infinite love; we pray you to return to God; it is his will that you should do so; we promise you remission of sins; we are authorized to do so by God himself. In Christ's stead we pray you to lay aside your enmity, and be reconciled to God; i. e. accept pardon, peace, holiness, and heaven, which are all procured for you by his blood; and offered to you on his own authority.

What unparalleled condescension, and divinely tender mercies, are displayed in this verse? Did the judge ever beseech a condemned criminal to accept of pardon? Does the creditor ever beseech a ruined debtor to receive an acquittance in full? Yet our almighty Lord, and our eternal Judge, not only vouchsafes to offer these blessings, but invites us, entreats us, and with the most tender importunity, solicits us not to reject them." The Rev. J. Wesley's Notes in loc.

This sentiment is further expressed in the following beautiful poetic version of this place, by the Rev. Charles Wesley.

"God, the offended God most high, Ambassadors to rebels sends; His messengers his place supply, And Jesus begs us to be friends.

A. M. 4061. for Christ, as ^a though God
 A. D. 57. did beseech *you* by us: we
 A. U. C. 810. pray *you* in Christ's stead, be
 An. Imp. Nero- did beseech *you* by us: we
 nis Cæs. 4. pray *you* in Christ's stead, be
 ye reconciled to God.

A. M. 4061. 21 For ^b he hath made him to
 A. D. 57. be sin for us who knew no sin; ^c
 A. U. C. 810. that we might be made ^c the
 An. Imp. Nero- righteousness of God in him.
 nis Cæs. 4.

a Ch. 6. 1.—b Isai. 53. 6, 9, 12. Gal. 3. 13. 1 Pet. 2.

22, 24. 1 John 3. 5.—c Rom. 1. 17. & 5. 19. & 10. 3.

Us, in the stead of Christ, they pray,
 Us, in the stead of Christ, entreat,
 To cast our arms, our sins away,
 And find forgiveness at his feet.

Our God, in Christ, thine embassy,
 And proffered mercy, we embrace;
 And gladly reconciled to thee,
 Thy condescending mercy praise.

Poor debtors, by our Lord's request,
 A full acquittance we receive!
 And criminals with pardon blest,
 We, at our Judge's instance, live."

Verse 21. *For he hath made him to be sin for us* Τοῦ μὲν ἑαυτὸν ἁμαρτίαν, ὡς ἡμῶν ἁμαρτίαν ἐκμετρώσας, *He made him who knew no sin*, (who was innocent,) *a sin-offering for us*. The word *ἁμαρτία* occurs here twice; in the first place, it means *sin*; i. e. transgression and guilt: and of Christ it is said, *he knew no sin*; i. e. was innocent: for not to know *sin*, is the same as to be conscious of innocence; so, *nil conscire sibi*, to be conscious of nothing against one's self; is the same as, *nullâ pâllescere culpâ*, to be unimpeachable.

In the second place, it signifies a *sin-offering*, or *sacrifice for sin*, and answers to the *זבח חטאת* and *זבח חטאת* of the Hebrew text; which signifies both *sin* and *sin-offering*, in a great variety of places in the Pentateuch. The Septuagint translate the Hebrew word by *ἁμαρτία* in ninety-four places in *Exodus*, *Leviticus*, and *Numbers*, where a *sin-offering* is meant; and where our version translates the word not *sin*, but an *offering for sin*. Had our translators attended to their own method of translating the word in other places, where it means the same as here, they would not have given this false view of a passage which has been made the foundation of a most blasphemous doctrine; viz. that *our sins were imputed to Christ*, and that he was a *proper object of the indignation of Divine justice*, because he was *blackened with imputed sin*: and some have proceeded so far in this blasphemous career, as to say, that *Christ may be considered as the greatest of sinners, because all the sins of mankind, or of the elect, as they say, were imputed to him, and reckoned as his own*. One of these writers translates the passage thus, *Deus Christum pro maximo peccatore habuit, ut nos essemus maxime justî*, God accounted Christ the greatest of sinners, that we might be supremely righteous. Thus they have confounded *sin* with the *punishment due to sin*: *Christ suffered in our stead; died for us; bore our sins*, (the *punishment due to them*), *in his own body upon the tree, for the Lord laid upon him the iniquities of us all*; that is, the *punishment due to them*; explained by *making his soul, his life, an offering for sin; and healing us by his stripes*.

But that it may be plainly seen that *sin-offering*, not *sin*, is the meaning of the word in this verse, I shall set down the places from the Sep-

tuagint, where the word occurs: and where it answers to the Hebrew words already quoted; and where our translators have rendered correctly what they render here incorrectly.

In *Exodus*, chap. xxix. 14, 36: *LEVITICUS*, chap. iv. 3, 8, 20, 21, 24, 25, and 29 twice, 32, 33, and 34; chap. v. 6, 7, 8, 9 twice, 11 twice, 12; chap. vi. 17, 25 twice, 30; chap. vii. 7, 37; chap. viii. 2, 14 twice; chap. ix. 2, 3, 7, 8, 10, 15, 22; chap. x. 16, 17, 19 twice; chap. xii. 6, 8; chap. xiv. 13 twice, 19, 22, 31; chap. xv. 15, 30; chap. xvi. 3, 5, 6, 9, 11 twice, 15, 25, 27 twice; chap. xxiii. 19. *NUMBERS*, chap. vi. 11, 14, 16; chap. vii. 16, 22, 28, 34, 40, 46, 52, 58, 70, 76, 82, 87; chap. viii. 8, 12; chap. xv. 24, 25, 27; chap. xviii. 9; chap. xxviii. 15, 22; chap. xxix. 5, 11, 16, 22, 25, 28, 31, 34, 38.

Besides the above places, it occurs in the same signification, and is properly translated in our version, in the following places:

2 *CHRONICLES*, chap. xxix. 21, 23, 24; *EZRA*, chap. vi. 17; chap. viii. 36; *NEHEMIAH*, chap. x. 33; *JOB*, chap. i. 5; *EZEKIEL*, chap. xliii. 19, 22, 25; chap. xlv. 27, 29; chap. xlv. 17, 19, 22, 23, 25. In all, one hundred and eight places, which, in the course of my own reading in the Septuagint, I have marked.

That we might be made the righteousness of God in him.] *The righteousness of God* signifies here the *salvation of God*, as comprehending *justification* through the blood of Christ; and *sanctification* through his Spirit: or, as the *mountains of God*, the *hail of God*, the *wind of God*; mean *exceeding high mountains, extraordinary hail, and most tempestuous wind*; so here the *righteousness of God* may mean a *thorough righteousness; complete justification, complete sanctification*; such as none but *God* can give; such as the *sinful nature and guilty conscience of man* require: and such as is *worthy of God* to impart. And all this *righteousness, justification, and holiness*, we receive *in, by, for, and through HIM*; as the grand, sacrificial, procuring, and meritorious cause of these, and every other blessing.

In many respects, this is a most important and instructive chapter.

1. The terms *house, building, tabernacle*, and others connected with them, have already been explained from the Jewish writings. But it has been thought by some, that the apostle mentions these as readily offering themselves to him, from his own avocation, that of a *tent-maker*: and it is supposed that he borrows these terms from his own trade, in order to illustrate his doctrine. This supposition would be natural enough, if we had not full evidence that these terms were used in the *Jewish theology*, precisely in the sense in which the apostle uses them here. Therefore, it is more likely that he borrowed them from that theology, than from his own trade.

2. In the terms *tabernacle, building of God, &c.* he may refer also to the tabernacle in the wilderness, which was a *building of God*, and a *house of God*: and as God dwelt in that building, so he will dwell in the souls of those who *believe in, love, and obey him*. And this will be his *transitory temple* till mortality is swallowed up of life, and we have a glorified body and soul to be his eternal residence.

3. The doctrines of the resurrection of the same body; the witness of the Spirit; the immateriality of the soul; the fall and miserable condition of all mankind; the death of Jesus, as an atonement for the sins of the whole world; the necessity of obedience to the Divine will, and of the total change of the human heart, are all introduced here: and, although only a few words are spoken on each, yet these are so plain and so forcible, as to set those important doc-

trines in the most clear and striking point of view.

4. The chapter concludes with such a view of the mercy and goodness of God in the *ministry of reconciliation*, as is nowhere else to be found. He has here set forth the Divine mercy in all its heightenings: and who can take this view of it without having his heart melted down with love and gratitude to God, who has called him to such a state of salvation?

5. It is exceedingly remarkable that, through the whole of this chapter, the apostle speaks of himself in the first person *plural*: and though he may intend other apostles, and the Christians in general, yet it is very evident that he uses this form when only himself can be meant, as in verses 12 and 13. as well as in several places of the following chapter. This may be esteemed rather more curious than important.

CHAPTER VI.

We should not receive the grace of God in vain, having such promises of support from Him, 1, 2. We should act so, as to bring no disgrace on the Gospel, 3. How the apostles behaved themselves; preached, suffered, and rejoiced, 4—10. St. Paul's affectionate concern for the Corinthians, 11—13. He counsels them not to be yoked with unbelievers, and advances several arguments why they should avoid them, 14—16. Exhorts them to avoid evil companions, and evil practices, on the promise that God will be their Father; and that they shall be his sons and his daughters, 17, 18.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nero-
nis Cæsa. 4.

WE then, as workers together with him, beseech you also that ye receive not the grace of God

in vain.

a 1 Cor. 3. 9.—b Ch. 5. 20.

NOTES ON CHAP. VI.

Verse 1. We then, as workers together with him] Συμπουρωτες, δε και παρακαλουμιν. The two last words, with him, are not in the text, and some supply the place thus: we then, as workers together WITH YOU, and the Armenian version seems to have read it so: but no MS. has this reading; and no other version. For my own part, I see nothing wanting in the text if we only suppose the term apostles; we (i. e. apostles), being fellow-workers, also entreat you not to receive the grace of God in vain.

By the grace of God, τω χαρι του Θεου, this grace, or benefit of God, the apostle certainly means the grand sacrificial offering of Christ, for the sin of the world, which he had just before mentioned in speaking of the ministry of reconciliation. We learn, therefore, that it was possible to receive the grace of God, and not ultimately benefit by it; or, in other words, to begin in the Spirit and end in the flesh. Should any one say, that it is the ministry of reconciliation, that is, the benefit of apostolic preaching, that they might receive in vain: I answer, that the apostolic preaching, and the whole ministry of reconciliation, could be no benefit to any man, further than it might have been a means of conveying to him the salvation of God. And it is most evident that the apostle has in view that grace or benefit which reconciles us to God,

vol. vi.

(45)

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nero-
nis Cæsa. 4.

c Hebr. 12. 15.—d Isai. 49. 8.

and makes us divinely righteous. And this, and all other benefits of the death of Christ, may be received in vain.

Verse 2. For he saith] That is, God hath said it, by the prophet Isaiah, chap. xlix 8. which place the apostle quotes verbatim et literatim from the Septuagint. And from this we may at once see, what is the accepted time; and what the day of salvation. The advent of the Messiah was the יומ יראתו et ration, the time of God's pleasure, or benevolence; for which all the faithful were in expectation: and the day of salvation, יומ ישועה yom yeshu'ah, was the time in which this salvation should be manifested and applied. The apostle, therefore, informs them that this is the time predicted by the prophet: and, the ministry of reconciliation being exercised in full force, is a proof that the prophecy is fulfilled: and therefore the apostle confidently asserts, Behold, now is this accepted time; now, the Messiah reigns; now, is the Gospel dispensation; and, therefore, now is the day of salvation: that is, the very time in which the power of God is present to heal; and in which every sinner, believing on the Lord Jesus, may be saved.

I rather think that this second verse should be read immediately after the last verse of the preceding chapter; as, where it now stands, it greatly disturbs the connexion between the first

353

A. M. 4061. time; behold, now is the day
 A. D. 57. of salvation.)
 A. U. C. 810. 3 * Giving no offence in any
 An. Imp. Ne- thing, that the ministry be
 rois Cæs. 4. not blamed:

4 But in all things ^b approving our-
 selves ^c as the ministers of God, in

^a Rom. 14. 13. 1 Cor. 9. 12. & 10. 32. — ^b Gr. commending.
 Ch. 4. 2.

and the *third* verses. I will set down the whole in the order in which I think they should stand. Chap. v. 20. *Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead to be reconciled to God. For he hath made him a sin-offering for us, who knew no sin, that we might be made the righteousness of God in him: for he saith, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee:" Behold, now is the accepted time; behold, now is the day of salvation.* Immediately after this, the sixth chapter will very properly commence, and we shall see that the connexion will be then undisturbed.

We then, as fellow-workers, beseech you also, that ye receive not this grace of God in vain, giving no offence in any thing, that this ministry be not blamed. This change of the place of the second verse, which every one allows must, if it stand here, be read in a parenthesis, preserves the whole connexion of the apostle's discourse; and certainly sets his argument before us in a stronger light. Let us review the whole: 1. God was in Christ, reconciling the world to himself, chap. v. 18. 2. He appointed the apostles to proclaim to mankind the doctrine of reconciliation, ch. v. 19. 3. The apostles, in consequence, proclaim this doctrine, and show that Christ was a sacrifice for sin: and that, through him, we may be perfectly saved, chap. v. 20, 21. 4. They show also, that all this was agreeable to the declaration of God by the prophet Isaiah, chap. xlix. 8. where he predicts the days of the Messiah, and the *grace* then to be communicated, chap. vi. 2. 5. The apostle then, speaking in person of all his fellow-labourers, who had this ministry of reconciliation entrusted to them, exhorts them not to receive such a benefit of God in vain, chap. vi. 1. 6. He exhorts those who had embraced the Gospel not to put a stumblingblock in the way of others, by acting irreligiously, lest this ministry of reconciliation should be reproached on their account, chap. vi. 3. 7. He shows what conscientious and scrupulous care he and his fellow-apostles took to preach and walk so, that this ministry might have its full effect, chap. vi. 4, &c.

This view of the subject, if I mistake not, shows a beautiful consistency throughout the whole.

Verse 3. *Giving no offence*] The word προσ-
 ονη, read προσκομιμα, Rom. xiv. 13. signifies a
stumblingblock, in general; or any thing over
 which a man stumbles or falls; and here means
 any *transgression* or *scandal* that might take
 place among the ministers, or the Christians
 themselves, whereby either Jews or Gentiles

much patience, in afflictions, A. M. 4061.
 in necessities, in distresses, A. D. 57.
 5 ^d In stripes, in imprison- A. U. C. 810.
 ments, ^e in tumults, in la- An. Imp. Ne-
 bours, in watchings, in fastings; rois Cæs. 4.
 6 By pureness, by knowledge, by
 long-suffering, by kindness, by the

^c 1 Cor. 4. 1. — ^d Ch. 11. 23. &c. — ^e Or, in tossings
 to and fro.

might take occasion of offence, and vilify the Gospel of Christ.

Verse 4. *But in all things approving our-
 selves*] The apostle now proceeds to show how conscientiously himself and his fellow-labourers acted, in order to render the ministry of reconciliation effectual to the salvation of men. They not only gave no offence in any thing, but they laboured to manifest themselves to be the genuine ministers of God, in much patience, bearing calmly up under the most painful and oppressive afflictions.

In afflictions] Εν θλῆσει. This may signify the series of persecutions and distresses in general; the state of cruel suffering in which the church of God and the apostles then existed.

In necessities] Εν αναγκαις, straits and difficulties; including all that want and affliction, which arose from the impoverished state of the church.

In distresses] Εν στερησει, such straits and difficulties as were absolutely unavoidable and insurmountable. The word implies, being reduced to a narrow place, driven to a corner, hemmed in on every side; as the Israelites were at the Red Sea: the sea before them; Pharaoh and his host behind them; and Egyptian fortresses on either hand: God alone could bring them out of such difficulties, when their enemies themselves saw that the wilderness had shut them in. So was it often with the apostles; all human help failed; and their deliverance came from God alone.

Verse 5. *In stripes, in imprisonments*] Of these, the history of the Acts of the Apostles gives ample testimony: and there were doubtless many instances of persecution in various forms, which are not on record.

In tumults] Αναταραχαις, insurrections raised against them because of the Gospel: it is more natural to understand the word thus, than of agitations, or tossings to and fro, in consequence of their unsettled state of life; or because of persecution, which obliged them to flee from place to place.

In labours] Both with our own hands to provide for ourselves the necessaries of life, that we might not be chargeable to others: and in labours, to spread the Gospel of God through all countries where his providence opened our way.

In watchings] Passing many nights without sleep or rest.

In fastings] Partly constrained through want of food; and partly voluntary, as a means of obtaining an increase of grace, both for ourselves and for the churches.

Verse 6. *By pureness*] Εν εγνωσει: in simplicity of intention, and purity of affection;

A. M. 4061. Holy Ghost, by love un-
 A. D. 57. feigned,
 A. U. C. 810. 7^a By the word of truth,
 An. Imp. Ne- 7^a By the power of God, by
 ronius Cæs. 4. by ^b the power of God, by
^c the armour of righteousness on the
 right hand and on the left,
 8 By honour and dishonour, by evil

^a Ch. 4. 2. & 7. 14. — ^b 1 Cor. 2. 4. — ^c Ch. 10. 4. Eph. 6. 11, 13. 2 Tim. 4. 7.

together with that *chastity* and *holiness* of life which the Gospel enjoins.

By knowledge] Of the divine mysteries.
By long-suffering] Under all provocations.
By kindness] To our most virulent persecutors, and to all men.

By the Holy Ghost] There are doubts among learned men, whether the apostle here means that SPIRIT who is called the *third person* of the *Holy TRINITY*; or some *grace, disposition, or quality* of the soul, which was thus denominated, as implying a *spirit wholly purified*, and fitted to be a *habitation* of God.

Schoelgen quotes a passage from Rabbi Bechai, in which it appears to him to have this latter meaning. Rab. Pinchas, the son of Jair, said, *Reflection* leads to sedulity; *sedulity* to innocence; *innocence* to abstinence; *abstinence* to cleanness; *cleanness* to sanctity; *sanctity* to the fear of sin; *fear of sin* to humility; *humility* to piety; and *piety* to the *Holy Spirit*. Of these *ten* virtues *five* are *external*, or belong to the body; and *five* internal, or belonging to the soul; but all men prefer the *tenth*, which is *רוח הקודש ruach hakkodesh, the Holy Spirit*.⁷ Even allowing Rabbi Pinchas to be a person on whose judgment we could rely, and whose authority were decisive, there does not appear to me any reason why we should depart from the usual meaning of the term, from any thing that is said here. It appears to me plain enough that the rabbi means the constant indwelling of the Holy Spirit; and St. Paul, in this place, may have the same thing in view; and with it, the various gifts of the Holy Spirit, by which he was enabled to work miracles.

By love unfeigned] *Εν αγαπη ανωκευρητη, love without hypocrisis*; such as disposed us at all times to lay down our life for the brethren; and to spend and be spent for the glory of God, and the good of mankind.

Verse 7. *By the word of truth*] The doctrine of truth, received immediately from God, and faithfully and affectionately preached to men.

By the power of God] Confirming this doctrine, not only by the miracles which we were enabled to work, but also by the application of that truth to the souls of the people, by the energy of God.

By the armour of righteousness] Such as that described by the apostle, Eph. vi. 13—17. which he calls there *the whole armour of God*, consisting of the following pieces; the *girdle of truth*, the *breastplate* of righteousness, the *shoes* of the Gospel of peace, the *shield of faith*, the *helmet of salvation*, and the *sword of the Spirit*.

On the right hand and on the left] Particularly the *shield* and the *sword*: the former on the *left arm*, the latter in the *right hand*. We have the

report and good report: as
 deceivers, and yet true;
 9 As unknown, and ^d yet
 well known; ^e as dying, and,
 behold, we live; ^f as chastened, and
 not killed;
 10 As sorrowful, yet always rejoicing;

^d Ch. 4. 2. & 5. 11. & 11. 6. — ^e 1 Cor. 4. 9. Ch. 1. 9. & 4. 10, 11. — ^f Psa. 118. 18.

doctrine of truth, and the power of God, as an armour to protect us on *all sides, every where, and on all occasions*.

It seems far fetched to understand the *right hand* as signifying *prosperity*; and the *left* as signifying *adversity*; as if the apostle had said, we have this armour to defend us both in prosperity and adversity. By the doctrine of the Gospel, and by the power of God, the apostles were furnished with *offensive* and *defensive* weapons; they could ever *defend themselves* and *discomfit their foes*.

Verse 8. *By honour and dishonour*] By going through both; sometimes respected, sometimes despised.

By evil report and good report] Sometimes praised; at other times calumniated.

As deceivers] Said to carry about a false doctrine for our secular emolument.

And yet true] Demonstrated by the nature of the doctrine, as well as by our life and conversation, that we are true men; having nothing in view but God's glory, and the salvation of the world.

Verse 9. *As unknown*] Persons who are to be suspected as harbouring dark designs; persons of neither birth, parentage, nor respectable connexions in life.

And yet well known] *Proved* by our whole conduct to have no such designs; and demonstrated to be holy, upright, and useful, by the whole train of our peregrinations, through which we can be readily traced from place to place; having preached openly, and done nothing in a corner.

As dying] Through continual dangers, fatigues, and persecutions.

And behold we live] We are preserved by the mighty power of God in the greatest dangers and deaths.

As chastened] As though we were disobedient children:

Yet not killed] Though we continue in the very same line of conduct that is supposed to bring on us those chastisements; and which, if it were criminal, would justly expose us to death for incorrigible obstinacy; but our preservation is a proof that we please God.

Verse 10. *As sorrowful*] Considerate men, supposing from our persecuted state and laborious occupation, (often destitute of the necessaries of life, seldom enjoying its conveniences, and scarcely ever its comforts,) that we must be the most miserable of all men.

Yet always rejoicing] Having the consolations of God's Spirit at all times; and a glorious prospect of a blessed immortality.

As poor] Destitute of all worldly good and secular interest.

A. M. 4061.
 A. D. 57.
 A. U. C. 810.
 An. Imp. Ne-
 ronius Cæs. 4.

A. M. 4061. as poor, yet making many
A. D. 57. rich; as having nothing, and
A. U. C. 810. yet possessing all things.
An. Imp. Nero-
nia Cæs. 4.

11 O ye Corinthians, our mouth is open unto you, * our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (* I speak as unto my children,) be ye also enlarged.

14 ^d Be ye not unequally yoked together with unbelievers: for ^e what fel-

lowship hath righteousness with unrighteousness? and what communion hath light with darkness?

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nero-
nia Cæs. 4.

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ' ye are the temple of the living God; as God hath said, * I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

a Ch. 7. 3. — b Ch. 12. 15. — c 1 Cor. 4. 14. — d Deut. 7. 2, 3. 1 Cor. 5. 9. & 7. 39. — e 1 Sam. 5. 2, 3. 1 Kings 18. 21. Eccles. 13. 17. 1 Cor. 10. 21. Eph. 5. 7, 11.

f 1 Cor. 3. 16. & 6. 19. Eph. 2. 21, 22. Hebr. 3. 6. g Exod. 29. 45. Lev. 26. 12. Jer. 31. 33. & 32. 33. Ezek. 11. 20. & 36. 28. & 37. 36, &c. Zech. 8. 8. & 13. 9.

Yet making many rich] By dispensing to them the treasures of salvation; making them rich in faith, and heirs of the kingdom.

The Gospel, when faithfully preached, and fully received, *better* the condition of the poor. It makes them *sober*; so they *save* what before they *profusely* and *riotously* spent: it makes them *diligent*, and thus they *employ time* to useful purposes, which they before squandered away. They, therefore, both *save* and *gain* by religion; and these must lead to an increase of property. Therefore, they are *made rich*; at least, in comparison with that sinful, profligate state, in which they were before they received the truth of the Gospel.

As having nothing] Being the most abject of the poor.

And yet possessing all things] That are really necessary to the preservation of our lives. For the wants under which we labour for a time, are supplied again by a bountiful Providence. The man who possesses a contented spirit, possesses all things; for he is satisfied with every dispensation of the Providence of God; and "a contented mind, is a continual feast."

Verse 11. O ye Corinthians, our mouth is open unto you] I speak to you with the utmost freedom and fluency, because of my affection for you.

Our heart is enlarged] It is expanded to take you and all your interests in; and to keep you in the most affectionate remembrance.

The preceding verses contain a very fine specimen of a very powerful and commanding eloquence.

Verse 12. Ye are not straitened in us] That is, ye have not a narrow place in our affections: the metaphor here is taken from the case of a person pent up in a small or narrow place, where there is scarcely room to breathe.

Ye are straitened in your own bowels.] I have not the same place in your affections, which you have in mine. The bowels are used in Scripture to denote the most tender affections. See the note on Matt. ix. 26.

Verse 13. Now for a recompense in the same] That you may, in some sort, repay me for my affection toward you. I speak to you as unto my children, whom I have a right to command: be ye also enlarged, love me as I love you.

Verse 14. Be ye not unequally yoked together with unbelievers] This is a military term; keep in your own ranks; do not leave the Christian community to join in that of the heathens. The verb *συνεζυγισθητε*, signifies to leave one's own rank, place, or order, and go into another: and here it must signify not only that they should not associate with the Gentiles in their idolatrous feasts; but that they should not apostatize from Christianity: and the questions which follow, show that there was a sort of fellowship that some of the Christians had formed with the heathens, which was both wicked and absurd; and if not speedily checked, would infallibly lead to final apostasy.

Some apply this exhortation to pious persons marrying with those who are not decidedly religious, and converted to God. That the exhortation may be thus applied, I grant; but it is certainly not the meaning of the apostle in this place.

For what fellowship, &c.] As righteousness cannot have communion with unrighteousness; and light cannot dwell with darkness; so Christ can have no concord with Belial; nor can he that believeth, have any with an infidel. All these points were self-evident: how then could they keep up the profession of Christianity, or pretend to be under its influence, while they associated with the unrighteous, had communion with darkness, concord with Belial, and partook with infidels?

Verse 16. What agreement hath the temple of God with idols?] Nothing could appear more abominable to a Jew, than an idol in the temple of God: here, then, could be no agreement; the worship of the two is wholly incompatible. An idolater never worships the true God: a Christian never worships an idol. If ye join in idolatrous rites, it is impossible that ye should be Christians.

Ye are the temple of the living God] God intends to make the heart of every believer his own house.

I will dwell in them, and walk in them] The words are very emphatic, *σκηνωσω εν υμιν*; I will inhabit in them. I will not be as a way-faring man, who turns aside to tarry as for a night; but I will take up my constant residence with them: I will dwell in and among them

A. M. 4061. 17 ^a Wherefore come out
A. D. 57. from among them, and be ye
A. U. C. 810. separate, saith the Lord;
An. Imp. Ne- and touch not the unclean
ronis Cæs. 4. thing; and I will receive you,

Isai. 52. 11. Ch. 7. 1. Rev. 18. 4.

I will be their God] They shall have no other God; they shall have none besides me: and if they take me for their God, I will be to them all that an infinite, eternal, and self-sufficient Being can be to his intelligent offspring.

They shall be my people] If they take me for their God, their supreme and eternal Good: I will take them for my people, and instruct, enlighten, defend, provide for, support, and bless them, as if I had none else to care for in the creation.

Verse 17. *Wherefore come out from among them*] Is it not plain from this, and the following verse, that God would be their God, only on the ground of their taking him for such: and that this depended on their being separated from the works and workers of iniquity; for God could not inhabit in them, if they had concord with Belial, a portion with infidels, &c. Those who will have the promise of God fulfilled to them, must come under the conditions of these promises: if they are not separate—if they touch the unclean thing, God will not receive them; and, therefore, will not be their God; nor shall they be his people.

Verse 18. *Will be a Father unto you*] I will act towards you as the most affectionate father can act towards his most tender, and best beloved child.

And ye shall be my sons and daughters] Ye shall all be of the household of God; the family of heaven; ye shall be holy, happy, and continually safe.

Saith the Lord Almighty.] *Κυριος παντοκρατωρ*; the Lord, the governor of all things.

A. M. 4061. 18 ^b And will be a Fa-
A. D. 57. ther unto you, and ye shall
A. U. C. 810. be my sons and daugh-
An. Imp. Ne- ters, saith the Lord Al-
ronis Cæs. 4. mighty.

Jer. 31. 1, 9. Rev. 21. 7.

Earthly fathers, however loving and affectionate, may fail to provide for their children, because every thing is not at their disposal; they may frequently lack both the power and the means, though to will may be present with them: but the Lord who made, and who governs all things, can never lack will, power, nor means. The promise is sure to the children; and the children are those who take the Almighty for their God. For the promise belongs to no soul that is not separate from sinful ways, works, and men: those who touch the unclean thing, i. e. who do what God forbids, and hold communion with unrighteousness, can never stand in the endearing relation of children to God Almighty: and this is most forcibly stated by God himself in these verses, and in the beginning of the following chapter; the first verse of which should conclude this.

To the Jews the promises were originally made: they would not have God for their God; but would work iniquity. What was the consequence? God cast them off: and those who were joined to iniquity were separated from Him. "Then, said God, call his name Loammi: for ye are not my people, and I will not be your God." Hos. i. 9. The Jews were therefore cast off, and the Gentiles taken in their place; but even these, under the new covenant, are taken in expressly under the same conditions, as the apostle here most fully states. Those who apply these words in any other way, pervert their meaning, and sin against their souls.

CHAPTER VII.

The apostle's inference from the preceding exhortation, 1. He presses them to receive him with affection, because of his great love towards them, 2—4. He tells them what distress he felt on their account at Macedonia, till he had met with Titus, and heard of their prosperity, 5—7. He rejoices that his first epistle was made the means of their reformation, 8, 9. States how they were affected by his letter, and the process of their reformation, 10, 11. Shows why he had written to them, 12. Rejoices that his boasting of them to Titus, is found to be a truth; and takes occasion to mention the great affection of Titus for them; and his own confidence in them, 13—16.

A. M. 4061. **H**AVING^a therefore these
A. D. 57. promises, dearly be-
A. U. C. 810. loved, let us cleanse our-
An. Imp. Ne- selves from all filthiness of the
ronis Cæs. 4. flesh and spirit, perfecting
holiness in the fear of God.

Ch. 6. 17, 18. 1 John 3. 3. Isai. 1. 16. & 2, 13.

NOTES ON CHAP. VII.

Verse 1. *Having therefore these promises*] The promises mentioned in the three last verses of the preceding chapter; to which this verse should certainly be joined.

Let us cleanse ourselves] Let us apply to him for the requisite grace of purification; and

A. M. 4061. avoid every thing in spirit and practice which is
A. D. 57. opposite to the doctrine of God; and which has
A. U. C. 810. a tendency to pollute the soul.
An. Imp. Ne- *Filthiness of the flesh*] The apostle undoubt-
ronis Cæs. 4. edly means drunkenness, fornication, adultery,
and all such sins as are done immediately against
the body: and by filthiness of the spirit, all im

2 Cor. 13. 5. 1 Thess. 5. 22. 1 Tim. 4. 8.

avoid every thing in spirit and practice which is opposite to the doctrine of God; and which has a tendency to pollute the soul.

Filthiness of the flesh] The apostle undoubtedly means drunkenness, fornication, adultery, and all such sins as are done immediately against the body: and by filthiness of the spirit, all im

A. M. 4061. 2 Receive us; we have
A. D. 57. wronged no man, we have
A. U. C. 810. corrupted no man, ^a we have
An. Imp. Nerois Cæs. 4. defrauded no man.

3 I speak not *this* to condemn you :

^a Acts 20. 33. Ch. 12. 17.—^b Ch. 6. 41, 12.

pure desires, unholy thoughts, and polluting imaginations. If we avoid and abhor evil inclinations, and turn away our eyes from beholding vanity, incentives to evil being thus lessened, for the eye affects the heart, there will be the less danger of our falling into outward sin. And if we avoid all outward occasions of sinning, evil propensities will certainly be lessened. All this is *our* work under the common aids of the grace of God. We may turn away our eyes and ears from evil; or we may indulge both in what will infallibly beget evil desires and tempers in the soul; and under the same influence we may avoid every *act* of iniquity; for even Satan himself cannot, by any power he has, *constrain* us to commit uncleanness, robbery, drunkenness, murder, &c. These are things in which both *body* and *soul* must consent. But still, withholding the eye, the ear, the hand, and the body in general, from *sights*, *reports*, and *acts* of evil, will not purify a fallen spirit: it is the grace and Spirit of Christ alone, powerfully applied for this very purpose, that can purify the conscience and the heart from all dead works. But if we do not withhold the food by which the man of sin is nourished and supported, we cannot expect God to purify our hearts. While we are *striving against sin*, we may expect the Spirit of God to purify us by his inspiration from all unrighteousness, that we may perfectly love and magnify our Maker. How can those expect God to purify their hearts, who are continually indulging their *eyes*, *ears*, and *hands* in what is forbidden; and in what tends to increase and bring into action all the evil propensities of the soul?

Perfecting holiness] Getting the whole mind of Christ brought into the soul. This is the grand object of a genuine Christian's pursuit. The means of accomplishing this are, 1. Resisting and avoiding sin, in all its inviting and seducing forms. 2. Setting the *fear of God* before our eyes, that we may dread his displeasure, and abhor whatever might excite it; and whatever might provoke him to withhold his manna from our mouth. We see, therefore, that there is a strong and orthodox sense in which we may *cleanse ourselves from all filthiness of the flesh and of the spirit*; and thus *perfect holiness in the fear of God*.

Verse 2. *Receive us*] *Χαρισματα ημεας*. This address is variously understood. *Receive us* into your *affections*; love us as we love you; *receive us* as your *apostles* and teachers; we have given you full proof that God hath both sent and owned us. *Receive, comprehend* what we now say to you, and carefully mark it.

We have wronged no man] We have never acted contrary to the strictest justice.

We have corrupted no man] With any false doctrine or pernicious opinion.

for ^b I have said before, that ye are in our hearts to die and live with you.

4 ^c Great is my boldness of speech towards you, ^d great is my

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nerois Cæs. 4.

^e Ch. 3. 12.—^d 1 Cor. 1. 4. Ch. 1. 14.

We have defrauded no man] Of any part of his property. But what have your false teachers done? They have *beguiled you from the simplicity of the truth*, and thus *corrupted your minds*. Chap. xi. 3. They have *brought you into bondage*; they have *taken of you*; *devoured you*; *exalted themselves against you*; and ye have *patiently suffered* all this, chap. xi. 20. It is plain that he refers here to the false apostle, or teacher, which they had among them.

Verse 3. *I speak not this to condemn you*] I do not speak to reproach, but to correct you. I wish you to open your eyes, and see how you are corrupted, spoiled and impoverished by those whom ye have incautiously preferred to the true apostles of Jesus Christ.

I have said before, that ye are in our hearts] He has in effect and substance said this, chap. i. 6—8. ii. 4, 12. iii. 2. and ver. 13. where see the passages at length, and the notes.

To die and live with you] An expression which points out the strongest affection, as in cases where love blinds us to the faults of those whom we love; and causes us to prefer them to all others, like that in *Horace*:

Quanquam sidere pulchrior
Ille est, tu levior cortice, et improbo
Iracundior Adria:
Tecum vivere amem, tecum obcam libens.
Odar. lib. iii. Od. ix. ver. 21.

“ Though he exceed in beauty far
The rising lustre of a star;
Though light as cork thy fancy strays,
Thy passions wild as angry seas
When vex'd with storms; yet gladly I
With thee would live, with thee would die.”
FRANCIS.

From all appearance, there never was a church less worthy of an apostle's affection than this church was at this time; and yet no one ever more beloved. The above quotation applies to this case in full force.

Verse 4. *Great is my boldness of speech*] He seems to refer to the manner in which he spoke of them to others.

Great is my glorying of you] They had probably been very loving and affectionate, previously to the time in which they were perverted by their false apostle. He therefore *had* boasted of them in all the churches.

I am filled with comfort] My affection for you has still the most powerful ascendancy in my soul. Here we may see the affection of the most tender father to his children.

I am exceeding joyful] *ὑπερπερισσομαι*: I superabound in joy. I have a joy beyond expression. This is an extremely rare verb. I have not met with it in any Greek author; and it occurs nowhere in the New Testament but here and in Rom. v. 20.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Ne-
ronis Cæs. 4.

glorying of you: * I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For ^b when we were come into Macedonia, our flesh had no rest, but ^c we were troubled on every side; ^d without *were* fightings, within *were* fears.

6 Nevertheless, ^e God, that comforteth those that are cast down, comforted us by ^f the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind towards me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, ^g though I did

^a Ch. 1. 4. Phil. 2. 17. Col. 1. 24.—^b Ch. 2. 13.—^c Ch. 4. 8.—^d Deut. 32. 25.—^e Ch. 1. 4.—^f See Ch. 2. 13.

In all our tribulation] Perhaps *et*, here should be rendered *under* instead of *in*, as it signifies, Mark ii. 26. Luke iii. 2. Acts xi. 28. *Under all our tribulations, I feel inexpressible joy on your account.*

Verse 5. When we were come into Macedonia] St. Paul having left Ephesus, came to Troas, where he stopped some time: afterward he came to Macedonia; whence he wrote this epistle.

Our flesh had no rest] So exceedingly anxious was he to know the success of his first epistle to them.

Without were fightings] The oppositions of Pagans, Jews, and false brethren.

Within were fears] Uncertain conjectures relative to the success of his epistle; fears lest the severity of it should alienate their affections utterly from him; fears lest the party of the incestuous person should have prevailed; fears lest the teaching of the false apostle should have perverted their minds from the simplicity of the truth; all was uncertainty; all apprehension; and the Spirit of God did not think proper to remove the causes of these apprehensions in any extraordinary way.

Verse 6. Comforted us by the coming of Titus] Who brought him a most satisfactory account of the success of his epistle; and the good state of the Corinthian church.

Verse 7. He told us your earnest desire] To see me, and correct what was amiss among yourselves.

Your mourning] Because you had sinned.

Your fervent mind] The zeal you felt to testify your affectionate regard for me.

Verse 8. I do not repent, though I did repent] Though I had many doubts in my mind, concerning the success of my letter; and though I grieved, that I was obliged to write with so much severity, the case absolutely requiring it; yet now I am not sorry that I have written that

repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ^h after a godly manner, that ye might receive damage by us in nothing.

10 For ⁱ godly sorrow worketh repentance to salvation, not to be repented of: ^k but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, *what* clearing of yourselves; yea, *what* indignation; yea, *what* fear; yea,

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Ne-
ronis Cæs. 4.

^g Ch. 2. 4.—^h Or, according to God.—ⁱ 2 Sam. 12. 13. Matt. 26. 75.—^k Prov. 17. 22.

letter, because I find it has completely answered the end for which it was sent.

Verse 9. Ye sorrowed to repentance] Ye had such a sorrow as produced a complete change of mind and conduct. We see that a man may *sorrow*, and yet not *repent*.

Made sorry, after a godly manner] It was not a sorrow because ye were found out, and thus solemnly reprehended; but a sorrow because ye had sinned against God, and which consideration caused you to grieve more, than the apprehension of any punishment.

Damage by us in nothing.] Your repentance prevented that exercise of my apostolic duty, which would have consigned your bodies to destruction, that your souls might be saved in the day of the Lord Jesus.

Verse 10. For godly sorrow] That which has the breach of God's holy law for its object.

Worketh repentance] A thorough change of mind unto salvation; because the person who feels it, cannot rest till he find *pardon* through the mercy of God.

But the sorrow of the world worketh death] Sorrow for lost goods, lost friends, death of relatives, &c. when it is poignant and deep, produces diseases, increases those that already exist, and often leads men to lay desperate hands on themselves. This sorrow leads to destruction: the other leads to salvation; the one leads to *heaven*, the other to *hell*.

Verse 11. What carefulness it wrought in you] Carefulness of obeying my directions, ver. 15. *yea, what clearing of yourselves* from guilt, by inflicting censures on the guilty person; and putting away evil from among you, 1 Cor. xv. 18. *yea, what indignation* against him who had dishonoured his profession, and defiled the church; *yea, what fear* of my displeasure, and the *rod* which I threatened, 1 Cor. iv. 21. *yea, what vehement desire* to rectify what was amiss in this matter, ver. 7. *yea, what zeal* for me;

A. M. 4061. what vehement desire; yea, A. D. 57. what zeal; yea, what re- A. U. C. 810. venge! In all things ye have An. Imp. Ne- approved yourselves to be ronis Cæs. 4. clear in this matter.

12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong; ^a but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus,

^a Ch. 2. 4 — ^b Rom. 15. 32. — ^c Gr. bowls. Ch. 6. 12.

yea, what revenge in punishing the delinquent See *Whitby*.

In all things, &c.] In the whole of your conduct in this affair, since ye have received my letter, ye have approved yourselves to be clear, *ἄγροις*; not only to be clear of contumacy and obstinate persistence in your former conduct; but to have done all in the compass of your power to rectify the abuses which had crept in among you. The Corinthians were not clear, i. e. innocent, or void of blame in the fact: but they were clear of all blame in their endeavours to remove the evil.

Verse 12. Not for his cause that had done the wrong] viz. the incestuous person.

Nor for his cause that suffered wrong] Some think the apostle means himself; others, that he means the church at Corinth, the singular being put for the plural; others, the family of the incestuous person; and others, the father of the incestuous person: if this latter opinion be adopted, it would seem to intimate that the father of this person was yet alive; which would make the transgression more flagrant; but these words might be spoken in reference to the father, if dead; whose cause should be vindicated, as his injured honour might be considered like Abel's blood, to be crying from the earth.

But that our care for you—might appear] It was not to get the delinquent punished, nor merely to do justice to those who had suffered in this business, that the apostle wrote his epistle to them: but that they might have the fullest proof of his fatherly affection for them, and his concern for the honour of God: and that they might thereby see how unnatural their opposition to him was: and what cause they had to prefer him who was ready to give up his life in their service, to that false apostle or teacher, who was corrupting their minds, leading them from the simplicity of the truth, and making a gain of them.

Verse 13. For the joy of Titus] Titus, who had now met St. Paul at Macedonia, gave him the most flattering accounts of the improved state of the Corinthian church: and indeed their kind usage of Titus was a full proof of their affection for St. Paul.

360

because his spirit ^b was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15 And his ^c inward affection is more abundant towards you, whilst he remembereth ^d the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that ^e I have confidence in you, in all things.

^d Ch. 2. 9. Phil. 2. 12. — ^e 2 Thess. 3. 4. Philem. 8, 21.

Verse 14. For if I have boasted] The apostle had given Titus a very high character of this church; and of their attachment to himself: and doubtless this was the case previously to the evil teacher getting among them; who had succeeded in changing their conduct, and changing in a great measure their character also; but now they return to themselves, resume their lost ground, so that the good character which the apostle gave them before, and which they had for a time forfeited, is now as applicable to them as ever. Therefore his boasting of them is still found a truth.

Verse 15. And his inward affection] Τα σπλαγχνία αὐτοῦ; those bowels of his; his most tender affection. For the meaning of this word, see the note on Matt. ix. 36.

Whilst he remembereth the obedience of you all] This is a very natural picture: he represents Titus as overjoyed, even while he is delivering his account of the Corinthian church. He expatiated on it with extreme delight, and thereby showed at once, both his love for St. Paul, and his love for them. He loved them because they so loved the apostle: and he loved them because they had shown such kindness to himself; and he loved them because he found so many excellent and rare gifts joined to so much humility, producing such an exemplary and holy life.

With fear and trembling ye received him.] Ye revered his authority; ye were obedient to his directions; and ye dreaded lest any thing should be undone or ill done which he had delivered to you in the name of God.

Verse 16. I have confidence in you in all things.] It appears that the apostle was now fully persuaded, from the accounts given by Titus, that every scandal had been put away from this church; and that the faction, which had long distracted and divided them, was nearly broken; that all was on the eve of being restored to its primitive purity and excellence; that their character was now so firmly fixed, that there was no reason to apprehend that they should be again tossed to and fro with every wind of doctrine.

1. Thus a happy termination is put to an affair that seemed likely to ruin the Corinthian

church, not only at Corinth, but through all Greece: for, if this bad man, who had been chief in opposing the apostle's authority, bringing in licentious doctrines, and denying the resurrection of the dead, had ultimately succeeded at Corinth, his doctrine and influence would soon have extended over Greece and Asia Minor: and the great work of God which had been wrought in those parts would have been totally destroyed. This one consideration is sufficient to account for the apostle's great anxiety and distress, on account of the divisions and heresies at Corinth. He knew it was a most pernicious leaven, and, unless destroyed, must destroy the work of God. The loss of the affections of the church at Corinth, however much it might affect the tender fatherly heart of the apostle, cannot account for the awful apprehensions, poignant distress, and deep anguish, which he, in different parts of these epistles, so feelingly describes; and which he describes as having been invariably his portion from the time that he heard of their perversion, till he

was assured of their restoration, by the account brought by Titus.

2. A scandal or heresy in the church of God is ruinous at all times; but particularly so when the cause is in its infancy: and therefore the messengers of God cannot be too careful to lay the foundation well in doctrine, to establish the strictest discipline; and to be very cautious who they admit and accredit as members of the church of Christ. It is certain that the door should be opened wide to admit penitent sinners; but the watchman should ever stand by, to see that no improper person enter in. Christian prudence should ever be connected with Christian zeal. It is a great work to bring sinners to Christ; it is a greater work to preserve them in the faith: and it requires much grace and much wisdom to keep the church of Christ pure; not only by not permitting the unholy to enter; but by casting out those who apostatize or work iniquity. *Slackness in discipline generally precedes corruption of doctrine; the former generating the latter.*

CHAPTER VIII.

The apostle stirs them up to make a collection for the poor Christians at Jerusalem, by the very liberal contributions of the people of Macedonia, for the same purpose; who were comparatively a poor people, 1—5. He tells them that he had desired Titus to finish this good work among them, which he had begun: hoping that as they abounded in many excellent gifts and graces, they would abound in this also, 6—8. He exhorts them to this by the example of Jesus Christ; who, though rich, subjected himself to voluntary poverty, that they might be enriched, 9. He shows them that this contribution, which had been long ago begun, should have been long since finished, 10. And that they should do every thing with a ready and willing mind, according to the ability which God had given them; that abundance should not prevail on one hand, while pinching poverty ruled on the other: but that there should be an equality, 11—14. He shows, from the distribution of the manna in the wilderness, that the design of God was, that every member of his spiritual household, should have the necessaries of life, 15. He tells them that he had now sent Titus and another with him, to Corinth, to complete this great work, 16—22. The character which he gives of Titus, and the others employed in this business, 23, 24.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Neronis Cæs. 4.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

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A. D. 57.
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a Mark 12. 44.

b Gr. simplicity, Ch. 9. 11.

NOTES ON CHAP. VIII.

Verse 1. *Moreover, brethren, we do you to wit*] In all our dignified version very few ill constructed sentences can be found: however here is one, and the worst in the book. *We do you to wit,* is in the original γρηγοροῦμεν ὑμῖν, we make known unto you. This is plain and intelligible; the other is not so: and the form is now obsolete.

The grace of God bestowed] Dr. Whitby has made it fully evident that the χάρις Θεοῦ, signifies the charitable contribution made by the churches in Macedonia, to which they were excited by the grace or influence of God upon their hearts: and, that δέδωκεν ὑμῖν, cannot signify bestowed on, but given in. That χάρις means liberality, appears from verse 6. *we desired Titus that as he had begun, so he would finish, τὴν χάριν ταύτην,*

this charitable contribution. And ver. 7. that ye abound ἐν ταύτῃ τῇ χάριτι, in this liberal contribution. And ver. 19. who was chosen of the church to travel with us, οὗ τῇ χάριτι ταύτῃ, with this charitable contribution, which is administered, which is to be dispensed by us. So chap. ix. 8. *God is able to make, περισσεύειν, all liberality to abound towards you.* And 1 Cor. xiii. 3. *to bring, τὴν χάριν, your liberality to the poor saints.* Hence χάρις, is by Hesychius and Phavorinus, interpreted a gift, as it is here by the apostle, *Thanks be to God for his unspeakable gift,* chap. ix. 14, 15. This charity is styled the *grace of God,* either from its exceeding greatness, as the cedars of God, and mountains of God, signify great cedars, and great mountains; Psal. xxxi. 7. lxxx. 11. Or rather it is called so, as proceeding from God, who is

A. M. 4061. 3 For to their power, I bear
A. D. 57. record, yea, and beyond
A. U. C. 810. their power, they were wil-
An. Imp. Ne- ling of themselves;
ronis Cæs. 4.

4 Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God;

6 Insomuch that we desired Titus, that as he had begun, so he would also

finish in you the same grace also. A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Ne- ronis Cæs. 4.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was

a Acts 11. 29. & 24. 17. Rom. 15. 25, 26. 1 Cor. 16. 1, 3, 4. Ch. 9. 1.—b Ver. 17. Ch. 12. 18.—c Or, gift. Ver. 4. 19.

d 1 Cor. 1. 5. & 12. 13.—e Ch. 9. 8.—f 1 Cor. 7. 6. g Matt. 8. 20. Luke 9. 58. Phil. 2. 6, 7.

dispenser of all good; and the giver of this disposition: for the motive of charity must come from him. So, in other places, the zeal of God, 2 Cor. xi. 2. The love of God, 2 Cor. v. 14. The grace of God, Tit. ii. 11.

The churches of Macedonia] These were Philippi, Thessalonica, Berea, &c.

Verse 2. In a great trial of affliction] The sense of this verse is the following: The Macedonians, though both poor and persecuted, rejoiced exceedingly, that an opportunity was afforded them of doing good to their more impoverished and more persecuted brethren. We can scarcely ever speak of poverty and affliction in an absolute sense: they are only comparative. Even the poor are called to relieve those who are poorer than themselves; and the afflicted to comfort those who are more afflicted than they are. The poor and afflicted churches of Macedonia felt this duty; and therefore came forward to the uttermost of their power to relieve their more impoverished and afflicted brethren in Judea.

Verse 3. For to their power, &c.] In their liberality they had no rule but their ability; they believed they were bound to contribute all they could; and even this rule they transgressed: for they went beyond their power; they deprived themselves for a time of the necessities of life, in order to give to others who were destitute even of necessities.

Verse 4. Praying us with much entreaty] We had not to solicit them to this great act of kindness; they even entreated us to accept their bounty; and to take on ourselves the administration or application of it to the wants of the poor in Judea.

Verse 5. Not as we hoped] They far exceeded our expectations; for they consecrated themselves entirely to the work of God: giving themselves and all they possessed first unto the Lord: and then as they saw that it was the will of God that they should come especially forward in this charitable work, they gave themselves to us, to assist to the uttermost, in providing relief for the suffering Christians in Judea.

Verse 6. That we desired Titus] Titus had probably laid the plan of this contribution when he was before at Corinth, according to the direction given by the apostle, 1 Cor. xvi. 1, &c.

The same grace] Liberality.—See the note on ver. 1.

Verse 7. As ye abound in every thing] See the note on 1 Cor. i. 5. In faith, crediting the whole testimony of God: in utterance, *λογος*; in doctrine, knowing what to teach; knowledge of God's will, and prudence to direct you in teaching and doing it; in diligence, to amend all that is wrong among you, and to do what is right; and in love to us, whom now ye prize as the apostles of the Lord, and your pastors in him.

Abound in this grace also] Be as eminent for your charitable disposition, as ye are for your faith, doctrine, knowledge, diligence, and love.

Verse 8. I speak not by commandment] I do not positively order this: I assume no right or authority over your property; what you devote of your substance to charitable purposes must be your own work, and a free-will offering.

The forwardness of others] Viz. the churches of Macedonia, which had already exerted themselves so very much in this good work. And the apostle here intimates that he takes this opportunity to apprise them of the zeal of the Macedonians, lest those at Corinth, who excelled in every other gift, should be out-done in this. Their own honour, if better motives were absent, would induce them to exert themselves, that they might not be out-done by others. And then as they had professed great love for the apostle, and this was a service that lay near his heart, they would prove the sincerity of that professed love, by a liberal contribution for the afflicted and destitute Jewish Christians.

Verse 9. For ye know the grace of our Lord Jesus Christ] This was the strongest argument of all; and it is urged home by the apostle with admirable address.

Ye know] Ye are acquainted with God's endless love in sending Jesus Christ into the world; and ye know the grace, the infinite benevolence of Christ himself.

That, though he was rich] The Possessor, as he was the Creator of the heavens and the earth: For your sakes he became poor; he emptied himself, and made himself of no reputation; and took upon himself the form of a servant; and humbled himself unto death, even the death of the cross; that ye, through his poverty, through his humiliation and death, might be

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rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein ^a I give my advice: for ^b this is expedient for you, who have begun before, not only to do, but also to be ^c forward ^d a year ago.

11 Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For ^e if there be first a willing mind, it is accepted according to that

^a 1 Cor. 7. 25.—^b Prov. 19. 17. Matt. 10. 42. 1 Tim. 6. 18, 19. Heb. 13. 16.

rich; might regain your forfeited inheritance, and be enriched with every grace of his Holy Spirit, and brought at last to his eternal glory.

If Jesus Christ, as some contend, were only a mere man, in what sense could he be said to be rich? His family was poor in Bethlehem; his parents were very poor also; he himself never possessed any property among men from the stable to the cross; nor had he any thing to bequeath at his death but his peace. And in what way could the poverty of one man make a multitude rich? These are questions, which on the Socinian scheme can never be satisfactorily answered.

Verse 10. *Herein I give my advice*] For I speak not by way of commandment, ver. 8.

For this is expedient for you] It is necessary you should do this to preserve a consistency of conduct; for ye began this work a year ago, and it is necessary that ye should complete it as soon as possible.

Not only to do, but also to be forward] Το πρῶτον—καὶ τὸ θῆλον, literally to do and to will; but as the will must be before the deed, θῆλον must be taken here in the sense of delight, as it frequently means in the Old and New Testaments. See several examples in *Whitby*.

Some MSS. transpose the words; allowing this, there is no difficulty.

A year ago] Ἄπο πρῶτον. It was about a year before this, that the apostle, in his first epistle, ch. xvi. 2. had exhorted them to make this contribution: and there is no doubt that they, in obedience to his directions, had begun to lay up in store for this charitable purpose: he, therefore, wishes them to complete this good work, and thus show that they were not led to it by the example of the Macedonians, seeing they themselves had been first movers in this business.

Verse 11. *A readiness to will, so there may be a performance*] Ye have willed and purposed this; now, perform it.

Out of that which ye have] Give, as God has enabled you; and give as God has disposed you. He requires each man to do as he can; and accepts the will where the means are wanting to perform the deed.

Verse 12. *According to that a man hath*] According to his real property; not taking that

a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want: that there may be equality:

15 As it is written, ^f He that had gathered much, had nothing over; and he that had gathered little, had no lack.

^c Gr. willing.—^d Ch. 9. 2.—^e Mark 12. 43, 44. Luke 21. 3. ^f Exod. 16. 18.

which belongs to his own family, and is indispensably necessary for their support; and not taking that which belongs to others; viz. what he owes to any man.

Verse 13. *That other men be eased*] I do not design that you should impoverish yourselves, in order that others may live affluently.

Verse 14. *But by an equality*] That you may do to those who are distressed now; as, on a change of circumstances, you would wish them to do to you. And I only wish that, of your abundance, you would now minister to their wants: and it may be, that their abundance may yet supply your wants; for, so liable are all human affairs to change, that it is possible that you, rich Corinthians, should need the charitable help of others: as it is, that those Jews who once had need of nothing, should now be dependent on your bounty.

That there may be equality] That ye may exert yourselves so, in behalf of those poor people, that there may be, between you, an equality in the necessaries of life: your abundance supplying them with that of which they are utterly destitute.

Verse 15. *He that had gathered much, had nothing over*] On the passage to which the apostle alludes, Exod. xvi. 18. I have stated that, probably every man gathered as much manna as he could, and when he brought it home and measured it by the omer, (for this was the measure for each man's eating,) if he had a surplus, it went to the supply of some other family, that had not been able to collect enough; the family being large, and the time in which the manna might be gathered, before the heat of the day, not being sufficient to collect a supply for so numerous a household; several of whom might be so confined as not to be able to collect for themselves. Thus there was an equality among the Israelites in reference to this thing: and in this light, these words of St. Paul lead us to view the passage. To apply this to the present case: the Corinthians, in the course of God's providence, had gathered more than was absolutely necessary for their own support; by giving the surplus to the persecuted and impoverished Christian Jews, there would be an equality. Both would then possess the necessaries of life, though still the one might have more property than the other.

A. M. 4061. 16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted ^a the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him ^b the brother, whose praise *is* in the Gospel throughout all the churches;

19 And not *that* only, but who was also ^c chosen of the churches to travel with us with this ^d grace, which is administered by us ^e to the glory of the same Lord, and *declaration of your ready mind* :

20 Avoiding this, that no man should blame us in this abundance which is administered by us :

^a Ver. 6.—^b Ch. 12. 18.—^c 1 Cor. 16. 3, 4.—^d Or, gift.
^e Ver. 4. 6, 7. Ch. 9. 8.—Ch. 4. 15.

Verse 16. *But thanks be to God*] He thanks God who had already disposed the heart of Titus to attend to this business; and, with his usual address, considers all this as done in the behalf of the *Corinthian* church; and that though the poor Christians in *Judea* are to have the *immediate benefit*, yet God put *honour* upon them, in making them his instruments in supplying the wants of others. He who is an almoner to God Almighty, is highly honoured indeed.

Verse 17. *He accepted the exhortation*] I advised him to visit you, and excite you to this good work; and I found that he was already disposed in his heart to do it: God put this earnest care in the heart of Titus for you, ver. 16.

Verse 18. *The brother, whose praise is in the Gospel*] Who this brother was, we cannot tell: some suppose it was St. Luke, who wrote a Gospel, and who was the companion of St. Paul in several of his travels; others think it was *Silas*; others, *Barnabas*; others, *Mark*; and others, *Apollos*. Neither ancients nor moderns agree in either: but *Luke*, *John*, and *Mark*, seem to have the most probable opinions in their favour. Whoever the person was, he was sufficiently known to the Corinthians, as we learn by what the apostle says of him in this place.

Verse 19. *Chosen of the churches to travel with us*] *Χηροτονησας*, appointed by a *show of hands*, from *χερς*, the *hand*, and *τενω*, to *extend*. This appointment, by the suffrage of the churches, seems to refer more to St. *Luka* than any one else; unless we suppose he refers to the transaction, Acts xv. 40, 41. and then it would appear that *Silas* is the person intended.

With this grace] Liberal contribution—See on verse 1.

Your ready mind] Your willingness to relieve them. But instead of *ιμαρι*, your, *ιμαρι*, our, is

21 ^f Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things; but now much more diligent, upon the great confidence which ^g *I have* in you.

23 Whether *any do inquire of Titus, he is my partner and fellow-helper concerning you*: or our brethren *be inquired of, they are* ^h the messengers of the churches, and the glory of Christ.

24 Wherefore show ye to them, and before the churches, the proof of your love, and of our ⁱ boasting on your behalf.

^f Rom. 12. 17. Phil. 4. 8. 1 Pet. 2. 12.—^g Or, be bath.
^h Phil. 2. 25.—ⁱ Ch. 7. 14. & 9. 2.

the reading of almost all the best MSS. and all the *Versions*. This is doubtless the true reading.

Verse 20. *Avoiding this, that no man should blame us*] Taking this prudent caution, to have witnesses of our conduct; and such as were chosen by the churches themselves; that we might not be suspected of having either embezzled or misapplied their bounty.—See the note on 1 Cor. xvi. 4.

Verse 21. *Providing for honest things*] Taking care to act so, as not only to be clear in the sight of God, but also to be clear in the sight of all men; avoiding even the appearance of evil. I wish the reader to refer to the excellent note on 1 Cor. xvi. 4. which I have extracted from Dr. *Paley*.

Verse 22. *We have sent with them*] *Titus*, and probably *Luke*; our brother, probably *Apollos*.

Now much more diligent] Finding that I have the fullest confidence in your complete reformation, and love to me, he engages in this business with alacrity; and exceeds even his former diligence.

Verse 23. *Whether any do inquire of Titus*] Should it be asked *who is this Titus*? I answer, he is my companion, and my fellow-labourer in reference to you.—2 Cor. ii. 13. vii. 6, 7. Should any inquire *who are these brethren*, *Luke* and *Apollos*? I answer, *they are* *Αποστολοι*, *apostles of the churches*, and intensely bent on promoting the glory of Christ.

Verse 24. *Wherefore show ye to them, and before the churches, &c.*] Seeing they are persons every way *worthy* in themselves; and coming to you on such an *important* occasion, and so highly recommended, receive them affectionately; and let them thus see, that the very high character I have given of you is not exaggerated; and that you are as ready, in every work of charity, as I have stated you to be. Act in this for your own honour.

1. The whole of this chapter, and the following, is occupied in exciting the richer followers of Christ to be liberal to the poorer: the obligation of each to be so: the reasons on which that obligation is founded; the arguments to enforce the obligation from those reasons; are all clearly stated, and most dexterously and forcibly managed. These two chapters afford a perfect model for a Christian minister, who is pleading the cause of the poor.

2. In the management of charities a man ought carefully to avoid the least suspicion of avarice, self-interest, and unfaithfulness. How few persons are entirely free from the upbraidings of their own consciences, in the matter of alms? But who will be able to hear the upbraidings of Christ at the time of death and judgment? No man can waste without in-

justice; or neglect, without sin, those things of which he is only the dispenser and steward.

3. God has not settled an equality among men by their birth, to the end that this equality might be the work of his grace. He has put the temporal portion of the poor into the hands of the rich; and the spiritual portion of the rich into the hands of the poor, on purpose to keep up a good understanding betwixt the members of the same body, by a mutual dependence on one another. He who withholds the part belonging to the poor, steals more from himself than from them. Let every one answer this admirable design of God, and labour to re-establish equality: the poor in praying much for the rich, and the rich in giving much to the poor.—See *Quemel*.

CHAPTER IX.

St Paul intimates, that so ready were the Corinthians to make this charitable contribution, that it was scarcely necessary for him to write, 1, 2. But lest they should not be ready when he came, he had sent the brethren Titus, &c. beforehand; lest, if any of the Macedonians should come with him, they should find them not prepared, though he had boasted so much of their ready mind, 3—5. He gives them directions how they shall contribute; and the advantage to be gained by it, in the fulfilment of the promises of God, 6—11. He shows them that, by this means, the poor shall be relieved, God glorified, their Christian temper manifested, and the prayers of many engaged in their behalf, 12—14. And concludes, with giving thanks to God, for his unspeakable gift, 15.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nero-
nis Cæs. 4.

FOR as touching ^a the ministering to the saints, it is superfluous for me to write to you:

2 For I know ^b the forwardness of your mind, ^c for which I boast of you to them of Macedonia, that ^d Achaia was ready a year ago; and your zeal hath provoked very many.

3 ^e Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your ^f bounty, ^g whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nero-
nis Cæs. 4.

^a Acts 11. 29. Rom. 15. 26. 1 Cor. 16. 1. Ch. 8. 4. Gal. 2. 10.—^b Ch. 8. 19.—^c Ch. 8. 24.—^d Ch. 8. 10. ^e Ch. 8. 16, 17, 18, 22.

^f Or, blessing, Gen. 33. 11. 1 Sam. 25. 27. 2 Kings 5. 15.—^g Or, which hath been so much spoken of before.

NOTES ON CHAP. IX.

Verse 1. *It is superfluous for me to write to you*] I need not enlarge, having already said enough.—See the preceding chapter.

Verse 2. *I know the forwardness of your mind*] You have already firmly purposed to contribute to the support of the poor and suffering saints.

That Achaia was ready a year ago] The whole of the *Morea* was anciently called *Achaia*, the capital of which was *Corinth*. The apostle means not only *Corinth*, but other churches in different parts about *Corinth*: we know there was a church at *Cenchrea*, one of the ports on the *Corinthian Isthmus*.

Your zeal hath provoked very many.] Hearing that the *Corinthians* were so intent on the relief of the sufferers in *Palestine*, other churches,

and especially they of *Macedonia*, came forward the more promptly and liberally.

Verse 3. *Yet have I sent the brethren*] *Titus* and his companions, mentioned in the preceding chapter.

That, as I said, ye may be ready] And he wished them to be ready, that they might preserve the good character he had given them: this was for their honour, and if they did not take care to do so, he might be reputed a liar; and thus, both they and himself, be ashamed before the *Macedonians*; should any of them, at this time, accompany him to *Corinth*.

Verse 5. *Whereof ye had notice before*] Instead of προσηγγελασθη, spoken of before, BCDEFG. several others; with the *Coptic*, *Vulgate*, *Itala*, and several of the *Fathers*, have προσηγγελασθη, what was promised before. The sense is not

A. M. 4061. 6^a But this *I say*, He which
A. D. 57. soweth sparingly, shall reap
A. U. C. 810. also sparingly; and he which
An. Imp. Ne- soweth bountifully, shall reap
ronis Cæs. 4. also bountifully.

7 Every man according as he pur-
poseth in his heart, so let him give;
not grudgingly, or of necessity: for
God loveth a cheerful giver.

8^a And God is able to make all

a Prov. 11. 24. & 19. 17. & 22. 9. Gal. 6. 7. 9.—b Deut. 15.
7.—c Exod. 25. 2. & 35. 5. Prov. 11. 25. Eccus. 35. 9, 10,

very different: probably the latter reading was intended to explain the former.—See the *Margin*.

Bounty, and not as of covetousness.] Had they been backward, strangers might have attributed this to a *covetous* principle; as it would appear, that they were loth to give up their money; and that they parted with it only, when they could not, for shame, keep it any longer. This is the property of a *covetous* heart; whereas, *readiness to give* is the characteristic of a *liberal* mind. This makes a sufficiently plain sense; and we need not look, as some have done, for any new sense of *πλουξία*, *covetousness*, as if it were here to be understood as implying a *small gift*.

Verse 6. *He which soweth sparingly*] This is a plain maxim: no man can expect to reap, but in proportion as he has sowed. And here *alms-giving* is represented as a *seed sown*, which shall bring forth a *crop*. If the sowing be liberal, the crop shall be so too.

Sowing is used among the Jews to express *alms-giving*: so they understand Isai. xxxii. 20. *Blessed are ye who sow beside all waters*; i. e. who are ready to help every one that is in need. And Hos. x. 12. they interpret, *Sow to yourselves alms-giving, and ye shall reap in mercy*. If you show mercy to the poor, God will show mercy to you.

Verse 7. *Not grudgingly, or of necessity*] The Jews had in the temple *two chests* for alms; the one was *ל צדקה* of what was *necessary*; i. e. what the law required: the other was *ל צדקה* of the *free-will-offerings*. To escape perdition, some would *grudgingly* give what *necessity* obliged them. Others would give *cheerfully*, for the love of God, and through pity to the poor. Of the *first*, nothing is said: they simply did what the law required. Of the *second*, much is said; *God loves them*. The benefit of *alms-giving* is lost to the giver, when he does it with a *grumbling heart*. And, as he does not do the *duty in the spirit of the duty*, even the performance of the *letter of the law*, is an abomination in the sight of God.

To these two sorts of alms in the temple, the apostle most evidently alludes. See *Schoetgen*.

Verse 8. *God is able to make all grace abound*] We have already seen, chap. viii. 1. that the word *grace*, *χαρις*, in the connexion in which the apostle uses it in these chapters, signifies a *charitable gift*; here it certainly has the same meaning—"God is able to give you, in his mercy, abundance of temporal good; that lav-

grace abound towards you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, ^e He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ^f ministereth seed to the sower, both minister bread for

Rom. 12. 8. Ch. 9. 12.—d Prov. 11. 24, 25. & 28. 27. Phil. 4. 19.—e Psal. 112. 9.—f Isai. 55. 10.

ing a sufficiency, ye may abound in every good work;" This refers to the *sowing plenteously*; those who do so *shall reap plenteously*; they shall have an abundance of God's blessings.

Verse 9. *He hath dispersed abroad*] Here is still the allusion to the *sower*. *He sows much*; not at *home* merely, or among those with whom he is *acquainted*, but *abroad*, among the *strangers*; whether of his own, or of another nation. The quotation is taken from Psal. cxii. 9.

He hath given to the poor] This is the interpretation of *He hath scattered abroad*: and therefore it is said, *His righteousness remaineth for ever*: his good work is had in remembrance before God. By *righteousness*, we have already seen that the Jews understand *alms-giving*. See the notes on Matt. vi. 1.

Verse 10. *Now he that ministereth seed to the sower*] *The sower*, as we have already seen, is he that *gives alms* of what he hath: and God, who requires him to give these alms, is here represented as *providing* him with the *means*. As in the creation, if God had not created the earth *with every tree and plant, with its seed in itself*; so that a *harvest* came, without a *previous ploughing and sowing*, there could have been no seed to deposit in the earth: so if God had not, in the course of his Providence, given them the property they had, it would be impossible for them to give *alms*. And, as even the well cultivated and sowed field would be unfruitful if God did not, by his unseen energy and blessing, cause it to bring forth, and bring to maturity; so would it have been with their property; it could not have *increased*, for without his blessing, riches take wings, and flee away, as an eagle towards heaven. Therefore, in every sense, it is God who *ministers seed to the sower, and multiplies the seed sown*. And, as all this properly comes from God, and cannot exist without him, he has a right to require that it be dispensed in that way which he judges best.

The word *επιχορηγῶν*, *he that ministereth*, is very emphatic; it signifies, *he who leads up the chorus*, from *επι*, to, and *χορηγῶν*, to lead the chorus; it means also, to join, to associate, to supply, or furnish one thing after another, so that there be no want, or chasm. Thus God is represented, in the course of his Providence, *associating and connecting causes and effects; keeping every thing in its proper place, and state of dependence on another*; and all upon himself; so that summer and winter, heat and cold, seed-time and harvest, regularly succeed each other. Thus God *leads*

A. M. 4061. your food, and multiply your
 A. D. 57. seed sown, and increase the
 A. U. C. 810. fruits of your ^a righteous-
 An. Imp. Ne- rous Cas. 4. ness;)

11 Being enriched in every thing to all ^b bountifulness, ^c ^d which causeth through us, thanksgiving to God.

12 For the administration of this service not only ^e supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

^a Hos. 10. 12. Matt. 6. 1.—^b Or, liberality.—^c Gr. simplicity, Ch. 8. 2.—^d Ch. 1. 11. & 4. 15.

up this grand chorus of causes and effects: provides the seed to the hand of the sower; gives him skill to discern the times when the earth should be prepared for the grain; and when the grain should be sowed; blesses the earth, and causes it to bring forth and bud, so that it may again minister seed to the sower, and bread to the eater; and, by a watchful Providence, preserves every thing. The figure is beautiful; and shows us the grand system of causes and effects, all directed by and under the immediate guidance and government of God himself.

The fruits of your righteousness] Your beneficence, for so *δικαιοσύνη*, is here to be understood. See the note on Matt. vi. 1. already referred to.

Verse 11. Being enriched in every thing] Observe.—Why does God give riches?—That they may be applied to his glory, and the good of men. Why does he increase riches?—That those who have them may exercise all bountifulness. And if they be enriched in every thing, what will be the consequence if they do not exercise all bountifulness? Why, God will curse their blessings: the rust shall canker them, and the moth shall consume their garments. But if, on the other hand, they do thus apply them, then they cause thanksgiving to God. The 9th and 10th verses should be read in a parenthesis; for this verse connects with the eighth.

Verse 12. For the administration of this service] The poor are relieved, see the hand of God in this relief, and give God the glory of his grace.

Verse 13. By the experiment of this ministration] In this, and in the preceding, and following verses, the apostle enumerates the good effects that would be produced by their liberal *alms-giving* to the poor saints at Jerusalem. 1. The wants of the saints would be supplied. 2. Many thanksgivings would thereby be rendered unto God. 3. The Corinthians would thereby give proof of their subjection to the Gospel. And, 4. The prayers of those relieved will ascend up to God in the behalf of their benefactors.

Verse 14. The exceeding grace of God in you.] By the *ὑπερβαλλούσαν χάριν*, superabounding, or transcending grace of God, which was in them, the apostle most evidently means the merciful and charitable disposition which they had towards the suffering saints.

The whole connexion, indeed the whole chapter, proves this; and the apostle attributes this to its right source, the grace or goodness of

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gos-

pel of Christ, and for your liberal ^e distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for the exceeding ^b grace of God in you.

15 Thanks be unto God ^f for his unspeakable gift.

^a Ch. 8. 14.—^b Matt. 5. 16.—^c Hebr. 13. 16.—^d Ch. 8. 1. ^e James 1. 17.

God. They had the means of charity; but God had given these means: they had a feeling and charitable heart; but God was the author of it. Their charity was superabundant; and God had furnished both the disposition, the occasion, and the means, by which that disposition was to be made manifest.

Verse 15. Thanks be unto God for his unspeakable gift.] Some contend that Christ only is here intended; others, that the *alms-giving* is meant.

After all the difference of commentators and preachers, it is most evident that the *ἀνυπόκριτος δῶμα*, unspeakable gift, is precisely the same with the *ὑπερβαλλούσαν χάριν*, superabounding grace, or benefit, of the preceding verse. If, therefore, *Jesus Christ*, the gift of God's endless love to man, be the meaning of the unspeakable gift in this verse; he is also intended by the superabounding grace, in the preceding. But it is most evident, that it is the work of Christ in them, and not Christ himself, which is intended in the 14th verse, and consequently that it is the same work, not the operator, which is referred to in this last verse.

A few further observations may be necessary on the conclusion of this chapter.

1. *JESUS CHRIST, the gift of God's love* to mankind, is an unspeakable blessing; no man can conceive, much less declare, how great this gift is; for these things the angels desire to look into. Therefore, he may be well called the unspeakable gift, as he is the highest God ever gave, or can give to man; though this is not the meaning of this last verse.

2. The conversion of a soul from darkness to light; from sin to holiness; from Satan to God: is not less inconceivable. It is called a new creation; and creative energy cannot be comprehended. To have the grace of God to rule the heart, subduing all things to itself, and filling the soul with the Divine nature, is an unspeakable blessing; and the energy that produced it is an unspeakable gift. I conclude, therefore, that it is the work of Christ in the soul, and not Christ himself, that the apostle terms the superabounding, or exceeding great grace, and the unspeakable gift; and Dr. Whitby's paraphrase may be safely admitted as giving the true sense of the passage. Thanks be unto God for his unspeakable gift: i. e. "this admirable charity," (proceeding from the

work of Christ in the soul.) "by which God is so much glorified; the Gospel receives such credit; others are so much benefited; and you will be, by God, so plentifully rewarded." This is the sober sense of the passage: and no other meaning can comport with it. The passage itself is a grand proof that every good disposition in the soul of man, comes from God; and it explodes the notion of natural good: i. e. good which God does not work; which is absurd; for no effect can exist without a cause. And God, being the fountain of good, all that can be called good, must come immediately from himself. See James, chap. i. 17.

3. Most men can see the hand of God in the

dispensations of his justice; and yet these very seldom appear. How is it that they cannot equally see his hand in the dispensations of his mercy, which are great, striking, and unremitting? Our afflictions, we scarcely ever forget; our mercies, we scarcely ever remember! Our hearts are alive to complaint, but dead to gratitude. We have had ten thousand mercies for one judgment, and yet our complaints to our thanksgivings have been ten thousand to one! How is it that God endures this, and bears with us? Ask his own eternal clemency; and ask the Mediator before the throne. The mystery of our preservation and salvation can be there alone explained.

CHAPTER X.

The apostle vindicates himself against the aspersions cast on his person, by the false apostle; and takes occasion to mention his spiritual might and authority, 1—6. He shows them the impropriety of judging after the outward appearance, 7. Again refers to his apostolical authority, and informs them that, when he again comes among them, he will show himself in his deeds as powerful as his letters intimated, 8—11. He shows that these false teachers sat down in other men's labours, having neither authority nor influence from God, to break up new ground; while he, and the apostles in general, had the regions assigned to them through which they were to sow the seed of life; and that he never entered into any place where the work was made ready to his hand by others, 12—16. He concludes with intimating that the glorying of those false apostles was bad; that they had nothing but self-commendation; and that they who glory, should glory in the Lord, 17, 18.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Ne-
ronis Cæs. 4.

NOW * I Paul myself be-
seech you by the meek-
ness and gentleness of Christ,
^b who ^c in presence am base
among you, but being absent am bold
towards you :

2 But I beseech you, ^d that I may not
be bold when I am present with that
confidence, wherewith I think to be

bold against some, which
^e think of us as if we walked
according to the flesh.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Ne-
ronis Cæs. 4.

3 For though we walk in
the flesh, we do not war after the flesh :
4 (^f For the weapons ^g of our war-
fare are not carnal, but ^b mighty
^h through God in the pulling down of
strong holds ;)

^a Rom. 12. 1. — ^b Ver. 10. Ch. 12. 5, 7, 9. — ^c Or. in out-
ward appearance. — ^d 1 Cor. 4. 21. Ch. 13. 2, 10.
^e Or, reckon.

(Eph. 6. 13. 1 Thess. 5. 8. — ^f 1 Tim. 1. 18. ^g 2 Tim. 2. 3.
^h Acts 7. 22. 1 Cor. 2. 5. Ch. 6. 7. & 13. 3, 4. — ⁱ Or,
to God.

NOTES ON CHAP. X.

Verse 1. I Paul myself beseech you by the meekness] Having now finished his directions and advices relative to the collection for the poor, he resumes his argument relative to the false apostle, who had gained considerable influence, by representing St. Paul as despicable in his person, his ministry, and his influence. Under this obloquy, the apostle was supported by the meekness and gentleness of Christ: and, through the same heavenly disposition, he delayed inflicting that punishment which, in virtue of his apostolical authority, he might have inflicted on him who had disturbed, and laboured to corrupt the Christian church.

Who in presence am base among you, but being absent am bold towards you] He seems to quote these as the words of his calumniator—as if he had said, "This apostle of yours is a mere braggadocio; when he is among you, you know how base and contemptible he is: when absent, see how he brags and boasts." The word *raurice*, which we render base, signifies lowly; and, as some think, short of stature. The insinuation is, that when there was danger or opposition

at hand; St. Paul acted with great obsequiousness, fearing for his person and authority, lest he should lose his secular influence. See the following verse.

Verse 2. Some, 'which think of us as if we walked according to the flesh] As it is customary for cowards and overbearing men to threaten the weak and the timid when present; to bluster when absent; and to be very obsequious in the presence of the strong and courageous. This conduct they appear to have charged against the apostle, which he calls here walking after the flesh; acting as a man who had worldly ends in view; and would use any means in order to accomplish them.

Verse 3. Though we walk in the flesh] That is, although I am in the common condition of human nature, and must live as a human being, yet I do not war after the flesh; I do not act the coward or the poltron, as they insinuate. I have a good cause, a good captain, strength at will, and courage at hand. I neither fear them nor their master.

Verse 4. The weapons of our warfare] The apostle often uses the metaphor of a warfare, to

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nerois Cæs. 4.

5^a Casting down^b imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every

thought to the obedience of Christ;
6^c And having in a readiness to revenge all disobedience, when^d your obedience is fulfilled.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nerois Cæs. 4.

a 1 Cor. i. 19. & 3. 19.—b Or, reasonings.

c Ch. 13. 2, 10.—d Ch. 2. 9. & 7. 15.

represent the life and trials of a Christian minister. See Ephes. vi. 10—17. 1 Tim. i. 18. 2 Tim. ii. 3, 4, 5.

Are not carnal] Here he refers to the means used by the false apostle, in order to secure his party; he calumniated St. Paul; traduced the truth; preached false and licentious doctrines; and supported these with sophistical reasonings.

But mighty through God] Our doctrines are true and pure: they come from God, and lead to him; and he accompanies them with his mighty power to the hearts of those who hear them: and the strong holds, the apparently solid and cogent reasoning of the philosophers, we, by these doctrines, pull down; and thus the fortifications of heathenism are destroyed; and the cause of Christ triumphs wherever we come; and we put to flight the armies of the aliens.

Verse 5. Casting down imaginations] λογισμοις, reasonings or opinions. The Greek philosophers valued themselves especially on their ethic systems, in which their reasonings appeared to be very profound and conclusive; but they were obliged to assume principles, which were either such as did not exist, or were false in themselves; as the whole of their mythologic system most evidently was: truly, from what remains of them, we see that their metaphysics were generally bombast; and, as to their philosophy, it was in general good for nothing. When the apostles came against their gods many, and their lords many, with the ONE SUPREME and ETERNAL BEING; they were confounded, scattered, annihilated:—when they came against their various modes of purifying the mind, their sacrificial and mediatorial system, with the LORD JESUS CHRIST; his agony and bloody sweat; his cross and passion; his death and burial; and his glorious resurrection and ascension, they sunk before them; and appeared to be what they really were, as dust upon the balance; and lighter than vanity.

Every high thing] Even the pretendedly sublime doctrines for instance of Plato, Aristotle, and the Stoics in general, fell before the simple preaching of Christ crucified.

The knowledge of God] The doctrine of the unity and eternity of the Divine Nature; which was opposed by the plurality of their idols; and the generation of their gods, and their men-made deities. It is amazing how feeble a resistance heathenism made, by argument or reasoning, against the doctrine of the Gospel! It instantly shrunk from the Divine light, and called on the secular power to contend for it! Popery sunk before Protestantism in the same way, and defended itself by the same means. The apostles destroyed heathenism wherever they came: the Protestants confuted Popery wherever their voice was permitted to be heard.

Bringing into captivity every thought] HEATHENISM could not revenge itself; in vain did its

thousands of altars smoke with reiterated hecatombs; their demons were silent; and their idols were proved to be nothing in the world. POPERY could never, by any power of self-reviviscence, restore itself after its defeat by the reformation: it had no Scripture consecutively understood: no reason, no argument; in vain were its bells rung; its candles lighted; its auto da fes exhibited: in vain did its fires blaze; and in vain were innumerable human victims immolated on its altars! The light of God penetrated its hidden works of darkness, and dragged its three-headed Cerberus into open day: the monster sickened, vomited his hebenane, and fled for refuge to his native shades.

The obedience of Christ] Subjection to idols was annihilated by the progress of the Gospel among the heathens; and they soon had but one Lord, and his name one. In like manner the doctrines of the reformation, mighty through God pulled down; demolished, and brought into captivity, the whole Papal system: and instead of obedience to the pope, the pretended vicar of God upon earth, obedience to Christ, as the sole, almighty head of the church, was established particularly in Britain, where it continues to prevail. Hallelujah! the Lord God omnipotent reigneth.

Verse 6. And having in a readiness to revenge all disobedience] I am ready, through this mighty armour of God, to punish those opposers of the doctrine of Christ; and the disobedience which has been produced by them.

When your obedience is fulfilled] When you have, in the fullest manner, discountenanced those men, and separated yourselves from their communion. The apostle was not in haste to pull up the tares, lest he should pull up the wheat also.

All the terms in these two verses are military. Allusion is made to a strongly fortified city, where the enemy had made his last stand; entrenching himself about the walls; strengthening all his redoubts and ramparts; raising castles, towers, and various engines of defence and offence upon the walls; and neglecting nothing that might tend to render his strong hold impregnable. The army of God comes against the place, and attacks it; the strong holds, οχυρωματα, all the fortified places, are carried. The imaginations, λογισμοι, engines, and whatever the imagination or skill of man could raise, are speedily taken and destroyed. Every high thing, παν υψηλα, all the castles and towers are sapped, thrown down, and demolished; the walls are battered into breaches; and the besieging army, carrying every thing at the point of the sword, enter the city, storm and take the citadel. Every where defeated, the conquered submit, and are brought into captivity, αιχμαλωτισθησιν, are led away captives; and thus the whole government is destroyed.

A. M. 4061. 7^a Do ye look on things
A. D. 57. after the outward appear-
A. U. C. 810. ance? ^b If any man trust to
An. Imp. Ne- himself that he is Christ's, let
ronis Ges. 4. him of himself think this again, that, as
he is Christ's, even so *are* ^c we Christ's.

8 For though I should boast some-
what more ^d of our authority, which
the Lord hath given us for edification,

and not for your destruction, A. M. 4061.
° I should not be ashamed: A. D. 57.
° That I may not seem A. U. C. 810.
as if I would terrify you by An. Imp. Ne-
letters. ronis Ges. 4.

10 For *his* letters, ^f say they, *are*
weighty and powerful; but ^g *his* bod-
ily presence *is* weak, and *his* ^h speech
contemptible.

^a John 7. 24. Ch. 5. 12. & 11. 13. — ^b 1 Cor. 14. 37. 1 John
4. 6. — ^c 1 Cor. 3. 23. & 9. 1. Ch. 11. 23. — ^d Ch.
13. 10.

^e Ch. 7. 14. & 12. 6. — ^f Gr. *saiti* *he*. — ^g 1 Cor. 2. 3. 4.
Ver. 1. Ch. 12. 5, 7, 9. Gal. 4. 13. — ^h 1 Cor. 1. 17. &
2. 1. 4. Ch. 11. 6.

It is easy to apply these things, as far as may
be consistent with the apostle's design. The
general *sense* I have given in the preceding
notes.

Verse 7. *Do ye look on things after the out-
ward appearance?* [Do not be carried away with
appearances; do not be satisfied with *show* and
parade.]

If any man trust to himself that he is Christ's
Here, as in several other places of this, and the
preceding epistle, the *tu*, *any*, or *certain person*,
most evidently refers to the *false apostle*, who
made so much disturbance in the church. And
this man *trusted to himself*, assumed to himself
that he was *Christ's messenger*: it would not do
to attempt to *subvert* Christianity at once, it had
got too strong a hold of Corinth to be easily dis-
lodged; he therefore pretended to be on Christ's
side, and to derive his authority from him.

Let him of himself] Without any authority
certainly from God; but, as he arrogates to
himself the character of a minister of Christ, let
him acknowledge that even so, we are Christ's
ministers; and that *I* have, by my preaching,
and the miracles which I have wrought, given
the fullest proof that *I* am especially commis-
sioned by Him.

Verse 8. *For though I should boast, &c.*] I
have a greater authority, and spiritual power,
than I have yet shown; both to *edify* and to
punish: but I employ this for your *edification* in
righteousness; and not for the *destruction* of any
delinquent. "This," says Calmet, "is the rule
which the pastors of the church ever propose to
themselves in the exercise of their authority;
whether to enjoin or forbid; to dispense or to
oblige; to bind or to loose. They should use
the power only as Jesus Christ used it, for the
salvation, and not for the destruction, of souls."

Verse 9. *That I may not seem, &c.*] This is
an elliptical sentence, and may be supplied thus:
"I have not used this authority; nor will I add
any more concerning this part of the subject,
lest I should seem, as my adversary has insinua-
ted, to wish to terrify you by letters."

Verse 10. *For his letters, say they, are weighty
and powerful*] He boasts of high powers, and
that he can do great things. See on ver. 1, 2.

But his bodily presence is weak] When you
behold the man, you find him a feeble, con-
temptible mortal; and when you hear him
speak, his speech *ὀ λόγος*, probably his *doctrine*,
ἡ σοφία, is good for nothing; his *person*, *mat-
ter*, and *manner*, are altogether uninteresting,
unimpressive, and too contemptible to be valued

by the wise and the learned. This seems to be
the spirit and design of this slander.

Many, both among the ancients and moderns,
have endeavoured to find out the *ground* there
was for any part of this calumny: as to the
moral conduct of the apostle, that was invulner-
able; his *motives*, it is true, were suspected and
denounced by this false apostle and his partizans;
but they could never find any thing in his *conduct*
which could support their insinuations. What
they could not attach to his *character*, they disin-
genuously attached to his *person* and his *elocution*.

If we can credit some ancient writers, such as
Nicephorus, we shall find the apostle thus describ-
ed—*Παυλος μικρος η̄ και στυγαλιμος, το του
σωματος μεγαθος. Και ασπιρ ακυκλοι αυτο κειταμενος.
Σμιγκρι δι, και κεικυφος. Τη εψη λιγκος, και το προσω-
πον προφρηος, ψιλος των κεφαλων, &c.*—*Nicephor.*
lib. ii. cap. 17. Paul was a little man, crooked
and almost bent like a bow; with a pale coun-
tenance, long and wrinkled; a bald head; his
eyes full of fire and benevolence; his beard
long, thick, and interspersed with gray hairs, as
was his head, &c. I quote from *Calmet*, not
having *Nicephorus* at hand.

An old Greek writer, says the same author,
whose works are found among those of *Chry-
sostom*, Tom. vi. Hom. 30. page 265. represents
him thus—*Παυλος ὁ τριπεχλος ανθρωπος, και των
ουγκων απταμενος*; "Paul was a man of about
three cubits in height, (four feet six,) and yet
nevertheless, touched the heavens." Others
say, that "he was a little man, had a bald head,
and a large nose." See the above, and several
other authorities, in *Calmet*. Perhaps there is
not one of these statements correct: as to *Nice-
phorus*, he is a writer of the xvth century, weak
and credulous, and worthy of no regard. And
the writer found in the works of *Chrysostom*, in
making the apostle a little more than a *pigmy*,
has rendered his account incredible.

That St. Paul could be no such diminutive
person, we may fairly presume from the office
he filled under the high-priest, in the persecu-
tion of the church of Christ; and that he had
not an *impediment* in his speech, but was a
graceful orator, we may learn from his whole
history; and especially from the account we
have, Acts xiv. 12. where the Lycaonians took
him for *Mercury*, the *god of eloquence*, induced
thereto by his powerful and persuasive elocu-
tion. In short, there does not appear to be any
substantial evidence of the apostle's *deformity*,
pigmy stature, *bald head*, *pale and wrinkle d
face*, *large nose*, *stammering speech*, &c. &c.

A. M. 4061. 11 Let such an one think
A. D. 57. this, that such as we are in
A. U. C. 810. word by letters when we are
An. Imp. Ne- absent, such *will we be* also in
ronis Cæs. 4. deed when we are present.

12 ^a For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, ^b are not wise.

13 ^c But we will not boast of things without *our* measure, but according to the measure of the ^d rule which God

^a Ch. 3. 1. & 5. 12.—^b Or, understand it not.—^c Ver. 15. ^d Or, line.

These are probably all figments of unbridled fancy, and foolish surmises.

Verse 11. *Such as we are in word*] A threatening of this kind would, doubtless, alarm the false apostle; and it is very likely, that he did not await the apostle's coming, as he would not be willing to try the fate of *Elymas*.

Verse 12. *We dare not make ourselves, &c.*] As if he had said, I dare neither associate with, nor compare myself to those who are full of self-commendation. Some think this to be an *ironical* speech.

But they measuring themselves by themselves] They are not sent of God; they are not inspired by his Spirit; therefore they have no *rule* to think or act by. They are also full of pride and self-conceit; they look within themselves for accomplishments which their self-love will soon find out; for, to it, *real* and *fictitious* are the same. As they dare not compare themselves with the true apostles of Christ, they compare themselves with each other; and, as they have no *perfect standard*, they can have no *excellence*; nor can they ever attain *true wisdom*, which is not to be had from looking at what we are, but to what we *should* be: and, if without a directory, *what we should be*, will never appear: and, consequently, our *ignorance* must continue. This was the case with the self-conceited false apostles: but, *οὐκ οἴσταν*, are not wise, Mr. Wakefield contends, is an elegant *Græcism*, signifying they are *not aware* that they are measuring themselves by themselves, &c.

Verse 13. *Things without our measure*] There is a great deal of difficulty in this and the three following verses: and there is a great diversity among the MSS. and *which is the true reading* can scarcely be determined. Our version is, perhaps, the plainest that can be made of the text. By the *measure* mentioned here, it seems as if the apostle meant the commission he received from God to preach the Gospel to the Gentiles: a *measure* or *district* that extended through all Asia Minor and Greece, down to Achaia, where Corinth was situated, a *measure* to reach even unto you. But the expressions in these verses are all agonistical, and taken from the stadium or race-course in the Olympic and Isthmian games. The *μετρίον*,

hath distributed to us, a *measure* to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: ^e for we are come as far as to you also in *preaching* the Gospel of Christ.

15 Not boasting of things without *our* measure, *that is*, ^f of other men's labours; but having hope, when your faith is increased, that we shall be ^g enlarged by you according to our rule abundantly.

^e 1 Cor. 3. 5, 10. & 4. 15. & 9. 1.—^f Rom. 15. 20.—^g Or, magnified in you.

or measure, was the length of the *σπυρος*, or *course*; and the *καὶ*, *rule* or *line*, ver. 15 and 16, was probably the same with the *γραμμά*, or *white line*, which marked out the boundaries of the stadium: and the verbs *reach unto*, *stretch out*, &c. are all references to the exertions made to win the *race*. As this subject is so frequently alluded to in these epistles, I have thought it of importance to consider it particularly in the different places where it occurs.

Verse 14. *For we stretch not ourselves beyond*] We have not proceeded straight from Macedonia, through Thessaly, and across the Adriatic gulf into Italy, which would have led us *beyond you westward*; but [knowing the mind of our God, we left this direct path, and came *southward* through *Greece*, down into *Achaia*; and there we planted the Gospel. The false apostle has therefore got into our *province*, and entered into our labours; and there boasts as if the conversion of the heathen Achaians had been his own work. As there is an allusion here to the *stadium*, and to the Olympic games in general; we may consider the apostle as laying to the charge of the disturber at Corinth, that he had got his name surreptitiously inserted on the military list; that he was not striving lawfully: had no right to the *stadium*, and none to the *crown*. See the observations at the end of 1 Cor. ch. ix. and the note on ver. 13. of this chapter.

Verse 15. *Not boasting of things without our measure*] We speak only of the work which God has done by us; for, we have never attempted to enter into other men's labours, and we study to convert those regions assigned to us by the Holy Spirit. We enter the course lawfully; and run according to *rule*. See above.

When your faith is increased] When you receive more of the life and power of godliness; and when you can better spare me to go to other places.

We shall be enlarged by you.] Μεγαλυνθῆναι probably signifies here, to be *praised* or *commended*; and the sense would be this:—We hope that shortly, on your gaining an increase of true religion, after your long distractions and divisions, you will plainly see that we are the true messengers of God to you: and that in all your intercourse with your neighbours, or to

A. M. 4061. 16 To preach the Gospel
A. D. 57. in the regions beyond you,
A. U. C. 810. and not to boast in another
An. Imp. Neronis Cæs. 4. man's ^a line of things made
ready to our hand.

A. M. 4061. 17 ^b But he that glorieth, A. D. 57.
A. U. C. 810. let him glory in the Lord. A. U. C. 810.
An. Imp. Neronis Cæs. 4. 18 For ^c not he that com-
mendeth himself is approved,
but ^d whom the Lord commendeth.

^a Or, rule.—^b Isai. 65. 16. Jer. 9. 24. 1 Cor. 1. 31.

^c Prov. 27. 2.—^d Rom. 2. 29. 1 Cor. 4. 5.

foreign parts, you will speak of this Gospel preached by us, as a glorious system of saving truth, and that in consequence, the heathen countries around you will be the better prepared to receive our message; and thus, our rule or district will be abundantly extended. This interpretation agrees well with the following verse.

Verse 16. *To preach the Gospel in the regions beyond you*] He probably refers to those parts of the *Morea*, such as *Sparta*, &c.; what lay southward of them; and to *Italy* which lay on the west: for it does not appear that he considered his measure or province to extend to *Lybia*, or any part of *Africa*. See the introduction, sect. xii.

Not to boast in another man's line] So very scrupulous was the apostle not to build on another man's foundation; that he would not even go to those places where other apostles were labouring. He appears to think that every apostle had a particular district or province of the heathen world allotted to him; and which God commissioned him to convert to the Christian faith. No doubt every apostle was influenced in the same way: and this was a wise order of God; for by these means the Gospel was more quickly spread through the heathen provinces, than it otherwise would have been. The apostles had *deacons* or *ministers* with them, whose business it was to water the seed sown: but the apostles alone under Christ, sowed and planted.

Verse 17. *He that glorieth let him glory in the Lord.*] Instead of boasting or exulting, even in your own success in preaching the Gospel, as none can be successful without the especial blessing of God, let God who gave the blessing, have the glory. Even the genuine apostle, who has his commission immediately from God himself, takes no praise to himself from the prosperity of his work; but gives it all to God. How little cause then have your uncommissioned men to boast, to whom God has assigned no province; and who only boast in another man's line of things made ready to their hands!

Verse 18. *Not he that commendeth himself*] Not the person who makes a parade of his own attainments; who preaches himself, and not Christ Jesus the Lord; and far from being your servant for Christ's sake, affects to be your ruler: not such a one shall be approved of God, by an especial blessing on his labours; but he whom the Lord commendeth, by giving him the extraordinary gifts of the Holy Spirit; and converting the heathen by his ministry. These were qualifications, to which the false apostle at Corinth could not pretend. He had language, and eloquence, and show, and parade; but he had neither the gifts of an apostle, nor an apostle's success.

1. Dr. *Whitby* observes, that the apostle, in the 13th, 14th, 15th, and 16th verses, endeavours to advance himself above the false apostles in the three following particulars.

(1.) That whereas they could show no commission to preach to the Corinthians, no measure by which God had distributed the Corinthians to them as their province, he could do so. *We have a measure to reach even to you*, ver. 13.

(2.) That whereas they went out of their line, leaping from one church to another, he went on orderly, in the conversion of the heathens, from *Judea* through all the interjacent provinces, till he came to *Corinth*.

(3.) Whereas they only came in and perverted the churches, where the faith had already been preached; and so could only boast of things made ready to their hands, ver. 16. he had laboured to preach the Gospel where Christ had not been named, lest he should build on another man's foundation, Rom. xv. 20.

2. We find that from the beginning, God appointed to every man his province; and to every man his labour: and would not suffer even one apostle to interfere with another. This was a very wise appointment: for by this the Gospel was not only more speedily diffused over the heathen nations, as we have already remarked, but the churches were better attended to, the Christian doctrine preserved in its purity, and the Christian discipline properly enforced. What is any man's work is no man's in particular: and thus the work is neglected. In every church of God, there should be some one who has the care of it; who may be properly called its pastor; and who is accountable for its purity in the faith, and its godly discipline.

3. Every man who ministers in holy things, should be well assured of his call to the work; without this, he can labour neither with confidence nor comfort. And he should be careful to watch over the flock, that no destroying wolf be permitted to enter the sacred fold: and that the fences of a holy discipline be kept in proper repair.

4. It is base, abominable, and deeply sinful for a man to thrust himself into other men's labours, and by sowing doubtful disputations among a Christian people, distract and divide them, that he may get a party to himself. Such persons generally act as the false apostle at Corinth, preach a relaxed morality: place great stress upon certain doctrines which flatter and sooth self-love; calumniate the person, system of doctrines, and mode of discipline of the pastor who perhaps planted that church; or who, in the order of God's providence, has the oversight of it. This is an evil that has prevailed much in all ages of the church; there is at present much of it in the Christian world; and Christianity is disgraced by it.

CHAPTER XI.

The apostle apologizes for expressing his jealousy relative to the true state of the Corinthians; still fearing lest their minds should have been drawn aside from the simplicity of the Gospel, 1—3. From this he takes occasion to extol his own ministry, which had been without charge to them, having been supported by the churches of Macedonia while he preached the Gospel at Corinth, 4—11. Gives the character of the false apostles, 12—15. Shows what reasons he has to boast of secular advantages of birth, education, divine call to the ministry, labours in that ministry, grievous persecutions, great sufferings, and extraordinary hazards, 16—33.

A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Nerois Cæs. 4. **W**ould to God ye could bear with me a little in ^a my folly: and indeed ^b bear with me.

2 For I am ^c jealous over you with godly jealousy: for ^d I have espoused you to one husband ^e that I may present you ^f as a chaste virgin to Christ.

3 But I fear lest by any means, as ^g the serpent beguiled Eve through

his subtilty, so your minds ^h should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached; or if ye receive another spirit which ye have not received; or ⁱ another Gospel which ye have not accepted; ye might well bear ^k with him.

^a Ver. 16. Ch. 5. 13.—^b Or, ye do bear with me.—^c Gal. 4. 17. 13.—^d Hos. 2. 19, 20. 1 Cor. 4. 15.—^e Col. 1. 28.—^f Lev. 21. 13.

^g Gen. 3. 4. John 8. 44.—^h Eph. 6. 24. Col. 2. 4, 8, 19. 1 Tim. 1. 3. & 4. 1. Heb. 13. 9. 2 Pet. 3. 17.—ⁱ Gal. 1. 7, 8.—^k Or, with me.

NOTES ON CHAP. XI.

Verse 1. *Would to God ye could bear with me*] *Θηλον ουχως μου μικρον* as the word God is not mentioned here, it would have been much better to have translated the passage literally thus: *I wish you could bear a little with me.* The too frequent use of this sacred name, produces a familiarity with it that is not at all conducive to reverence and godly fear.

In my folly] In my seeming folly; for being obliged to vindicate his ministry, it was necessary that he should speak much of himself, his sufferings, and his success. And as this would appear like *boasting*; and *boasting* is always the effect of an *empty, foolish mind*, those who were not acquainted with the necessity that lay upon him to make this defence, might be led to impute it to *vanity*. As if he had said—Suppose you allow this to be *folly*, have the goodness to bear with me: *for though I glory, I should not be a fool*, ch. xii. 6. *And let no man think me a fool for my boasting*, ch. xi. 15.

Verse 2. *I am jealous over you, &c.*] The apostle evidently alludes either to the *שוחבנימ* *shoshabinim* or *paranympis* among the Hebrews, whose office is largely explained in the notes on John iii. 29. and the observations at the end of that chapter; or to the *harmosyni*, a sort of magistrate among the Lacedemonians, who had care of virgins, and whose business it was to see them well *educated*, kept *pure*, and properly prepared for married life.

That I may present you as a chaste virgin] The allusion is still kept up; and there seems to be a reference to Lev. xxi. 14. that the high-priest must not marry any one that was not a *pure virgin*. Here, then, *Christ* is the high-priest, the *spouse or husband*: the Corinthian church the *pure virgin* to be espoused: the apostle and his helpers the *shoshabinim*, or *harmosyni*, who had *educated* and *prepared* this virgin for her husband, and espoused her to him.

See the observations already referred to, at the end of the third chapter of John.

Verse 3. *As the serpent beguiled Eve through his subtilty*] This is a strong reflection on the false apostle and his teaching: he was *subtle*, *παρουσγος*, and by his subtilty, *παρουσγια*, from *παρ*, *all*, and *ουρα*, *work*, his *versatility* of character and conduct, his *capability of doing all work*; and accommodating himself to the caprices, prejudices, and evil propensities of those to whom he ministered: he was enabled to corrupt the minds of the people from the simplicity of the Gospel of Christ; or, to follow the *metaphor*, he had *seduced* the *pure, chaste, well educated virgin*, from her duty, affection, and allegiance to her one and only true husband, the High-priest, Jesus Christ. And here he seems to intimate that the serpent had seduced the mind of Eve from her affections and allegiance to Adam, her true husband; and certainly from God, her creator and governor. See at the end of the chapter.

Verse 4. *For, if he that cometh*] The false apostle, who came after St. Paul had left Corinth.

Preacheth another Jesus] Who can save more fully, and more powerfully, than that Jesus whom I have preached.

Or ye receive another spirit] And if in consequence of believing in this new Saviour, ye receive another *spirit*, the gifts, graces, and consolations of which are greater than those which ye have received from the *Holy Ghost*, which has been given to you, on your believing on the Christ whom we preached.

Or another Gospel] Containing more privileges, spiritual advantages, and stronger excitements to holiness, than that which we have preached, and which ye have accepted, ye might well bear with him. This would be a sufficient reason why you should not only bear with him, but prefer him to me.

Others think that the last clause should be rendered *ye might well bear with me*; notwith-

A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Nerois Cæs. 4. 5 For I suppose ^a I was not a whit behind the very chiefest apostles.

6 But though ^b I be rude in speech, yet not ^c in knowledge; but ^d we have been thoroughly made manifest among you in all things.

7 Have I committed an offence ^e in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Nerois Cæs. 4. 9 And when I was present with you, and wanted, ^f I was chargeable to no man: for that which was lacking to

me ^g the brethren which came from Macedonia supplied: and in all things I have kept myself ^h from being burdensome unto you, and so will I keep myself.

10 ⁱ As the truth of Christ is in me, ^k no man shall stop me of this boasting ^l in the regions of Achaia.

11 Wherefore? ^m because I love you not? God knoweth.

^a 1 Cor. 15. 10. Ch. 12. 11. Gal. 2. 6.—^b 1 Cor. 1. 17. & 2. 1, 13. Ch. 10. 10.—^c Eph. 3. 4.—^d Ch. 4. 2. & 5. 11. & 12. 12.—^e Acts 18. 3. 1 Cor. 9. 6, 12. Ch. 10. 1. ^f Acts 20. 33.

Ch. 12. 13. 1 Thess. 2. 9. 2 Thess. 3. 8, 9.—^g Phil. 4. 10, 15, 16.—^h Ch. 12. 14, 16.—ⁱ Rom. 9. 1.—^k Gr. *thi* boasting shall not be stopped in me.—^l 1 Cor. 9. 15. ^m Ch. 6. 11. & 7. 3. & 12. 15.

standing he brought you another Jesus, Spirit, and Gospel, ye might bear with me, who have already ministered so long to, and done so much for you. But the former sense seems best.

Verse 5. *I was not—behind the very chiefest apostles*] That is, the most eminent of the apostles have not preached Christ, ministered the Spirit, explained and enforced the doctrines of the Gospel in a more powerful and effectual manner than I have done.

Verse 6. *But though I be rude in speech*] *Ἰδιωτικῶς ἢ κοινῶς*; though I speak like a common, unlettered man; in plain unadorned phrase, studying none of the graces of eloquence; yet I am not unskilled in the most profound knowledge of God, of spiritual and eternal things, of the nature of the human soul; and the sound truths of the Gospel system; ye yourselves are witnesses of this, as in all these things, *I have been thoroughly manifested among you.*

Inspired men received all their doctrines immediately from God; and often the very words in which those doctrines should be delivered to the world: but, in general, the Holy Spirit appears to have left them to their own language, preventing them from using any expression that might be equivocal, or convey a contrary sense to that which God intended.

That St. Paul wrote a strong, nervous, and sufficiently pure language, his own writings sufficiently testify; but the graces of the Greek tongue he appears not to have studied; or at least he did not think it proper to use them: for perhaps there is no tongue in the world that is so apt to seduce the understanding by its sounds and harmony, as the Greek. It is not an unusual thing for Greek scholars, to the present day, to be in raptures with the harmony of a Greek verse, the sense of which is but little regarded, and perhaps is little worth! I should suppose that God would prevent the inspired writers from either speaking or writing thus; that sound might not carry the hearer away from the sense: and that the persuasive force of truth might alone prevail; and the excellence of the power appear to be of God, and not of man. Taking up the subject in this point of view, I see no reason to have recourse to the supposition, or *fable* rather, that the apostle had an impo-

diment in his speech; and that he alludes to this infirmity in the above passage.

Verse 7. *Have I committed an offence in abasing myself?*] Have I transgressed in labouring with my hands, that I might not be chargeable to you? and getting my deficiencies supplied by contributions from other churches, while I was employed in labouring for your salvation? Does your false apostle insinuate that I have disgraced the apostolic office by thus descending to servile labour for my support? Well, I have done this, that you might be exalted; that you might receive the pure doctrines of the Gospel, and be exalted to the highest pitch of intellectual light and blessedness. And will you complain that I preached the Gospel gratis to you! Surely not. The whole passage is strongly ironical.

Verse 8. *I robbed other churches*] This part of the sentence is explained by the latter; taking wages to do you service. The word *κέρματα*, signifies the pay of money and provisions, given daily to a Roman soldier. As if he had said, I received food and raiment, the bare necessaries of life, from other churches, while labouring for your salvation. Will you esteem this a crime?

Verse 9. *And when I was present with you*] The particle *καί*, which we translate and, should be rendered for in this place; For, when I was with you, and was in want, I was chargeable to no man. I preferred to be, for a time, even without the necessaries of life, rather than be a burden to you. To whom was this a reproach? to me, or to you?

The brethren which came from Macedonia] He probably refers to the supplies which he received from the church at Philippi, which was in Macedonia: of which he says, that in the beginning of the Gospel, no church communicated with me, as concerning giving and receiving, but you only: for even at Thessalonica ye sent once and again to my necessity, Phil. iv. 15, 16. See the Introduction, sect. vi.

Verse 10. *As the truth of Christ is in me*] *Ἐστὶν ἀληθῆς Χριστὸς ἐν ἐμοί*; The truth of Christ is in me. That is, I speak as becomes a Christian man; and as influenced by the Gospel of Christ. It is a solemn form of asseveration: if not to be considered in the sense of an oath.

In the regions of Achaia] The whole of the

A. M. 4061. 12 But what I do, that I
A. D. 57. will do, * that I may cut off
A. U. C. 810. occasion from them which
An. Imp. Ne- desire occasion; that wherein
ronis Cæs. 4. they glory, they may be found even
as we.

13 For such ^b are false apostles,
* deceitful workers, transforming them-
selves into the apostles of Christ.

14 And no marvel: for Satan him-
self is transformed into ^d an angel of
light.

15 Therefore *it is* no great thing if his
ministers also be transformed as the

* ministers of righteousness; A. M. 4061.
† whose end shall be accord- A. D. 57.
ing to their works. A. U. C. 810.
An. Imp. Ne- ronis Cæs. 4.

16 ^e I say again, Let no
man think me a fool; if otherwise, yet
as a fool ^h receive me, that I may boast
myself a little.

17 That which I speak, ⁱ I speak *it*
not after the Lord, but as it were fool-
ishly, ^k in this confidence of boasting.

18 ^l Seeing that many glory after the
flesh, I will glory also.

19 For ye suffer fools gladly, ^m seeing
ye yourselves are wise.

^a 1 Cor. 9. 12.—^b Acts 15. 24. Rom. 16. 18. Gal. 1. 7. &
6. 12. Phil. 1. 15. ² Pet. 2. 1. ¹ John 4. 1. Rev. 2. 2.
^c Ch. 2. 17. Phil. 3. 2. Tit. 1. 10, 11.—^d Gal. 1. 8.

^e Ch. 3. 9.—^f Phil. 3. 19.—^g Ver. 1. Ch. 12. 6, 11.
^h Or, *suffer*.—ⁱ 1 Cor. 7. 6, 12.—^j Ch. 9. 4.—^k Phil.
3. 3, 4.—^l 1 Cor. 4. 10.

Peloponnesus or *Morea*, in which the city of
Corinth stood. From this it appears, that he
had received no help from any of the other
churches in the whole of that district.

Verse 11. *Wherefore?*] Why have I acted
thus? and why do I propose to *continue* to act
thus? is it *because I love you not?* and will not
permit you to contribute to my support. *God*
knoweth the contrary: I do most affectionately
love you.

Verse 12. *But what I do, &c.*] I act thus that
I may cut off occasion of glorying, boasting, or
calumniating, *from them*, the false apostle and
his partizans; *who seek occasion*; who would
be glad that I should become *chargeable* to you,
that it might in some sort vindicate them, who
exact much from you; for *they bring you into*
bondage, and *devour you*, ver. 20.

Nothing could mortify these persons more
than to find that the apostle did take nothing,
and was resolved to take nothing; while *they*
were fleeing the people. It is certain that the
passage is not to be understood, as though the
false apostles took nothing from the people, to
whatever disinterestedness they might pretend:
for the apostle is positive on the contrary; and
he was determined to act so that his example
should not authorize these deceivers, who had
nothing but their *self-interest* in view, from
exacting contribution from the people; so that
if they continued to boast, they must be *bound*
even as the apostle, taking *nothing* for *their*
labours; which could never comport with *their*
views of gain and secular profit.

Verse 13. *For such are false apostles*] Per-
sons who *pretend* to be apostles, but have no
mission from Christ.

Deceitful workers] They *do* preach and
labour, but they have nothing but their *own*
emolument in view.

Transforming themselves] Assuming as far
as they possibly can, *consistently* with their
sinister views, the habit, manner, and doctrine
of the apostles of Christ.

Verse 14. *And no marvel*] *Και ω θαυμαστον*,
and no wonder; it need not surprise you what
the *disciples* do, when you consider the character
of the *master*.

Satan himself is transformed into an angel of
light.] As in verse 3. the apostle had the history
of the *temptation* and *fall* of man, particularly
in view, it is very likely that here he refers to
the same thing. In whatever *form* Satan
appeared to our first mother, his pretensions and
professions gave him the appearance of a *good*
angel; and by pretending that Eve should get a
great increase of *light*, that is *wisdom* and *under-*
standing, he *deceived* her, and led her to
transgress. It is generally said that Satan has
three forms under which he tempts men:—1.
The *subtle serpent*. 2. The *roaring lion*. 3.
The *angel of light*. He often, as the *angel*
of light, persuades men to do things under the
name of religion, which are subversive of it.
Hence all the *persecutions*, *faggots*, and *fires*
of a certain church, under the pretence of
keeping *heresy* out of the church: and hence,
all the *horrors* and *infernalities* of the *inquisition*.
2. In the form of heathen persecution, like a
lion he has ravaged the heritage of the Lord,
Aid, 3. By means of our *senses* and *passions*, as
the *subtle serpent*, he is frequently deceiving us,
so that often the *workings* of *corrupt nature* are
mistaken for the *operations* of the *Spirit of God*.

Verse 15. *Whose end shall be according to*
their works] A bad way leads to a bad end.
The way of *sin* is the way to *hell*.

Verse 16. *Let no man think me a fool*] See
the note on ver. 1. As the apostle was now
going to enter into a particular detail of his
qualifications, natural, acquired, and spiritual;
and particularly of his *labours* and *sufferings*,
he thinks it necessary to introduce the discourse
once more, as he did ver. 1.

Verse 17. *I speak it not after the Lord*.
Were it not for the *necessity* under which I am
laid to vindicate my apostleship, my present
glorying would be inconsistent with my Chris-
tian profession of *humility*, and knowing no one
after the flesh.

Verse 18. *Seeing that many glory after the*
flesh] Boast of *external* and *secular* things.

Verse 19. *Ye suffer fools gladly, seeing ye*
yourselves are wise] A very fine irony. Ye are
so profoundly *wise*, as to be able to discern that
I am a *fool*.—Well, it would be dishonourable

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nero-
nis Cæs. 4.

20 For ye suffer ^a if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, ^b as though we had been weak. Howbeit ^c whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? ^d so am I.

^a Gal. 2. 4. & 4. 9. — ^b Ch. 10. 10. — ^c Phil. 3. 4. — ^d Acts 22. 3. Rom. 11. 1. Phil. 0. 5. — ^e 1 Cor. 15. 10.

to you as *wise men*, to fall out with a *fool*: you will therefore gladly bear with his impertinence and foolishness, because of your own profound wisdom.

Verse 20. *For ye suffer*] As you are so meek and gentle, as to submit to be brought into bondage, to have your property devoured, your goods taken away, yourselves laid in the dust, so that others may exalt themselves over you; yea, and will bear from those the most degrading indignity; then, of course, you will bear with one, who has never insulted, defrauded, devoured, taken of you, exalted himself against you, or offered you any kind of indignity; and who only wishes you to bear his confident boasting, concerning matters which he can substantiate.

The expressions in this verse, are some evidence that the false apostle was a judaizing teacher. *You suffer*, says the apostle, if a man, καταλωθῆς, bring you into bondage, probably meaning to the Jewish rites and ceremonies, Gal. iv. 9. ver. 1. *If he devour you*—as the Pharisees did the patrimony of the widows; and for a pretence made long prayers; *if a man takes of you*—exact different contributions; pretendedly for the temple at Jerusalem, &c. *If he exalt himself*—pretending to be of the seed of Abraham; infinitely higher in honour and dignity, than all the families of the Gentiles: *if he smite you on the face*—treat you with indignity, as the Jews did the Gentiles: considering them only as dogs, and not fit to be ranked with any of the descendants of Jacob.

Verse 21. *I speak as concerning reproach*] Dr. Whitby thus paraphrases this verse:—“That which I said of smiting upon the face, I speak as concerning the reproach they cast upon you as profane and uncircumcised, whereas they all profess to be a holy nation; as though we had been weak, inferior to them in these things, not able to ascribe to ourselves those advantages as well as they.” Howbeit, whereinsoever any is bold, and can justly value himself on these advantages, I am bold also, and can claim the same distinctions, though I speak foolishly in setting any value on those things: but it is necessary that I should show that such men have not even one natural good that they can boast of beyond me.

Verse 22. *Are they Hebrews?*] Speaking the sacred language, and reading in the congregation from the Hebrew Scriptures; the same is my own language.

Are they Israelites? so am I. Are they the seed of Abraham? so am I.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nero-
nis Cæs. 4.

23 Are they ministers of Christ? (I speak as a fool) I am more; ^e in labours more abundant, ^f in stripes above measure, in prisons more frequent, ^g in deaths oft.

24 Of the Jews, five times received I ^h forty stripes save one.

^f Acts 9. 16. & 20. 23. & 21. 11. Ch. 6. 4. 5. — ^g 1 Cor. 15. 30, 31, 32. Ch. 1. 9, 10. & 4. 11. & 6. 9. — ^h Deut. 25. 3.

Are they Israelites?] Regularly descended from Jacob, and not from Esau; I am also one. *Are they the seed of Abraham?*] Circumcised, and in the bond of the covenant? So am I. I am no proselyte, but I am a Hebrew of the Hebrews, both by father and mother; and can trace my genealogy through the tribe of Benjamin, up to the father of the faithful.

Verse 23. *Are they ministers of Christ?*] So, we find that these were professors of Christianity: and that they were genuine Jews, and such as endeavoured to incorporate both systems; and no doubt to oblige those who had believed, to be circumcised; and this appears to have been the bondage into which they had brought many of the believing Corinthians.

I am more] More of a minister of Christ than they are, and have given fuller proofs of it. I have suffered persecution for the cross of Christ, and of the Jews too; and had I preached up the necessity of circumcision, I should have been as free from oppositions as these are.

In labours more abundant] Far from sitting down to take my ease in a church already gathered into Christ: I travel incessantly, preach every where, and at all risks, in order to get the heathen brought from the empire of darkness, into the kingdom of God's beloved Son.

In stripes above measure] Being beaten by the heathen, who had no particular rule according to which they scourged criminals: and we find from Acts xvi. 22, 23. that they beat Paul unmercifully, with many stripes. See the note on the above passage.

In prisons more frequent] See Acts xxi. 11. and the whole of the apostle's history; and his long imprisonment, of at least two years, at Rome, Acts xxviii. It does not appear that there is any one instance of a false apostle having been imprisoned for the testimony of Christ; this was a badge of the true apostles.

In deaths oft] That is, in the most imminent dangers. See 1 Cor. xv. 31. chap. iv. 11. And see the apostle's history in the Acts.

Verse 24. *Of the Jews, five times received I forty stripes save one*] That is, he was five times scourged by the Jews, whose law, Deut. xxv. 3. allowed forty stripes; but they pretending to be lenient, and to act within the letter of the law, inflicted but thirty-nine.

To except one stripe from the forty, was a very ancient canon among the Jews, as we learn from Josephus, Antiq. lib. iv. ch. viii. sec. 21. who mentions the same thing πωλύας μίας λο-

A. M. 4061. 25 Thrice was I ^a beaten with rods, ^b once was I stoned, thrice I ^c suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, ^d in perils by mine own countrymen, ^e in perils by

the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, ^f in watchings often, ^g in hunger and thirst, in fastings often, in cold and nakedness.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Neronis Cæs. 4.

^a Acts 16. 22. — ^b Acts 14. 19. — ^c Acts 27. 41. — ^d Acts 9. 23. & 13. 50. & 14. 5. & 17. 5. & 20. 3. & 21. 31. & 23. 10.

11. & 25. 3. — ^e Acts 14. 5. & 19. 23. — ^f Acts 20. 31. Ch. 6. 5. — ^g 1 Cor. 4. 11.

ἄνευ ἑξήκοντα, forty stripes, excepting one.

The Mishna gives this as a rule, Mishn. Maccoth. fol. 22. 10. "How often shall he, the culprit, be smitten? Ans. ארבעים חטאי חסר אחד forty stripes wanting one: i. e. with the number which is highest to forty." Frequently a man was scourged according to his ability to bear the punishment: and it is a canon in the Mishna, "that he who cannot bear forty stripes should receive only eighteen, and yet be considered as having suffered the whole punishment."

They also thought it right to stop under forty, lest the person who counted should make a mistake, and the criminal get more than forty stripes, which would be injustice; as the law required only forty.

The manner in which this punishment was inflicted is described in the Mishna, fol. 22. 2. "The two hands of the criminal are bound to a post, and then the servant of the synagogue either pulls or tears off his clothes, till he leaves his breast and shoulders bare. A stone or block is placed behind him, on which the servant stands; he holds in his hands a scourge, made of leather, divided into four tails. He who scourges lays one third on the criminal's breast, another third on his right shoulder, and another on his left. The man who receives the punishment is neither sitting nor standing, but all the while sleeping; and the man smites with all his strength, with one hand." The severity of this punishment depends on the nature of the scourge, and the strength of the executioner.

It is also observed, that the Jews did not repeat scourgings, except for enormous offences. But they had scourged the apostle five times; for with those murderers, no quarter would be given to the disciples, as none was given to the Master. See Schoetgen.

Verse 25. Thrice was I beaten with rods] This was under the Roman government, as their licitors beat criminals in this way. We hear of the apostle's being treated thus once, namely at Philippi, Acts xvi. 22. See sect. 9. of the Introduction.

Once was I stoned] Namely, at Lystra, Acts xiv. 19, &c.

A night and a day I have been in the deep] To what this refers, we cannot tell; it is generally supposed that in some shipwreck not on record, the apostle had saved himself on a plank, and was a whole day and night on the sea, tossed about at the mercy of the waves. Others think, that βαθύ, the deep, signifies a dungeon of a terrible nature at Cyzicum in the Propontis, into

which Paul was cast, as he passed from Troas. But this is not likely.

Verse 26. In journeyings often] He means the particular journeys which he took to different places, for the purpose of propagating the Gospel.

In perils of waters] Exposed to great dangers, in crossing rivers; for of rivers, the original ποταμοί, must be understood.

Of robbers] Judea itself, and perhaps every other country, was grievously infested by banditti of this kind: and no doubt the apostle in his frequent peregrinations was often attacked; but being poor, and having nothing to lose, he passed unhurt, though not without great danger.

In perils by mine own countrymen] The Jews had the most rooted antipathy to him, because they considered him an apostate from the true faith; and also the means of perverting many others. There are several instances of this in the Acts; and a remarkable conspiracy against his life is related, Acts xxiii. 12, &c.

In perils by the heathen] In the heathen provinces whither he went to preach the Gospel. Several instances of these perils occur also in the Acts.

In perils in the city] The different seditions raised against him, particularly in Jerusalem, to which Ephesus and Damascus may be added.

Perils in the wilderness] Uninhabited countries through which he was obliged to pass, in order to reach from city to city. In such places it is easy to imagine many dangers from banditti, wild beasts, cold, starvation, &c.

Perils in the sea] The different voyages he took in narrow seas, such as the Mediterranean, about dangerous coasts, and without compass.

False brethren] Persons who joined themselves to the church, pretending faith in Christ, but intending to act as spies; hoping to get some matter of accusation against him. He no doubt suffered much also from apostates.

Verse 27. In weariness and painfulness] Tribulations of this kind were his constant companions. Lord Lyttleton and others have made useful reflections on this verse: "How hard was it for a man of a genteel and liberal education, as St. Paul was, to bear such rigours, and to wander about like a vagabond, hungry and almost naked; yet coming into the presence of persons of high life, and speaking in large and various assemblies, on matters of the utmost importance!" Had not St. Paul been deeply convinced of the truth and absolute certainty of the Christian religion, he could not have continued to expose himself to such hardships.

His narrow escape from **II. CORINTHIANS.** his enemies at Damascus.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Ne-
ronis Cæs. 4.

28 Besides those things that are without, that which cometh upon me daily, ^a the care of all the churches.

29 ^b Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, ^c I will glory of the things which concern mine infirmities.

31 ^d The God and Father of our

^a See Acts 20. 18, &c. Rom. 1. 14.—^b 1 Cor. 8. 13. & 9. 22.—^c Ch. 12. 5, 9, 10.—^d Rom. 1. 9. & 9. 1. Ch. 1. 23.

Verse 28. *Besides those things that are without*] Independently of all these outward things, I have innumerable troubles, and mental oppressions.

Which cometh upon me] *Ἡ ἐπιρροαία*; this continual press of business; this insurrection of cases to be heard, solved, and determined, relative to the doctrine, discipline, state, persecution, and supply of all the churches.

All his perils were little in comparison of what he felt relative to the peace, government, and establishment of all the churches among the Gentiles; for as he was the apostle of the Gentiles, the government of all the churches among these fell in some sort on him; whether they were of his own planting, or of the planting of others. See Col. ii. 1. None but a conscientious minister, who has at heart the salvation of souls, can enter into the apostle's feelings in this place.

Verse 29. *Who is weak*] What church is there under persecution, with which I do not immediately sympathize? or who, from his weakness in the faith, and scrupulousness of conscience, is likely to be stumbled, or turned out of the way, to whom I do not condescend, and whose burden I do not bear?

Who is offended] Or likely to be turned out of the way, and I burn not with zeal to restore and confirm him? This seems to be the sense of these different questions.

Verse 30. *I will glory*—which concern mine infirmities] I will not boast of my natural or acquired powers, neither in what God has done by me; but rather in what I have suffered for him.

Many persons have understood by infirmities what they call the indwelling sin of the apostle; and say that "he gloried in this, because the grace of Christ was the more magnified in his being preserved from ruin, notwithstanding this indwelling adversary." And to support this most unholy interpretation, they quote those other words of the apostle, ch. xii. 9. *Most gladly therefore will I rather glory in my infirmities*, my indwelling corruptions, that the power of Christ in chaining the fierce lion, may rest upon me. But it would be difficult to produce a single passage in the whole New Testament, where the word *ἀσθενία*, which we translate infirmity, has the sense of sin or moral corruption. The verb *ἀσθενω*, signifies to be weak, infirm, sick, poor, despicable through poverty, &c. And in a few places, it is applied to weakness in the faith, to young converts, who are poor in re-

Lord Jesus Christ, ^e which is blessed for evermore, knoweth that I lie not.

32 ^f In Damascus the governor under Aretas, the king, kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And ^g through a window in a basket was I let down by the wall, and escaped his hands.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Ne-
ronis Cæs. 4.

Gal. 1. 2. 1 Thess. 2. 5.—^e Rom. 9. 5.—^f Acts 9. 24, 25. ^g John 7. 30, 44. Acts 9. 3.—^h Josh. 2. 15. Psal. 34. 19.

ligious knowledge; not yet fully instructed in the nature of the Gospel, Rom. iv. 19. xiv. 1, 2. And it is applied to the works of the law, to point out their inability to justify a sinner, Rom. viii. 3. But to inward sin and inward corruption it is never applied. I am afraid what these persons call their infirmities, may rather be called their strengths; the prevailing and frequently ruling power of pride, anger, ill-will, &c. for how few think evil tempers to be sins! The gentle term infirmity softens down the iniquity; and as St. Paul, so great and so holy a man, say they, had his infirmities, how can they expect to be without theirs? These should know that they are in a dangerous error: that St. Paul means nothing of the kind; for he speaks of his sufferings, and of these alone. One word more: would not the grace and power of Christ appear more conspicuous in slaying the lion, than in keeping him chained? in destroying sin root and branch; and filling the soul with his own holiness; with love to God and man; with the mind, all the holy heavenly tempers that were in himself; than in leaving these impure and unholy tempers, ever to live, and often to reign in the heart? The doctrine is discreditably to the Gospel; and wholly antichristian.

Verse 31. *The God and Father of our Lord*] Here is a very solemn asseveration; an appeal to the ever-blessed God, for the truth of what he asserts. It is something similar to his asseveration or oath in ver. 10. of this chapter; see also Rom. ix. 5. and Gal. i. 20. And from these and several other places we learn that the apostle thought it right thus to confirm his assertions on these particular occasions. But here is nothing to countenance profane swearing, or taking the name of God in vain, as many do in exclamations, when surprised, or on hearing something unexpected, &c. and as others do, who, conscious of their own falsity, endeavour to gain credit by appeals to God, for the truth of what they say. St. Paul's appeal to God is in the same spirit as his most earnest prayer. This solemn appeal the apostle makes in reference to what he mentions in the following verses. This was a fact not yet generally known.

Verse 32. *In Damascus the governor under Aretas*] For a description of Damascus, see the note on Acts ix. 2. And for the transaction to which the apostle refers, see Acts ix. 23. As to king Aretas, there were three of this name. The first is mentioned 2 Mac. v. 8. The second by Josephus, Antiq. l. xiii. c. 15. sec. 2. and l. xvi.

c. 1. sec. 4. The *third*, who is the person supposed to be referred to here, was the father-in-law of Herod Antipas, of whom see the notes Acts ix. 23, &c.

But it is a question of some importance, How could Damascus, a city of *Syria*, be under the government of an Arabian king? It may be accounted for thus: Herod Antipas, who married the daughter of Aretas, divorced her, in order to marry Herodias, his brother Philip's wife. Aretas, on this indignity offered to his family, made war upon Herod. Herod applied to *Tiberius* for help, and the emperor sent *Vitellius* to reduce Aretas, and to bring him alive or dead to Rome. By some means or other Vitellius delayed his operations, and in the mean time Tiberius died; and thus Aretas was snatched from ruin, Joseph. Antiq. lib. xviii. c. 5. What Aretas did in the interim is not known; but it is conjectured that he availed himself of the then favourable state of things, made an irruption into Syria, and seized on Damascus. See *Rosenmüller*; and see the Introduction to this epistle, sec. ii. p. iii.

The governor] *Ἐθναρχος*; who this ethnarch was, we cannot tell. The word *ethnarch* signifies the governor of a province, under a king or emperor.

Desirous to apprehend me] The enemies of the apostle might have represented him to the governor, as a dangerous spy, employed by the *Romans*.

Verse 33. Through a window in a basket] Probably the house was situated on the wall of the city. See the notes on this history, Acts ix. 23—25.

In ver. 2. of this chapter, the apostle most evidently alludes to the history of the *temptation* and *fall* of Adam and Eve, as related in Gen. iii. 1, &c. and which fall is there attributed to the agency of a being called *ὄφις* *nachash*; there, and in other places translated *οφις*, *serpent*. In my notes on Genesis, I have given many, and, as I judge, solid reasons, why the word cannot be understood *literally*, of a *serpent* of any kind: and that, most probably a creature of the *simia*

or *ape* genus was employed by the devil on this occasion. The arguments on this subject appeared to me to be corroborated by innumerable probabilities; but I left the *conjecture* afloat, for I did not give it a more decisive name; and placed it in the hands of my readers to adopt, reject, or amend, as their judgments might direct them. To several this sentiment appeared a monstrous *heresy*! and speedily, the *old serpent* had a host of *defenders*. The very modest opinion, or *conjecture*, was controverted by some who were both *gentlemen* and *scholars*, and by several who were *neither*: by some who could not affect *candour*, because they had not even the *appearance* of it; but would affect *learning*, because they wished to be reputed *wise*. What *reason* and *argument* failed to produce, they would supply with *ridicule*; and, as *monkey* was a convenient term for this purpose, they attributed it to him, who had never used it. What is the result? They no doubt believe that they have established their system; and their arguments are to *them* conclusive. They have my full consent; but I think it right to state that I have neither seen nor heard of any thing that has the *least tendency to weaken my conjecture*, or produce the *slightest* wavering in my opinion. Indeed their arguments and mode of managing them, have produced a very different effect on my mind, to what they designed:—I am now more firmly persuaded of the probability of my *hypothesis* than ever. I shall, however, leave the subject as it is: I never proposed it as an *article of faith*; I press it on no man: I could fortify it with many additional arguments, if I judged it proper; for its *probability* appears to me as strong as the utter *improbability* of the common opinion, to defend which its abettors have descended to insupportable conjectures, of which infidels have availed themselves, to the discredit of the Sacred Writings. To those who choose to be *wise* and *witty*, and wish to provoke a controversy, this is my answer:—*I am doing a great work, so that I cannot come down; Why should the work cease, while I leave it and come down to you?* Neh. vi. 3.

CHAPTER XII.

St. Paul mentions some wonderful revelations which he had received from the Lord, 1, 5. He speaks of his sufferings in connexion with these extraordinary revelations, that his character might be duly estimated, 6. That he might not be too much exalted, a messenger of Satan is sent to buffet him: his prayer for deliverance, and the Divine answer, 7—9. He exults in sufferings and reproaches, and vindicates his apostleship, 10—13. Promises to come and visit them, 14, 15. Answers some objections, 16—18. And expresses his apprehensions, that when he visits them, he shall find many evils and disorders among them, 19—21.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nerois Cæs. 4.
IT is not expedient for me doubtless to glory. * I will come to visions and revelations of the Lord.

* Gr. for I will come.

NOTES ON CHAP. XII.

Verse 1. *It is not expedient for me*] There are several various readings on this verse, which are too minute to be noticed here; they seem in

2 I knew a ^b man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Nerois Cæs. 4.

^b Rom. 16. 7. Ch. 5. 17. Gal. 1. 22.

effect to represent the verse thus: "If it be expedient to glory, (which does not become me,) I will proceed to visions," &c. The plain meaning of the apostle in this and the preceding

He gives an account of his II. CORINTHIANS. *being caught up to heaven.*

A. M. 4061.
A. D. 57.
A. U. C. 910.
An. Imp. No-
ronis Cæs. 4.

the body, I cannot tell ;
God knoweth :) such an one
caught up to the third
heaven.

3 And I knew such a man,
(whether in the body, or out
of the body, I cannot tell ;
God knoweth :)
A. M. 4061.
A. D. 57.
A. U. C. 910.
An. Imp. No-
ronis Cæs. 4.

• Acts 22. 17. A. D. 46.

at Lystra, Act 14. 6.

chapter, in reference to *glorifying*, is, that though to boast in any attainments, or in what God did by him, was in all possible cases to be avoided, as being contrary to the *humility* and *simplicity* of the Gospel; yet the circumstances in which he was found, in reference to the Corinthian church, and his detractors there, rendered it absolutely necessary; not for his personal vindication, but for the honour of the Gospel, the credit of which was certainly at stake.

I will come to visions] *ὀρασεις*, symbolical representations of spiritual and celestial things; in which matters of the deepest importance are exhibited to the eye of the mind, by a variety of emblems; the nature and properties of which serve to illustrate those spiritual things.

Revelations] *ἀποκαλυψεις*; a manifestation of things not before known, and such as God alone can make known; because they are a part of his own inscrutable counsels.

Verse 2. *I knew a man in Christ*] I knew a Christian, or a Christian man; for to such alone God now revealed himself; for vision and prophecy had been shut up from the Jews.

Fourteen years ago] On what occasion, or in what place, this transaction took place, we cannot tell: there are many conjectures among learned men concerning it, but of what utility can they be, when every thing is so palpably uncertain? Allowing this epistle to have been written *some time* in the year 57, *fourteen years* counted backward, will lead this transaction to the year 42 or 43, which was *about* the time that Barnabas brought Paul from Tarsus to Antioch, Acts xi. 25, 26. and when he and Paul were sent by the church of Antioch with alms to the poor Christians at Jerusalem. It is very possible, that, on this journey, or while in Jerusalem, he had this vision; which was intended to be the means of establishing him in the faith, and supporting him in the many trials and difficulties through which he was to pass. This vision the apostle had kept secret for *fourteen years*.

Whether in the body, I cannot tell] That the apostle was in an *ecstasy* or *trance*, something like that of Peter, Acts x. 9. there is reason to believe; but we know that, being carried literally into heaven, was possible to the Almighty. But as he could not decide himself, it would be ridiculous in us to attempt it.

Caught up to the third heaven.] He appeared to have been carried up to this place, but whether *bodily*, he could not tell; whether the spirit were not separated for the time, and taken up to the third heaven, he could not tell.

The third heaven—The Jews talk of *seven heavens*; and Mohammed has received the same from them; but these are not only *fabulous*, but *absurd*. I shall enumerate those of the Jews.

1. The *VELUM*, or *curtain*, *יילון* “Which in the morning is folded up; and in the evening stretched out.” Isai. xl. 22. *He stretcheth out*

the heavens as a CURTAIN, and spreadeth them out as a tent to dwell in.

2. The *FIRMAMENT*, or *EXPANSE*, *רקק* “In which the sun, moon, stars, and constellations are fixed.” Gen. i. 17. *And God placed them in the FIRMAMENT of heaven.*

3. The *CLOUDS*, or *ÆTHER*, *עננים* “Where the millstones are which grind the manna for the righteous.” Psal. lxxviii. 23, &c. *Though he had commanded the CLOUDS from above, and opened the doors of heaven; and had rained down manna, &c.*

4. The *HABITATION*, *בית* “where Jerusalem, and the temple, and the altar were constructed; and where Michael the great Prince stands, and offers sacrifice.” 1 Kings viii. 13. *I have surely built thee a HOUSE TO DWELL IN, a settled place for thee to abide in for ever.* “But where is heaven so called?” *Ans.* in Isai. lxiii. 15. *Look down from HEAVEN, and behold from the HABITATION, בית of thy holiness.*

5. The *DWELLING-PLACE*, *מקום* “where the troops of angels sing throughout the night, but are silent in the day-time, because of the glory of the Israelites.” Psal. xlii. 8. *The Lord will command his loving-kindness in the day-time, and in the night his song shall be with me.* “But how is it proved that this means heaven?” *Answer*, from Deut. xxvi. 15. *Look down from thy holy habitation, מקום the DWELLING-PLACE of thy holiness; and from heaven, השמים and bless thy people Israel.*

6. The *FIXED RESIDENCE*, *מקום*, “where are the treasures of snow and hail; the repository of noxious dews, of drops and whirlwinds; the grotto of exhalations,” &c. “But where are the heavens thus denominated?” *Ans.* in 1 Kings viii. 39, 40, &c. *Then hear thou in HEAVEN thy DWELLING-PLACE, מקום כבוד thy FIXED RESIDENCE.*

7. The *ARABOTH*, *ערבות* “where are justice, judgment, mercy, the treasures of life; peace and blessedness; the souls of the righteous; and the souls and spirits which are reserved for the bodies yet to be formed; and the dew by which God is to vivify the dead.” Psal. lxxxix.

14. Isai. lix. 17. Psal. xxxvi. 9. Judges vi. 24. Psal. xxiv. 4. 1 Sam. xxv. 29. Isai. lvii. 20. Psal. lxxvii. 9. “All of which are termed *Araboth*, Psal. lxxviii. 4. *Extol him who rideth on the heavens, ערבות ba-ARABOTH, by his name Jah.*

All this is sufficiently unphilosophical, and in several cases ridiculous.

In the Sacred Writings, *three heavens* only are mentioned. The *first* is the *atmosphere*, what appears to be intended by *רקק rakiâ*, the firmament or expansion, Gen. i. 6. The *second*, the *starry heaven*; where are the sun, moon, planets, and stars; but these two are often expressed under the one term *שמים shamayim*, the *two heavens*, or *expansions*; and in Gen. i. 17. they appear to be both expressed by *רקק הרמים rakiâ hashamayim*; and *firmament of heaven.*

A. M. 4061. 4 How that he was caught
A. D. 57. up into ^a paradise, and heard
A. U. C. 810. unspeakable words, which it
An. Imp. Ne- is not ^b lawful for a man to
ronis Cæs. 4. utter.

5 Of such an one will I glory: ^c yet of myself I will not glory, but in mine infirmities.

6 For ^d though I would desire to glory, I shall not be a fool: for I will

^a Luke 23. 43.—^b Or, possible.—^c Ch. 11. 30.—^d Ch. 10. 3. & 11. 16.

And, *thirdly*, the *place of the blessed*, or the *throne of the Divine glory*, probably expressed by the word שָׁמַיִם שְׁמַיִם *shamayim, hashamayim*; the *heavens of heavens*. But on these subjects the Scripture affords us but little light; and on this distinction, the reader is not desired to rely.

Much more may be seen in *Schoetgen*, who has exhausted the subject; and who has shown, that *ascending to heaven*, or being *caught up to heaven*, is a form of speech among the Jewish writers, to express the *highest degrees of inspiration*. They often say of Moses, that he *ascended on high, ascended on the firmament, ascended to heaven*; where it is evident they mean only by it, that he was favoured with the nearest intimacy with God, and the highest revelations relative to his will, &c. If we understand St. Paul thus, it will remove much of the difficulty from this place; and perhaps the *unspeakable words*, ver. 4. are thus to be understood. He had the most sublime communications from God; such as would be improper to mention: though it is very likely that we have the substance of these in his epistles. Indeed, the two epistles before us, seem, in many places, to be the effect of most extraordinary revelations.

Verse 4. *Caught up into paradise*] The Jewish writers have no less than *four paradises*; as they have *seven heavens*. But it is needless to wade through their fables. On the word *paradise*, see the note on Gen. ii. 8. The Mohammedans call it جنة الفردوس *jennet alferdoos*, the garden of paradise; and say that God created it out of *light*, and that it is the habitation of the prophets and wise men.

Among Christian writers, it generally means the *place of the blessed*; or the state of separate spirits. Whether the third heaven and paradise be the same place, we cannot absolutely say; they probably are not: and it is likely, that St. Paul, at the time referred to, had at least two of these *raptures*.

Which it is not lawful for a man to utter] The Jews thought, that the Divine name, the Tetragrammaton יהוה *Yehovah*, should not be uttered; and that it is absolutely *unlawful* to pronounce it; indeed they say that the true pronunciation is utterly lost, and cannot be recovered without an express revelation. Not one of them, to the present day, ever attempts to utter it; and, when they meet with it in their reading, always supply its place with אדוני *Adonai*, Lord. It is probable that the apostle refers to some communication concerning the

say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a ^e thorn in the flesh, ^f the messenger of Satan to buffet me, lest

^e See Ezek. 28. 24. Gal. 4. 13. 14.—^f Job 2. 7. Luke 13. 16.

Divine nature, and the Divine economy, of which he was only to make a *general* use in his *preaching* and *writing*. No doubt, that what he learned at this time, formed the basis of all his doctrines.

Cicero terms God, *illud inexprimabile*; that inexpressible Being. And *Hermes* calls him ἀεικλάωτος, ἀεργος, σιωπη εὐνομοτος: the *ineffable! the unspeakable! and that which is to be pronounced in silence!* We cannot have views too exalted of the majesty of God: and the less frequently we pronounce his *name*, the more reverence shall we feel for his *nature*. It is said of Mr. *Boyle*, that he never pronounced the name of God, without either *taking off his hat, or making a bow*. Leaving out profane swearers, blasphemers, and such like open-faced servants of Satan, it is distressing to hear many well-intentioned people making unscripturally free with this sacred name.

Verse 5. *Of such an one will I glory*] Through modesty he does not mention *himself*; though the account can be understood of no other person: for, did he mean any other, the whole account would be completely irrelevant.

Verse 6. *I shall not be a fool*] Who that had got such honour from God, would have been fourteen years silent on the subject?

I will say the truth] I speak nothing but truth; and the apostle seems to have intended to proceed with something else of the same kind; but finding some reason probably occurring suddenly, says, *I forbear*; I will say no more on this subject.

Lest any man should think of me above] The apostle spoke of these revelations for two purposes: *first*, lest his *enemies* might suppose they had cause to think *meanly* of him. And, *secondly*, having said thus much, he forbears to speak any further of them, lest his *friends* should think *too highly* of him. It is a rare gift to discern *when to speak*, and *when to be silent*; and to know when enough is said on a subject; neither *too little* nor *too much*.

Verse 7. *And lest I should be exalted*] There were three evils to be guarded against—1. The *contempt* of his gifts and call by his *enemies*. 2. The *overweening fondness* of his *friends*. And, 3. *Self-exaltation*.

A thorn in the flesh] The word σκολοφ, signifies a *stake*, and ἀσκολοπιζομαι, to be *tyed to a stake*, by way of punishment: and it is used, says *Schoetgen*, to signify the *most oppressive afflictions*. Whatever it was, it was τῆ σαρκί, *in the flesh*: i. e. of an *outward* kind. It was

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Ne-
ronis Cæs. 4.

A. M. 4061. I should be exalted above
A. D. 57. measure.

A. U. C. 810. 8^a For this thing I be-
An. Imp. Ne- sought the Lord thrice, that
ronis Cæs. 4. it might depart from me.

9 And he said unto me, My grace is

^a See Deut. 3. 23—27. Matt. 26. 44.

neither *sin* nor *sinfulness*, for this could not be given him to prevent his being exalted above measure: for *sin* never had, and never can have, this tendency. What this *thorn in the flesh* might be, has given birth to a multitude of conjectures: *Tertullian* thought it *dolor auriculæ*, the ear-ach; *Chrysostom*, κεφαλαλγία, the head-ach; *Cyprian*, carnis et corporis multa ac gravia tormenta, many and grievous bodily torments. I believe the apostle to refer simply to the distresses he had endured through the opposition he met with at Corinth; which were as painful and grievous to him as a *thorn in his flesh*, or his being bound to a stake; for, if he could have devoted himself to destruction, Rom. ix. 3. for his rebellious and unbelieving countrymen, what must he have suffered on account of an eminent church being perverted, and torn to pieces, by a false teacher? God permitted this to keep the apostle humble, and at last completely delivered the church out of the hands and influence of this deceiver: none, not even the incestuous person, having been turned finally out of the way, by the false doctrines there preached.

The messenger of Satan] Another mode of expressing what he calls the *thorn in the flesh*; and he seems most plainly to refer to the *false apostle* at Corinth. The apostle himself was, as he styles himself, to this church, ἀποστόλος Ἰησοῦ Χριστοῦ, chap. i. 1. the apostle of *Jesus Christ*. The person in question is styled here ἀγγέλος Σαταν, the apostle or angel of *Satan*. It is almost impossible to mistake the apostle's meaning and reference. *JESUS CHRIST* sent Paul to proclaim his truth, and found a church at Corinth. *SATAN*, the adversary of God's truth, sent a man to preach lies at the same place; and turn the church of God into his own *synagogue*; and, by his teaching lies and calumnies, the apostle was severely buffeted. We need seek no other sense for these expressions. Many, however, think that the apostle had really some *bodily infirmity*, that rendered him contemptible, and was the means of obstructing the success of his ministry; and that the false apostle availed himself of this, to set St. Paul at nought, and to hold him out to ridicule. I have shown this elsewhere, to be very unlikely.

The best arguments in favour of this opinion, may be found in *Whitby*; but I forbear to transcribe them, because I think the meaning given above is more correct. No infirmity of body, or corporal sufferings, can affect and distress a minister of the Gospel, equally to the perversion or scattering of a flock, which were the fruit of innumerable labours, watchings, fastings, prayers, and tears.

Verse 8. *I besought the Lord*] That is, *Christ*, as the next verse absolutely proves; and the So-

sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Ne-
ronis Cæs. 4.

^b Ch. 11. 30.—^c 1 Pet. 4. 14.

cinians themselves confess. And if Christ be an object of prayer, in such a case as this, or indeed in any case, it is a sure proof of his *Divinity*; for, only an Omniscent Being can be made an object of prayer.

Thrice] Several suppose this to be a certain number for an uncertain; as if he had said, I often besought Christ to deliver me from this tormentor: or, which is perhaps more likely, the apostle may refer to three solemn, fixed, and fervent applications, made to Christ at different times; at the last of which he received the answer which he immediately subjoins. It is worthy of remark, that our Lord, in his agony, acted in the same way; at three different times he applied to God that the cup might depart from him; and, in each application, he spoke the same words, Matt. xxvi. 39—44. There is, therefore, a manifest allusion to our Lord's conduct in these words of the apostle.

Verse 9. *My grace is sufficient for thee*] Thou shalt not be permitted to sink under these afflictions. Thy enemies shall not be able to prevail against thee.

My strength is made perfect in weakness] The more, and the more violently thou art afflicted and tried, being upheld by my power, and prospered in all thy labours, the more eminently will my power be seen and acknowledged. For the weaker the instrument I use, the more the power of my grace shall be manifested. See at the end of this chapter.

Will I rather glory in my infirmities] Therefore his infirmities do not mean his corruptions, or sins, or sinfulness of any kind; for it would be blasphemous for any man to say, I will rather glory that God leaves my corruptions in me, than that he should take them away.

That the power of Christ may rest upon me.] Επισκηνώσῃ ἐν ἐμοί, that it may overshadow me as a tent or tabernacle; affording me shelter, protection, safety, and rest. This expression is like that, John i. 14. And the word was made flesh, καὶ ἐσκηνώσεν ἐν ἡμῖν, and made his tabernacle among us, full of grace and truth. The same eternal word promised to make his tabernacle with the apostle; and gives him a proof that he was still the same, full of grace and truth; by assuring him that his grace should be sufficient for him.—Paul knowing that the promise of grace could not fail, because of the Divine truth, says, Most gladly therefore will I rather glory in my afflictions, that such a power of Christ may overshadow and defend me.

The words are also similar to those of the prophet Isaiah, iv. 5. On all thy glory shall be a defence; God gives the glory, and God gives the defence of that glory. The apostle had much glory or honour; both Satan and his apostles were very envious: in himself, the apostle, as

A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Nero-ronis Cæs. 4.

10 Therefore ^a I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: ^b for when I am weak, then am I strong.

11 I am become ^c a fool in glorying; ye have compelled me: for I ought to have been commended of you: for ^d in nothing am I behind the very chiefest apostles, though ^e I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

^a Rom. 5. 3. Ch. 7. 4. — ^b Ch. 13. 4. — ^c Ch. 11. 1, 16, 17. ^d Ch. 11. 5. Gal. 2. 6, 7, 8. — ^e 1 Cor. 3. 7. & 15. 8, 9. Eph. 3. 8. — ^f Rom. 15. 18, 19. 1 Cor. 9. 2. Ch. 4. 2. & 6. 4. & 11. 6. — ^g 1 Cor. 1. 7. — ^h 1 Cor. 9. 12. Ch. 11. 9.

well as all human beings, was weak, and therefore needed the power of God to defend such glory. Grace alone can preserve grace. When we get a particular blessing, we need another to preserve it; and, without this, we shall soon be shorn of our strength, and become as other men. Hence the necessity of continual watchfulness and prayer; and depending on the all-sufficient grace of Christ. See on chap. xi. 30.

Verse 10. *Therefore I take pleasure*] I not only endure them patiently, but am pleased when they occur: for, I do it for Christ's sake; on his account; for, on his account I suffer. For when I am weak, most oppressed with trials and afflictions, then am I strong; God supporting my mind with his most powerful influences; causing me to rejoice with joy unspeakable, and full of glory.

Verse 11. *I am become a fool in glorying*] It is not the part of a wise or gracious man to boast; but ye have compelled me: I have been obliged to do it, in order to vindicate the cause of God.

I ought to have been commended of you] You should have vindicated both myself and my ministry against the detractors that are among you.

The very chiefest apostles] See chap. xi. 1. *Though I be nothing*] Though I have been thus set at nought by your false apostle; and though, in consequence of what he has said, some of you have been ready to consider me as nothing. This must be the meaning of the apostle, as the following verses prove.

A kind of technical meaning has been imposed on these words, of which many good people seem very fond. *I am nothing*; I am all sin, defilement, and unworthiness in myself; but Jesus Christ is all in all. This latter clause is an eternal truth; the former may be very true also: the person who uses it may be all sin, defilement, &c. but let him not say that the apostle of the Gentiles was so too, because this is not true; it is false: and it is injurious to the character of the apostle, and to the grace of Christ: besides, it is not the meaning of the text; and the use commonly made of it is abominable, if not wicked.

A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Nero-ronis Cæs. 4.

13 For what is it wherein ye were inferior to other churches, except it be that ^b I myself was not burdensome to you? forgive me ^c this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for ^d I seek not yours, but you: ^e for the children ought not to lay up for the parents, but the parents for the children.

15 And ^a I will very gladly spend and be spent ^b for ^c you; though ^d the more abundantly I love you, the less I be loved.

i Ch. 11. 7. — k Ch. 13. 1. — l Acts 20. 33. 1 Cor. 10. 33. m 1 Cor. 4. 14, 15. — n 1 Thess. 2. 8. Phil. 2. 17. — o John 10. 11. Ch. 1. 6. Col. 1. 24. 2 Tim. 2. 10. — p Gr. your souls. — q Ch. 6. 12, 13.

Verse 12. *The signs of an apostle were wrought among you*] Though I have been reputed as nothing, I have given the fullest proof of my Divine mission, by various signs, wonders, and miracles; and by that patience which I have manifested towards you; though I had power from God to inflict punishment on the transgressors, I have in every case forborne to do it. Is the man nothing who wrought such miracles among you?

Verse 13. *For what is it wherein ye were inferior*] This is a fine, forcible, yet delicate stroke. It was your duty, and your interest, to have supported your apostle; other churches have done so: I did not require this from you; in this respect all other churches are superior to you. I am the cause of your inferiority, by not giving you an opportunity of ministering to my necessities: forgive me the wrong I have done you.—It is the privilege of the churches of Christ to support the ministry of his Gospel among them. Those who do not contribute their part to the support of the Gospel ministry, either care nothing for it, or derive no good from it.

Verse 14. *The third time I am ready*] That is, this is the third time that I am ready, have formed the resolution to visit you. He had formed this resolution twice before, but was disappointed.—See 1 Cor. xvi. 5. and 2 Cor. i. 15, 16. He now formed it a third time, having more probability of seeing them now than he had before.—See chap. xiii. 2.

I seek not yours, but you] I seek your salvation; I desire not your property: others have sought your property, but not your salvation.—See chap. xi. 20.

For the children ought not to lay up for the parents] You may have many teachers, but you have but one FATHER; for in Christ Jesus I have begotten you through the Gospel: see 1 Cor. iv. 15. Ye are my children, and I am your father. You have not contributed to my support; but I have been labouring for your life. I will act towards you as the loving father who works hard, and lays up what is necessary to enable his children to get their bread.

Verse 15. *And I will very gladly spend, and*

A. M. 4061. A. D. 57. A. U. C. 810. An. Imp. Nerois Cæs. 4. 16 But be it so, * I did not burden you: nevertheless, being crafty, I caught you with guile.

17 ^b Did I make a gain of you by any of them whom I sent unto you?

18 ^c I desired Titus, and with *him* I sent a ^d brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we not in the same steps?*

a Ch. 11. 9. — b Ch. 7. 2. — c Ch. 8. 6, 16, 22. — d Ch. 8. 18. — e Ch. 5. 12.

be spent for you] I will continue to act as a loving father, who spends all he has upon his children; and expends his own strength and life in providing for them the things necessary for their preservation and comfort.

Though the more abundantly I love you] I will even act towards you with the most affectionate tenderness, though it happen to me as it often does to loving fathers, that their disobedient children love them less, in proportion as their love to them is increased. Does it not frequently happen, that the most disobedient child in the family is that one on which the parents' tenderness is more especially placed? See the parable of the prodigal son.—It is in the order of God that it should be so; else the case of every prodigal would be utterly deplorable. The shepherd feels more for the lost sheep than for the ninety-nine that have not gone astray.

If I be asked, "Should Christian parents lay up money for their children?" I answer—It is the duty of every parent, who can, to lay up what is necessary to put every child in a condition to earn its bread. If he neglect this, he undoubtedly sins against God and nature. "But should not a man lay up, besides this, a *fortune* for his children, if he can honestly?" I answer, Yes, if there be no poor within his reach: no good work which he can assist; no heathen region on the earth to which he can contribute to send the Gospel of Jesus; but not otherwise. God shows, in the course of his Providence, that this laying up of fortunes for children is not right; for there is scarcely ever a case where money has been saved up to make the children independent, and gentlemen, in which God has not cursed the blessing. It was saved from the poor; from the ignorant; from the cause of God; and the canker of his displeasure consumed this *ill-saved* property.

Verse 16. *But be it so, I did not burden you*] That is, you grant that I did not burden you; that I took nothing from you, but preached to you the Gospel freely: but you say, that *BEING CRAFTY, I caught you with guile*; i. e. getting from you, by means of others, what I pretended to be unwilling to receive immediately from yourselves.

Many persons suppose that the words, *being crafty, I caught you with guile*, are the words of the apostle, and not of his slanderers; and therefore have concluded that it is lawful to use

19 * Again, think ye that we excuse ourselves unto you? ^f we speak before God in Christ: but ^g *we do all things, dearly beloved, for your edifying.*

20 For I fear, lest, when I come, I shall not find you such as I would; and *that* ^h I shall be found unto you such as ye would not: lest *there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:*

f Rom. 9. 1. Ch. 11. 31. — g 1 Cor. 10. 33. — h 1 Cor. 4. 21. Ch. 10. 2. & 13. 2, 10.

guile, deceit, &c. in order to serve a good and religious purpose. This doctrine is abominable; and the words are most evidently those of the apostle's detractors, against which he defends his conduct in the two following verses.

Verse 17. *Did I make a gain of you*] Did any person I ever sent to preach the Gospel to you, or help you in your Christian course, ever get any thing from you for me? Produce the proof if you can?

Verse 18. *I desired Titus*] I never sent any to you but *Titus and another brother*, chap. viii. 6, 18. And did *Titus make a gain of you*? Did he get any thing from you, either for *himself* or for *me*?—You know he did not. He was actuated by the *same spirit*, and he *walked in the same steps*?

Verse 19. *Think ye that we excuse ourselves?*] *Απολογουμεθα*; that we make an apology for our conduct: or, that I have sent Titus and that brother to you, because I was ashamed or afraid to come myself?

We speak before God in Christ] I have not done so; I speak the truth before God; He is judge whether I was actuated in this by any sinister or unworthy motive.

For your edifying.] Whatever I have done in this, or any other way, I have done for your *edifying*; not for any *emolument* to myself or friends.

Verse 20. *I fear, lest, when I come*] I think the *present time* is used here for the *past*; the apostle seems most evidently to be giving them the *reason why he had not come* to them according to his former purposes; and why he sent Titus and his companion. He was afraid to come at that time, lest he should have found them perverted from the right way, and he be obliged to make use of his apostolical *rod*, and punish the offenders: but, feeling towards them the heart of a tender father, he was unwilling to use the *rod*; and sent the first epistle to them, and the messengers above-mentioned, being reluctant to go himself till he had satisfactory evidence that their divisions were ended; and that they had repented for, and put away, the evils that they had committed; and that he should not be obliged to bewail them who had sinned so abominably, and had not repented for their crimes. If this verse be understood in this way, all difficulty will vanish; otherwise, what is here said does seem to contradict what is said,

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Ne-
ronis Cæs. 4.

21 And lest, when I come again, my God ^a will humble me among you, and ^b that I shall bewail many which have sinned al-

ready, and have not repented of the uncleanness and ^c fornication and lasciviousness which they have committed.

A. M. 4061:
A. D. 57.
A. U. C. 810.
An. Imp. Ne-
ronis Cæs. 4.

^a Ch. 2. 1, 4.

^b Ch. 13. 2.—^c 1 Cor. 5. 1.

chap. vii. 6, 16, &c. as well as many things, both in the eighth and ninth chapters.

Debates, envyings] From these different expressions, which are too plain to need interpretation, we see what a *distracted and divided* state the church at Corinth must have been in. *Brotherly love and charity* seem to have been driven out of this once heavenly assembly. These *debates, &c.* are precisely the opposites to that *love* which the apostle recommends and explains by its different *properties*, in the 13th chapter of his first epistle.

Mr. Wakefield translates the original thus: *strifes, rivalries, passions, provocations, slanders, whisperings, swellings, quarrels.*

Verse 21. *Lest, when I come again*] And even after all that has been done for you, I fear that, when I do come, when I pay you my second visit, my God will humble me; will permit me to be affected with deep sorrow through what I may see among you; as I have been by the *buffetings* of the apostle of Satan, who has perverted you. Humiliation is repeatedly used for *affliction*; and here *ταπεινωσις*, has certainly that meaning.

Have sinned already] *Προμαρτυρηστας, who have sinned before*; who were some of the first offenders; and have not yet repented.

Of the uncleanness, &c.] There must have been a total relaxation of discipline, else such abominations could not have been tolerated in the Christian church. And although what is here spoken could only be the case of a few; yet the many were ill-disciplined, else these must have been cast out. On the whole, this church seems to have been a composition of excellencies and defects; of vices and virtues, and should not be quoted as a *model* for a Christian church.

1. From St. Paul, we receive *two remarkable sayings* of our Lord, which are of infinite value to the welfare and salvation of man; which are properly parts of the Gospel; but are not mentioned by any evangelist. The first is in Acts xx. 35. *I have showed you the words of the Lord Jesus, how he said, IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.* Every liberal heart feels this in bestowing its bounty; and every poor

man, who is obliged to receive help, and whose independency of spirit is still whole in him, feels this too. To the *genuine poor*, it is more *burdensome* to receive a kindness, than it is to the *generous man* who gives it. The second is recorded in the ninth verse of this chapter; *He said unto me, MY GRACE IS SUFFICIENT FOR THEE; FOR MY STRENGTH IS MADE PERFECT IN WEAKNESS.* Of these two most blessed sayings, St. Paul is the only *evangelist*. This last is of *general application*. In all *states and conditions* of life, God's grace is sufficient for us. If, in any case, we *miscarry*, it is because we have not *sought God earnestly*. Let no man say that he is overcome by sin, through want of grace; God's grace was sufficient for him, but he did not apply for it *as did* St. Paul; and therefore he did not receive it. Men often lay the issue of their own infidelity to the charge of God; they excuse their commission of sin through their scantiness of grace; whereas the whole is owing to their *carelessness*, and *refusal to be saved in God's own way*: and in *this way* alone will God save any man, because it is the only effectual way.

2. The apostle must have been brought into a blessed state of subjection to God, when he could say, *I take pleasure in infirmities*; that is, in *afflictions and sufferings* of different kinds. Though this language was spoken on earth, we may justly allow with one, that he learned it in HEAVEN.

3. St. Paul preached the Gospel without being *burdensome*. In every case the *labourer is worthy of his hire*. He who labours for the cause of God should be supported by the cause of God; but woe to that man who aggrandizes himself, and grows rich by the *spoils of the faithful*! And to him especially who has made a fortune out of the *penice* of the poor. In such a man's heart, the *love of money* must have its throne. As to his *professed spirituality*, it is *nothing*; he is a *whited sepulchre*, and an abomination in the sight of the Lord. If a man will love the world, (and he does love it, who makes a fortune by the offerings of the poor,) the *love of the Father* is not in him.

CHAPTER XIII.

The apostle again says that it is the third time he has purposed to come and see them: and threatens that he will, by the power of Christ, punish every incorrigible sinner, 1—4. Exhorts them to examine themselves, whether they be in the faith, 5, 6. Prays that they may do no evil, 7. And shows how ardently he wished their complete restoration to unity and purity, 8, 9. Tells them for what reason he writes to them, 10. Bids them farewell, 11. Gives them some directions, and concludes with his apostolical benediction, 12—14.

The Corinthians exhorted, II. CORINTHIANS. to examine themselves.

A. M. 4061.
A. D. 57.
A. U. C. 810.
An. Imp. Ne-
ronis Cms. 4.

THIS is ^a the third time I am coming to you. ^b In the mouth of two or three witnesses shall every word be established.

² I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them ^a which heretofore have sinned, and to all other, that, if I come again, ^c I will not spare;

^a Ch. 12. 14. — ^b Numb. 35. 30. Deut. 17. 6. & 19. 15. Matt. 18. 16. John 8. 17. Heb. 10. 28. — ^c Ch. 10. 2. — ^d Ch. 12. 21. — ^e Ch. 1. 23.

NOTES ON CHAP. XIII.

Verse 1. *This is the third time I am coming to you.*] These words are nearly the same with those chap. xii. 14. and probably refer to the purpose which he had twice before formed of seeing them. But the latter clause seems to attach a different meaning to the passage; at least so it has been understood by some learned men.

Schoolgen thus interprets the whole: the first coming of the apostle to Corinth, was when he personally visited them, and there founded the Christian church. By his second coming we are to understand his first epistle to them: and, by his being now ready to come to them the third time, we are to understand this second epistle, which he was then going to send them. These were the two witnesses, and the apostle the third, which he gave to the Corinthians concerning the truth of his own ministry, or the falsity of the ministry of the pretended apostle.

Calmet contends that the apostle had been twice before at Corinth, and that he now purposed to go a third time; and that these visits were the two or three witnesses to which the apostle appeals.

Dr. Lightfoot thinks that the two or three witnesses were *Stephanas, Fortunatus, and Achaicus*, sent to assure them of his coming. But this opinion cannot be supported.

With respect to the two or three witnesses establishing the subject, *Dr. Whitby* says, "Though these words seem to be cited from Deut. xix. 15. rather than from Matt. xviii. 16. It being rare to find this apostle citing any thing from the New Testament, without calling it an ordinance of the Lord; yet it is probable that he here alludes to the practice there prescribed, for the reclaiming of offenders. And then his first epistle being written with this introduction, *Paul an apostle, and Sosthenes*; his second thus, *Paul and Timotheus*, may pass for two or three witnesses: and his presence the third time in person, to exercise his censures on those offenders, before the body of the church, may bear a fair resemblance to our Lord's prescription in the above case, *If thy brother offend, &c.*"—So far *Whitby*. See my notes on Matt. xviii. 16.

Verse 2. *I told you before, &c.*] As *Calmet* maintains that Paul had already been twice at Corinth, it is well to hear his reasons: "St. Paul came to Corinth the latter end of the year

³ Since ye seek a proof of Christ ^f speaking in me, which to you-ward is not weak, but is mighty ^g in you.

⁴ For though he was crucified through weakness, yet ^h he liveth by the power of God. For ^k we also are weak ^l in him, but we shall live with him by the power of God towards you.

^f Matt. 10. 20. ^g 1 Cor. 5. 4. ^h Ch. 2. 10. — ⁱ 1 Cor. 9. 2. ^j Phil. 2. 7. 8. ^k 1 Pet. 3. 18. — ^l Rom. 6. 4. — ^m See Ch. 10. 3. 4. — ⁿ Or, with aim.

of our Lord 52. and remained there eighteen months, Acts xviii. 1, &c. He came there a second time in the year 55, but staid only a short time, as he had to return speedily to Ephesus, 1 Cor. xvi. 7. hence it is that St. Luke makes no mention of this second journey in the Acts. Finally, he determined to visit them a third time; as, in effect, he did, about the year 57. Of his second voyage to Corinth, which is not mentioned in the Acts, he speaks expressly in this verse."

I do not see sufficient evidence to induce me to subscribe to this opinion of *Calmet*. I believe the apostle had been but once before at Corinth; and this matter is set in a clear point of view by *Dr. Paley*.—See the Introduction, sect. xi.

I will not spare] I will inflict the proper punishment on every incorrigible offender. It does appear from all the apostle's threatenings, that he was possessed of a miraculous power, by which he could inflict punishment on offenders; that he could deliver the body to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus, 1 Cor. iv. 21. v. 5. What he says he told them before, probably relates to 1 Cor. iv. 21. *Shall I come with a rod, &c.*

Verse 3. *Since ye seek a proof of Christ*] The conversion of the Corinthians was to themselves a solid proof that Christ spoke by the apostle; and therefore he could, with great propriety, say that this power of Christ, far from being weak, was mighty among them.

Verse 4. *For though he was crucified through weakness*] It is true Christ was crucified, and his crucifixion appeared to be the effect of his weakness; yet even this was not so; he gave up his life; none could take it away from him; and, in his last struggle, had he even been deficient in power, he could have had more than twelve legions of angels to support him against the high-priest's mob, Matt. xxvi. 53. but how then could the Scripture be fulfilled? And had he not died, how could the human race have been saved?

Yet he liveth by the power of God] Though he appeared to be crucified through his own weakness, yet he now liveth by the power of God; exerting an almighty energy by which all things are subject to him.

We also are weak in him] Because we are on Christ's side, we appear to you as weak as he

A. M. 4061. 5 ^a Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, ^b how that Jesus Christ is in you, except ye be ^c reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no

^a 1 Cor. 11. 22. — ^b Rom. 8. 16. Gal. 4. 18. — ^c 1 Cor. 9. 27.

did to the *Jews*; but, it is not so, for we live with him; under the same influence, and partaking of the same life; manifesting, by our preaching and miracles, the power of God towards you. While I do not use the rod, I appear to you weak; I will use it, and then you shall find me to be strong.

Verse 5. Examine yourselves, whether ye be in the faith] *ἑαυτοὺς ἑραυτήσατε*, try yourselves, pierce your hearts; bore yourselves throughout; try yourselves by what I have written, and see whether ye retain the true faith of the Gospel.

Prove your own selves] *ἑαυτοὺς δοκιματήσατε*, put yourselves to the test; as you would try gold or silver, suspected of adulteration. No more take that for Gospel which is not so, than you would take adulterated money for sterling coin. This is a metaphor taken from testing, or assaying adulterate metals.

Know ye not your own selves] Are ye not full of wisdom and understanding? and is it not as easy to find out a spurious faith, as it is to detect a base coin? There is an assay and touch-stone for both. If base metal be mixed with the pure, you can readily detect it; and as easily may you know that you are in the faith, as you can know that base metal is mixed with the pure. Does Jesus Christ dwell in you? You have his Spirit; his power; his mind; if ye be Christians. And the Spirit of Christ bears witness with your spirit, that ye are the children of God. And this is the case except ye be reprobates; *ἀδύνατοι*, base, counterfeit coin; mongrel Christians. This metaphor holds excellently here. They had a Judaizing Christian among them; such, presumptively, was the false apostle: they had received his judaico-christian doctrine, and were what the prophet said of the Israelites in his time; reprobate silver, adulterated coin, shall men call them, Jer. vi. 30. And thus, when they were brought to the test, they were found reprobate; that is, adulterated with this mixture of bad doctrine. There is no other kind of reprobation mentioned here than that which refers to the trial and rejection of adulterated coin; and, by way of metaphor, to the detection of false Christianity. This reprobation came of the people themselves: they, not God, adulterated the pure metal. Man pollutes himself; then God reprobates the polluted.

Verse 6. Ye shall know that we are not reprobates] Ye have had, and ye shall have, the fullest proof that I have preached the true faith among you; and that God has confirmed it by his testimony: and thus, that I am proved, and manifested to be what I ought to be; and shown to be approved of God.

evil; not that we should appear approved, but that ye should do that which is honest, though ^d we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, ^e when we are weak, and ye are strong: and this

^d Ch. 6. 9. — ^e 1 Cor. 4. 10. Ch. 11. 30. & 12. 5, 9, 10.

Verse 7. I pray to God that ye do no evil] That ye do not persist in that course which will oblige me to use the power of Christ, with which I am endued, to punish you. Some apply this prayer to the apostle himself: Now I pray to God that I may do you no evil; that I may not be obliged to use my apostolic rod, and inflict evil upon you.

Not that we should appear approved] We do not wish to give this proof that we are approved of God, by inflicting this punishment on the transgressors.

But that ye should do that which is honest] That ye may do that which is right and seemly, *το καλον*; though we should be in consequence of that, reprobates, as persons not approved of God; because your reformation will prevent the exercise of this power, which would otherwise have given an awful proof that we are approved of God.

Verse 8. For we can do nothing against the truth, but for the truth] As we are the apostles of God, we cannot bring to you any false doctrine; and, as we profess to be under the influence of God's Spirit, we cannot do any thing that is opposed to that truth, or which might be prejudicial to it. On the contrary, what we say and do, is for that truth, to propagate and establish it. The Gospel of Jesus is truth; and my testimony concerning it is truth also. In my coming, and in my rod, you have nothing to fear, if ye retain, and abide in this truth.

Verse 9. For we are glad, when we are weak] It will give me indescribable pleasure that I should still appear to be poor, despicable, and destitute of this extraordinary power, with which God has clothed me: so that you be strong in all the gifts and graces of the Holy Spirit.

And this also we wish, even your perfection] We cannot be satisfied that persons, with such eminent endowments, and who have once received the truth as it is in Jesus, should be deficient in any of the graces that constitute the mind of Christ; such as brotherly love, charity, harmony, unity, and order. I have given the above paraphrase to this verse, because of the last term *καταρτισια*, which we render perfection. *Καταρτισιαι*, from *κατα*, intensive, and *αετιζω*, to fit or adapt, signifies the reducing of a dislocated limb to its proper place; and hence, as Beza says on this passage, "The apostle's meaning is, that whereas the members of the church were all, as it were, dislocated, and out of joint, they should be joined together in love; and they should endeavour to make perfect what was amiss among them, either in faith or morals."

A. M. 4061. also we wish, * *even your*
A. D. 57. perfection.

A. U. C. 810. 10 ^b Therefore I write these
An. Imp. Ne- things being absent, lest being
ronis Cæs. 4. present ^c I should use sharpness, ^d ac-
cording to the power which the Lord
hath given me to edification, and not
to destruction.

11 Finally, brethren, farewell. Be
perfect, be of good comfort, ^e be of one
mind, live in peace; and the God of
love ^f and peace shall be with you.

^a 1 Thess. 3. 10. — ^b 1 Cor. 4. 21. Ch. 2. 3. & 10. 2. & 12.
^c 20, 21. — ^d Tit. 1. 13. — ^e Ch. 10. 8. — ^f Rom. 12. 16,
18. & 15. 5. 1 Cor. 1. 10.

It is a metaphor also taken from a *building* ;
the several *stones* and *timbers* being all put in
their proper places and situations, so that the
whole building might be *complete*, and be a
proper habitation for the owner. The same
figure, though not in the same *terms*, the apostle
uses, Eph. ii. 20—22.

The *perfection* or *rejoining* which the apostle
wishes, is that which he refers to the *state*
of the church, in its *fellowship*, *unity*, *order*, &c.
And *perfection*, in the *soul*, is the same in refer-
ence to it; as *perfection* in the church is to its
order and unity. The *perfection* or *rejoining*
of the soul implies its purification, and placing
every faculty, *passion*, and *appetite*, in its proper
place; so that the original order, harmony, unity,
and purity of the soul may be restored: and the
whole builded up to be a habitation of God
through the Spirit, Eph. ii. 22.

Verse 10. *Therefore I write these things*] I
only threaten you now by this epistle, to put
you on your guard, and lead you to reformation
before I visit you; that I may not then have to
use *sharpness* *αποστομια*, a *cutting off*; employing
thus my apostolical authority to inflict punish-
ment; a *power* which God has given me, rather
to be employed in your *edification*, than in your
destruction.

Verse 11. *Finally*] *Ασπρον*, all that *remains*
for me now to write, is to wish you all manner
of happiness, and so to take my leave.

Farewell] A good wish from our old mother
tongue, compounded of *παντα* to go, and *πελ*,
fairly, *properly*, or *πελα*, with *felicity*; go on
prosperously! This is the spirit of this good
wish.

The Greek *χαίρει* signifies nearly the same
thing. *Χαίρει* means, to be *very joyous*; *χαίρει*,
be joyous and happy; *be ever prosperous*, this
was among the last words which Cyrus, when
dying, spoke to his friends.

Be perfect] *Καταρτισθε*, *be compact*; get into
joint again; let *unity* and *harmony* be restored!
See the note on ver. 9.

Be of good comfort] *Παρακαλυθε*, *receive*
admonition; for, *παρακαλω*, signifies to *admonish*,
beg, *entreat*; and also to *comfort*. *Receive*
admonition, that ye may *receive comfort*. If ye
take my *advice*, ye shall have *consolation*;
if ye do *not*, ye will have nothing but *misery*
and *wo*.

12 ^a Greet one another with
a holy kiss.

13 All the saints salute
you.

14 ^b The grace of the Lord Jesus
Christ, and the love of God, and ^c the
communion of the Holy Ghost, *be* with
you all. Amen.

† The second *epistle* to the Co-
rinthians was written from Phi-
lippi, a *city* of Macedonia, by
Titus and Lucas.

Phil. 2. 2. & 3. 16. 1 Pet. 3. 8. — Rom. 15. 33. — Rom.
16. 16. 1 Cor. 16. 20. 1 Thess. 5. 26. 1 Pet. 5. 14.
^a Rom. 16. 24. — Phil. 2. 1.

Be of one mind] *To αὐτο ἑορῶν*, *think the*
same; let there be no dissensions among you.
Be of the same creed, and let disputes about
that religion, which should be the *bond of peace*,
for ever subside.

Live in peace] *Ἐπιρῶν*; *cultivate peace*; or,
as he says elsewhere, *follow peace*, and *pursue*
it, Heb. xii. 14. Cultivate a *peaceable disposi-*
tion; and neither say nor do any thing which
has a tendency to irritate each other.

And the God of love and peace shall be with
you.] While ye are full of contentions, dissen-
sions, and discord, *peace* can have no place
among you; and as to *love*, the fulfilling of the
law, that worketh no ill to its neighbour, it has
necessarily taken its flight. *Love* cannot live,
neither exist, where there are brawls, conten-
tions, and divisions. And where neither *peace*
nor *love* is to be found, there God cannot be.
And if he be not there, *yourselves* and the *devil*
make the whole assembly.

Verse 12. *Greet one another with a holy kiss.*] Use
every means by which a *good understanding*
may be brought about. Let the *spirit of friend-*
ship live among you; and encourage its con-
tinuance by every *friendly act*. See the note
on Rom. xvi. 16.

Verse 13. *All the saints*] The *Christians* of
Macedonia or *Philippi*, from which he wrote this
epistle. In the primitive church, a *saint* and a
Christian were the same thing; for the Chris-
tian religion calls every man to be *holy*.

Verse 14. *The grace of the Lord Jesus Christ*] All
the *favour* and *benevolence* that come from
and through the Redeemer of the world; as the
Lord, the *ruler* and *governor* of all things; as
Jesus, the *Saviour* of all men by his passion and
death; as *Christ*, the distributor of that divine
unction which enlightens, comforts, harmonizes,
and purifies the mind. May this most exalted,
glorious, and all-sufficient Saviour, be ever
with you.

And the love of God] God, your *Maker*, in
that infinite love which induced him to create
the world, and form man in his own image, and
in his own likeness, that he might be capable of
knowing, loving, and enjoying him for ever;
and God in the fullest manifestation of that love
which caused him to give his only-begotten Son,
to the end, that they who believe on him should
not perish, but have everlasting life. May this

God of love, and this love of God, be ever with you!

And the communion of the Holy Ghost] May that Holy Spirit, that divine and eternal energy which proceeds from the Father and the Son; that heavenly fire that gives light and life; that purifies and refines; sublimates and exalts; comforts and invigorates; make you all partakers with himself!

Koinonia, which we translate fellowship and communion, signifies properly participation; having things in common; partaking with each other. This points out the astonishing privileges of true believers: they have communion with God's Spirit; share in all its gifts and graces; walk in its light; through him they have the fullest confidence that they are of God; that he is their Father and friend; and has blotted out all their iniquities: this they know by the Spirit which he has given them. And is it possible that a man shall be a partaker with the Holy Ghost, and not know it! that he shall be full of light and love, and not know it! that he shall have the spirit of adoption by which he can cry Abba! Father! and yet know nothing of his relationship to God, but by inference from indirect proofs! In a word, that he shall have the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost with him, and all the while know nothing certain of the grace, as to his portion in it; feel nothing warming from the love, as to its part in him: and nothing energetic from the communion, as to his participation in the gifts and graces of this Divine energy! This is all as absurd as it is impossible. Every genuine Christian who maintains a close walk with God, may have as full an evidence of his acceptance with God, as he has of his own existence. And the doctrine that explains away this privilege, or softens it down to nothing, by making the most gracious and safe state consistent with innumerable doubts and fears, and general uncertainty, is not of God. It is a spurious Gospel, which, under the show of a voluntary humility, not only lowers, but almost annihilates, the standard of Christianity.

This text, as well as that, Matt. iii. 16, 17. and that other, Matt. xxviii. 19. strongly mark the doctrine of the Holy TRINITY. See the note on this latter text. And had not the apos-

tle been convinced that there was a personality in this ever-blessed and undivided Trinity, he could not have expressed himself thus. And had not our Lord intended to be understood in this way, he would not have given such a commission to his apostles to baptize the nations in the name of the Father, and of the Son, and of the Holy Ghost. The doctrine is the teaching of God; let men make of it what they please. And the genuine church of God have ever received and understood it in this way.

Amen.] This word is wanting, as usual, in almost every MS. of authority. Amen seems to have been anciently added at the conclusion of books, exactly as we add the word *finis*: both merely signifying the end.

As to the *Inscription*, it is wanting, either in whole or in part, in almost all the ancient MSS. The principal forms in which it exists are the following:

To the Corinthians, the second.—The second to the Corinthians is completed.—The second to the Corinthians is finished.—To the Corinthians, the second, written from Philippi.—Written from Philippi by Titus.—Written from Philippi by Titus and Luke.—By Titus, Barnabas and Luke.—The second Epistle to the Corinthians was written from Philippi of Macedonia, and sent by Titus, SYRIAC.—The end of the Epistle. It was written from the city of Philippi by Titus and Luke. Praise be to God for ever, ARABIC. In the VULGATE there is no subscription; nor in the ETHIOPIIC.—Written in Philippi of Macedonia, and sent by Titus and Luke, COPTIC.—The second Epistle to the Corinthians is ended; which was written from Philippi of Macedonia, by Titus and Luke, SYR. PHILOX.

It has been often remarked that no dependence can be placed on many of the subscriptions to the sacred books, which are found in MSS. and Versions, because those subscriptions were not written by the authors of those books; but were afterward added, by the transcribers or copiers, who followed either tradition or their own judgment. It is generally allowed that this second epistle was written from Macedonia; and probably from the city of Philippi, in that province. See the Introduction and Preface to this epistle.

END OF THE SECOND EPISTLE TO THE CORINTHIANS.

INTRODUCTION
TO
THE EPISTLE OF PAUL THE APOSTLE
TO THE
GALATIANS.

THE authenticity of this epistle is ably vindicated by Dr. Paley: the principal part of his arguments I shall here introduce, and doubt not that they will be considered demonstrative evidence by every candid and unprejudiced reader.

SECTION I.

The argument of this epistle in some measure proves its antiquity. It will hardly be doubted, that it was written whilst the dispute concerning the circumcision of Gentile converts was fresh in men's minds: for, even supposing it to have been a forgery, the only credible motive that can be assigned for the forgery, was to bring the name and authority of the apostle into this controversy. No design could be so insipid, or so unlikely to enter into the thoughts of any man, as to produce an epistle written earnestly and pointedly upon one side of a controversy, when the controversy itself was dead, and the question no longer interesting to any description of readers whatever. Now the controversy concerning the circumcision of the Gentile Christians was of such a nature, that, if it arose at all, it must have arisen in the beginning of Christianity. As Judea was the scene of the Christian history; as the Author and preachers of Christianity were Jews; as the religion itself acknowledged and was founded upon the Jewish religion, in contradistinction to every other religion, then professed amongst mankind; it was not to be wondered at, that some of its teachers should carry it out in the world rather as a *sect* and modification of Judaism, than as a separate original revelation; or that they should invite their proselytes to those observances in which they lived themselves. This was likely to happen: but if it did not happen *at first*; if whilst the religion was in the hands of Jewish teachers, no such claim was advanced, no such condition was attempted to be imposed, it is not probable that the doctrine would be started, much less that it should prevail, in any future period. I likewise think, that those pretensions of Judaism were much more likely to be insisted upon, whilst the Jews continued a nation, than after their fall and dispersion; whilst Jerusalem and the temple stood, than after the destruction brought upon them by the Roman arms, the fatal cessation of the sacrifice and the priesthood, the humiliating loss of their country, and, with it, of the great rites and symbols of their institution. It should seem, therefore, from the nature of the subject, and the situation of the parties, that this controversy was carried on in the interval between the preaching of Christianity to the Gentiles, and the invasion of Titus; and that our present epistle, which was undoubtedly intended to bear a part in this controversy, must be referred to the same period.

But, again; the epistle supposes that certain designing adherents of the Jewish law had crept into the churches of Galatia; and had been endeavouring, and but too successfully, to persuade the Galatic converts, that they had been taught the new religion but imperfectly, and at second hand; that the founder of their church himself possessed only an inferior and deputed commission, the seat of truth and authority being in the apostles and elders of Jerusalem; moreover, that whatever he might profess amongst them, he had himself, at other times and in other places, given way to the doctrine of circumcision. The epistle is unintelligible without supposing all this. Referring therefore to this, as to what had actually passed, we find St. Paul treating so unjust an attempt to undermine his credit, and to introduce amongst his converts a doctrine which he had uniformly reprobated, in terms of great asperity and indignation. And in order to refute the suspicious which had been raised concerning the fidelity of his teaching, as well as to assert the independency and divine original of his mission, we find him appealing to the history of his conversion, to his conduct under it, to the manner in which he had conferred with the apostles when he met with them at Jerusalem: alleging, that so far was his doctrine from being derived from them, or

INTRODUCTION TO THE

they from exercising any superiority over him, that they had simply assented to what he had already preached amongst the Gentiles, and which preaching was communicated not by them to him, but by himself to them; that he had maintained the liberty of the Gentile church, by opposing, upon one occasion, an apostle to the face, when the timidity of his behaviour seemed to endanger it; that from the first, that all along, to that hour, he had constantly resisted the claims of Judaism; and that the persecutions which he daily underwent, at the hands or by the instigation of the Jews, and of which he bore in his person the marks and scars, might have been avoided by him, if he had consented to employ his labours in bringing, through the medium of Christianity, converts over to the Jewish institution, for then "would the offence of the cross have ceased." Now an impostor who had forged the epistle for the purpose of producing St. Paul's authority in the dispute, which, as hath been observed, is the only credible motive that can be assigned for the forgery, might have made the apostle deliver his opinion upon the subject, in strong and decisive terms, or might have put his name to a train of reasoning and argumentation upon that side of the question which the imposture was intended to recommend. I can allow the possibility of such a scheme as that. But for a writer, with this purpose in view, to feign a series of transactions supposed to have passed amongst the Christians of Galatia, and then to counterfeit the expressions of anger and resentment excited by these transactions; to make the apostle travel back into his own history, and into a recital of various passages of his life, some indeed directly, but others obliquely, and others even obscurely bearing upon the point in question; in a word, to substitute narrative for argument, ex-postulation and complaint for dogmatic positions and controversial reasoning, in a writing properly controversial, and of which the aim and design was to support one side of a much agitated question—is a method so intricate, and so unlike the methods pursued by all other impostors, as to require the very flagrant proofs of imposition to induce us to believe it to be one.

SECTION II.

In this section I shall endeavour to prove,

1. That the Epistle to the Galatians, and the Acts of the Apostles, were written without any communication with each other.

2. That the epistle, though written without any communication with the history, by recital, implication, or reference, bears testimony to many of the facts contained in it.

1. The epistle, and the Acts of the Apostles, were written without any communication with each other.

To judge of this point, we must examine those passages in each, which describe the same transactions; for, if the author of either writing derived his information from the account which he had seen in the other, when he came to speak of the same transaction, he would follow that account. The history of St. Paul, at Damascus, as read in the Acts, and as referred to by the epistle, forms an instance of this sort. According to the Acts, Paul (after his conversion) was certain days with the "disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he which destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, confounding the Jews which were at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him. But their laying wait was known of Saul; and they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples." Acts, chap. ix. 19—26.

According to the epistle, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his own Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus; then, after three years, I went up to Jerusalem."

Beside the difference observable in the terms and general complexion of these two accounts, "the journey into Arabia," mentioned in the epistle, and omitted in the history, affords full proof that there existed no correspondence between these writers. If the narrative in the Acts had been made up from the epistle, it is impossible that this journey should have been passed over in silence; if the epistle had been composed out of what the author had read of St. Paul's history in the Acts, it is unaccountable that it should have been inserted.*

The journey to Jerusalem related in the second chapter of the epistle ("then, fourteen years after, I went up again to Jerusalem.") supplies another example of the same kind. Either this was the journey described in the fifteenth chapter of the Acts, when Paul and Barnabas were sent from Antioch to Jerusalem, to consult the apostles and elders upon the question of the Gentile converts; or it was some journey of which the history does not take notice. If the first opinion be followed, the discrepancy in the two accounts is so considerable, that it is not without difficulty, they can be adapted to the same transaction; so that upon this supposition, there is no place for suspecting that the writers were guided or assisted by each other. If the latter opinion be pre-

* N. B. The Acts of the Apostles simply inform us that St. Paul left Damascus in order to go to Jerusalem, "after many days were fulfilled." If any one doubt whether the words "many days" could be intended to express a period which included a term of three years, he will find a complete instance of the same phrase, used with the same latitude, in the first book of Kings, chap. xi. 38, 39. "And Shimei dwelt at Jerusalem 'many days:' and it came to pass at the end of 'three years,' that two of the servants of Shimei ran away."

EPISTLE TO THE GALATIANS.

ferred, we have then a journey to Jerusalem, and a conference with the principal members of the church there, circumstantially related in the epistle, and entirely omitted in the Acts; and we are at liberty to repeat the observation, which we before made, that the omission of so material a fact in the history is inexplicable, if the historian had read the epistle; and that the insertion of it in the epistle, if the writer derived his information from the history, is not less so.

St. Peter's visit to Antioch, during which the dispute arose between him and St. Paul, is not mentioned in the Acts.

If we connect, with these instances, the general observation, that no scrutiny can discover the smallest trace of transcription or imitation either in things or words, we shall be fully satisfied in this part of our case; namely, that the two records, be the facts contained in them true or false, come to our hands from independent sources.

Secondly, I say, that the epistle, thus proved to have been written without any communication with the history, bears testimony to a great variety of particulars contained in the history.

1. St. Paul in the early part of his life had addicted himself to the study of the Jewish religion, and was distinguished by his zeal for the institution, and for the traditions which had been incorporated with it. Upon this part of his character the history makes St. Paul speak thus: "I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers; and was zealous towards God, as ye all are this day." Acts, chap. xxii. 3.

The epistle is as follows: "I profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." Chap. i. 14.

2. St. Paul, before his conversion, had been a fierce persecutor of the new sect. "As for Saul, he made havoc of the church; entering into every house, and haling men and women, committed them to prison." Acts, chap. viii. 3.

This is the history of St. Paul, as delivered in the Acts; in the recital of his own history in the epistle, "Ye have heard," says he, "of my conversation in times past in the Jews' religion, how that beyond measure I persecuted the church of God." Chap. i. 13.

3. St. Paul was miraculously converted on his way to Damascus. "And as he journeyed he came near to Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do?" Acts, chap. ix. 3—6. With these compare the epistle, chap. i. 15—17. "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, neither went I up to Jerusalem, to them that were apostles before me; but I went into Arabia, and returned again unto Damascus."

In this quotation from the epistle, I desire it to be remarked how incidentally it appears, that the affair passed at *Damascus*. In what may be called the direct part of the account, no mention is made of the place of his conversion at all: a casual expression at the end, and an expression brought in for a different purpose, alone fixes it to have been at *Damascus*; "I returned again to *Damascus*." Nothing can be more like simplicity and undesignedness than this is. It also draws the agreement between the two quotations somewhat closer, to observe, that they both state St. Paul to have preached the Gospel immediately upon his call: "And straightway he preached Christ in the synagogues, that he is the Son of God." Acts, chap. ix. 20. "When it pleased God to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood." Gal. chap. i. 15.

4. The course of the apostle's travels after his conversion was this: He went from *Damascus* to *Jerusalem*, and from *Jerusalem* into *Syria* and *Cilicia*. "At *Damascus* the disciples took him by night, and let him down by the wall in a basket; and when *Saul* was come to *Jerusalem*, he assayed to join himself to the disciples." Acts, chap. ix. 25. Afterward "when the brethren knew the conspiracy formed against him at *Jerusalem*, they brought him down to *Cæsarea*, and sent him forth to *Tarsus*, a city in *Cilicia*." Chap. ix. 30. In the epistle, St. Paul gives the following brief account of his proceedings within the same period: "After three years I went up to *Jerusalem* to see *Peter*, and abode with him fifteen days; afterward I came into the regions of *Syria* and *Cilicia*." The history had told us that Paul passed from *Cæsarea* to *Tarsus*: if he took this journey by land, it would carry him through *Syria* into *Cilicia*; and he would come, after his visit at *Jerusalem*, "into the regions of *Syria* and *Cilicia*," in the very order in which he mentions them in the epistle. This supposition of his going from *Cæsarea* to *Tarsus* by land clears up also another point. It accounts for what St. Paul says in the same place concerning the churches of *Judea*: "Afterward I came into the regions of *Syria* and *Cilicia*, and was unknown by face unto the churches of *Judea*, which were in *Christ*: but they had heard only that he which persecuted us in times past, now preacheth the faith, which once he destroyed; and they glorified God in me." Upon which passage I observe, first, that what is here said of the churches of *Judea*, is spoken in connexion with his journey into the regions of *Syria* and *Cilicia*. Secondly, that the passage itself has little significance, and that the connexion is inexplicable, unless St. Paul went through *Judea** (though probably by a hasty journey) at the time that he came into the regions of *Syria* and *Cilicia*. Suppose

* Dr. Doddridge thought that the *Cæsarea* here mentioned was not the celebrated city of that name upon the Mediterranean Sea, but *Cæsarea Philippi*, near the borders of *Syria*, which lies in a much more direct line from *Jerusalem* to *Tarsus* than the other. The objection to this, Dr. Benson remarks, is; that *Cæsarea*, without any addition, usually denotes *Cæsarea Palestina*.

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him to have passed by land from Cæsarea to Tarsus, all this, as hath been observed, would be precisely true.

5. Barnabas was with St. Paul at Antioch. "Then departed Barnabas to Tarsus, for to seek Saul; and when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church." Acts, chap. xi. 25, 26. Again, and upon another occasion, "they (Paul and Barnabas) sailed to Antioch: and there they continued a long time with the disciples." Chap. xiv. 26.

Now what says the epistle? "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed; and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried with their dissimulation." Chap. ii. 11, 13.

6. The stated residence of the apostles was at Jerusalem. "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Acts, chap. viii. 1. "They (the Christians at Antioch) determined that Paul and Barnabas should go up to Jerusalem, unto the apostles and elders, about this question." Acts, chap. xv. 2.—With these accounts agrees the declaration in the epistle: "Neither went I up to Jerusalem to them which were apostles before me," chap. i. 17. for this declaration implies, or rather assumes it to be known, that Jerusalem was the place where the apostles were to be met with.

7. There were at Jerusalem two apostles, or at the least two eminent members of the church, of the name of James. This is directly inferred from the Acts of the Apostles, which in the second verse of the twelfth chapter relates the death of James, the brother of John; and yet in the fifteenth chapter, and in a subsequent part of the history, records a speech delivered by James in the assembly of the apostles and elders. It is also strongly implied by the form of expression used in the epistle: "Other apostles saw I none, save James, the *Lord's brother*;" i. e. to distinguish him from James, the brother of John.

To us who have been long conversant in the Christian history, as contained in the Acts of the Apostles, these points are obvious and familiar; nor do we readily apprehend any greater difficulty in making them appear in a letter purporting to have been written by St. Paul, than there is in introducing them into a modern sermon. But to judge correctly of the argument before us, we must discharge this knowledge from our thoughts. We must propose to ourselves the situation of an author who sat down to the writing of the epistle without having seen the history; and then the concurrences we have deduced will be deemed of importance. They will, at least, be taken for separate confirmations of the several facts; and not only of these particular facts, but of the general truth of the history.

For, what is the rule with respect to corroborative testimony, which prevails in courts of justice, and which prevails only because experience has proved that it is an useful guide to truth? A principal witness in a cause delivers his account: his narrative, in certain parts of it, is confirmed by witnesses who are called afterward. The credit derived from their testimony belongs not only to the particular circumstances in which the auxiliary witnesses agree with the principal witness, but in some measure to the whole of his evidence; because it is improbable that accident or fiction should draw a line which touched upon truth in so many points.

In like manner, if two records be produced, manifestly independent, that is, manifestly written without any participation of intelligence, an agreement between them, even in few and slight circumstances (especially if from the different nature and design of the writings, few points only of agreement, and those incidental, could be expected to occur,) would add a sensible weight to the authority of both, in every part of their contents.

The same rule is applicable to history, with at least as much reason as any other species of evidence.

SECTION III.

But although the references to various particulars in the epistle, compared with the direct account of the same particulars in the history, afford a considerable proof of the truth, not only of these particulars, but of the narrative which contains them; yet they do not show, it will be said, that the epistle was written by St. Paul; for admitting (what seems to have been proved) that the writer, whoever he was, had no recourse to the Acts of the Apostles; yet many of the facts referred to, such as St. Paul's miraculous conversion, his change from a virulent persecutor to an indefatigable preacher, his labours among the Gentiles, and his zeal for the liberties of the Gentile church, were so notorious as to occur readily to the mind of any Christian, who should choose to personate his character, and counterfeit his name; it was only to write what every body knew. Now I think that this supposition—viz. that the epistle was composed upon the general information, and the general publicity of the facts alluded to, and that the author did no more than weave into his work what the common fame of the Christian church had reported to his ears—is repelled by the particularity of the recitals and references. This particularity is observable in the following instances; in perusing which, I desire the reader to reflect, whether they exhibit the language of a man who had nothing but general reputation to proceed upon, or of a man actually speaking of himself and of his own history, and consequently of things concerning which he possessed a clear, intimate, and circumstantial knowledge.

1. The history, in giving an account of St. Paul after his conversion, relates, "that, after many days," effecting, by the assistance of the disciples, his escape from Damascus, "he proceeded to Jerusalem." Acts, chap. ix. 25. The epistle, speaking of the same period, makes St. Paul say, that "he went into Arabia," that he returned again to Damascus, that after three years he went up to Jerusalem. Chap. i. 17, 18.

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2. The history relates that, when Saul was come from Damascus, "he was with the disciples coming in and going out." Acts, chap. ix. 28. The epistle, describing the same journey, tells us, "that he went up to Jerusalem to see Peter, and abode with him fifteen days." Chap. i. 18.

3. The history relates, that when Paul was come to Jerusalem, "Barnabas took him and brought him to the apostles." Acts, chap. ix. 27. The epistle, "that he saw Peter; but other of the apostles saw he none, save James, the Lord's brother." Chap. i. 19.

Now this is as it should be. The historian delivers his account in general terms, as of facts to which he was not present. The person who is the subject of that account, when he comes to speak of these facts himself, particularizes time, names, and circumstances.

4. The like notation of places, persons, and dates, is met with in the account of St. Paul's journey to Jerusalem, given in the second chapter of the epistle. It was fourteen years after his conversion; it was in company with Barnabas and Titus; it was then that he met with James, Cephas, and John; it was then also that it was agreed amongst them, that they should go to the circumcision, and he unto the Gentiles.

5. The dispute with Peter, which occupies the sequel of the second chapter, is marked with the same particularity. It was at Antioch; it was after certain came from James; it was whilst Barnabas was there, who was carried away by their dissimulation. These examples negative the insinuation, that the epistle presents nothing but indefinite allusions to public facts.

SECTION IV.

Chap. iv. 11—16. "*I am afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I am, for I am as ye are. Ye have not injured me at all. Ye know how, through infirmity of the flesh, I preached the Gospel unto you at first; and my temptation, which was in the flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them unto me. Am I therefore become your enemy, because I tell you the truth?*"

With this passage compare 2 Cor. chap. xii. 1—9: "*It is not expedient for me, doubtless, to glory; I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth;) such a one was caught up to the third heaven; and I knew such a man (whether in the body or out of the body I cannot tell, God knoweth,) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory, yet of myself will I not glory, but in mine infirmities: for, though I would desire to glory, I shall not be a fool; for I will say the truth. But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."*

There can be no doubt that "the temptation which was in the flesh," mentioned in the Epistle to the Galatians, and "the thorn in the flesh, the messenger of Satan to buffet him," mentioned in the Epistle to the Corinthians, were intended to denote the same thing. Either therefore it was, what we pretend it to have been, the same person in both: that is, we are reading the real letters of a real apostle; or, it was that a sophist, who had seen the circumstance in one epistle, contrived, for the sake of correspondency, to bring it into another; or, lastly, it was a circumstance in St. Paul's personal condition, supposed to be well known to those into whose hands the epistle was likely to fall; and, for that reason, introduced into a writing designed to bear his name. I have extracted the quotations at length, in order to enable the reader to judge accurately of the manner in which the mention of this particular comes in, in each; because that judgment, I think, will acquit the author of the epistle, of the charge of having studiously inserted it, either with a view of producing an apparent agreement between them, or for any other purpose whatever.

The context, by which the circumstance before us is introduced, is in the two places totally different, and without any mark of imitation: yet in both places does the circumstance rise aptly and naturally out of the context, and that context from the train of thought carried on in the epistle.

The Epistle to the Galatians, from the beginning to the end, runs in a strain of angry complaint of their defection from the apostle, and from the principles which he had taught them. It was very natural to contrast with this conduct, the zeal with which they had once received him; and it was not less so to mention, as a proof of their former disposition towards him, the indulgence which, whilst he was amongst them, they had shown to his infirmity: "My temptation which was in the flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus. Where is then the blessedness you spake of, i. e. the benedictions which you bestowed upon me? for I bear you record, that, if it had been possible, you would have plucked out your own eyes, and have given them to me."

In the two Epistles to the Corinthians, especially in the *second*, we have the apostle contending with certain teachers in Corinth, who had formed a party in that church against him. To vindicate his personal authority, as well as the dignity and credit of his ministry amongst them, he takes occasion (but not without apologizing repeatedly for the folly, that is, for the indecorum of pronouncing his own panegyric,) to meet his adversaries in their boastings: "Whereinsoever any is bold (I speak foolishly) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I,

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Are they the seed of Abraham? so am I. Are they the ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft." Being led to the subject, he goes on, as was natural, to recount his trials and dangers, his incessant care and labours in the Christian mission. From the proofs which he had given of his zeal and activity in the service of Christ, he passes (and that with the same view of establishing his claim to be considered as "not a whit behind the very chiefest of apostles") to the visions and revelations which from time to time had been vouchsafed to him. And then, by a close and easy connexion, comes in the mention of his infirmity: "Lest I should be exalted," says he, "above measure, through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me."

Thus then, in both epistles, the notice of his infirmity is suited to the place in which it is found. In the Epistle to the Corinthians, the train of thought draws up to the circumstance by a regular approximation. In this epistle, it is suggested by the subject and occasion of the epistle itself. Which observation we offer as an argument to prove that it is not, in either epistle, a circumstance industriously brought forward for the sake of procuring credit to an imposture.

A reader will be taught to perceive the force of this argument, who shall attempt to introduce a given circumstance into the body of a writing. To do this without abruptness, or without betraying marks of design in the transition, requires, he will find, more art than he expected to be necessary, certainly more than any one can believe to have been exercised in the composition of these epistles.

SECTION V.

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

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

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

From these several texts, it is apparent that the persecutions which our apostle had undergone, were from the hands, or by the instigation of the Jews; that it was not for preaching Christianity in opposition to heathenism, but it was for preaching it as distinct from Judaism, that he had brought upon himself the sufferings which had attended his ministry. And this representation perfectly coincides with that which results from the detail of St. Paul's history, as delivered in the Acts. At Antioch, in Pisidia, "the word of the Lord was published throughout all the region; but the Jews stirred up the devout and honourable women and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." (Acts, chap. xiii. 50.) Not long after, at Iconium, "a great multitude of the Jews and also of the Greeks believed; but the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." (Chap. xiv. 1, 2.) "At Lystra there came certain Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew him out of the city, supposing he had been dead." (Chap. xiv. 19.) The same enmity, from the same quarter, our apostle experienced in Greece: "At Thessalonica, some of them (the Jews) believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few: but the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people." (Acts, chap. xvii. 4, 5.) Their persecutors followed them to Berea: "When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people." (Chap. xvii. 13.) And lastly at Corinth, when Gallio was deputy of Achaia, "the Jews made insurrection with one accord against Paul, and brought him to the judgment seat." I think it does not appear that our apostle was ever set upon by the Gentiles, unless they were first stirred up by the Jews, except in two instances; in both which the persons who began the assault were immediately interested in his expulsion from the place. Once this happened at Philippi, after the cure of the Pythoness: "When the masters saw the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers." (Chap. xvi. 19.) And a second time at Ephesus, at the instance of Demetrius, a silversmith which made silver shrines for Diana, "who called together workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth; moreover ye see and hear that not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded away much people, saying, that they be no gods which are made with hands; so that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."

SECTION VI.

I observe an agreement in a somewhat peculiar rule of Christian conduct as laid down in this epistle, and as exemplified in the Second Epistle to the Corinthians. It is not the repetition of the same general precept, which would have been a coincidence of little value; but it is the general precept in one place, and the application of that precept to an actual occurrence in the other. In the sixth chapter and first verse of this epistle, our apostle gives the following direction: "Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such a one in the spirit of meekness." In 2 Cor. chap. ii. 6-8. he writes thus: "Sufficient to such a man" (the

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incestuous person mentioned in the first epistle) "is this punishment, which was inflicted of many; so that, contrariwise, ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."

SECTION VII.

This epistle goes further than any of St. Paul's epistles; for it avows in direct terms the supersession of the Jewish law, as an instrument of salvation, even to the Jews themselves. Not only were the Gentiles exempt from its authority, but even the Jews were no longer either to place any dependency upon it, or consider themselves as subject to it on a religious account. "Before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed: wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith; but, after that faith is come, we are no longer under a schoolmaster." (Chap. iii. 23—25.) This was undoubtedly spoken of Jews, and to Jews. In like manner, chap. iv. 1—5.; "Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father: even so we, when we were children, were in bondage under the elements of the world; but when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." These passages are nothing short of a declaration, that the obligation of the Jewish law, considered as a religious dispensation, the effects of which were to take place in another life, had ceased, with respect even to the Jews themselves. What then should be the conduct of a Jew (for such St. Paul was) who preached this doctrine? To be consistent with himself, either he would no longer comply, in his own person with the direction of the law; or, if he did comply, it would be for some other reason than any confidence he placed in its efficacy, as a religious institution. Now so it happens that whenever St. Paul's compliance with the Jewish law is mentioned in the history, it is mentioned in connexion with circumstances which point out the motive from which it proceeded: and this motive appears to have been always exoteric; namely, a love of order and tranquillity, or an unwillingness to give unnecessary offence. Thus, Acts, chap. xvi. 3. "Him (Timothy) would Paul have to go forth with him, and took and circumcised him because of the Jews, which were in those quarters." Again, Acts, chap. xxi. 26, when Paul consented to exhibit an example of public compliance with a Jewish rite by purifying himself in the temple, it is plainly intimated that he did this to satisfy "many thousands of Jews, who believed, and who were all zealous of the law." So far the instances related in one book, correspond with the doctrine delivered in another.

SECTION VIII.

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

The *shortness* of St. Paul's stay at Jerusalem is what I desire the reader to remark. The direct account of the same journey, in the Acts, chap. ix. 28. determines nothing concerning the time of his continuance there: "And he was with them (the apostles) coming in, and going out, at Jerusalem; and he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him; which when the brethren knew, they brought him down to Caesarea." Or rather this account, taken by itself, would lead a reader to suppose that St. Paul's abode at Jerusalem had been longer than fifteen days. But turn to the twenty-second chapter of the Acts, and you will find a reference to this visit to Jerusalem, which plainly indicates that Paul's continuance in that city had been of short duration: "And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, Make haste, get thee *quickly* out of Jerusalem, for they will not receive thy testimony concerning me." Here we have the general terms of one text so explained by a distinct text in the same book, as to bring an indeterminate expression into a close conformity with a specification delivered in another book: a species of consistency not, I think, usually found in fabulous relations.

SECTION IX.

Chap. vi. 11. "Ye see how large a letter I have written unto you with mine own hand."

These words imply that he did not always write with his own hand; which is consonant to what we find intimated in some other of the epistles. The Epistle to the Romans was written by Tertius: "I, Tertius, who wrote this epistle, salute you in the Lord." (Chap. xvi. 22.) The First Epistle to the Corinthians, the Epistle to the Colossians, and the Second to the Thessalonians, have all near the conclusion, this clause: "the salutation of me, Paul, with mine own hand;" which must be understood, and is universally understood to import, that the rest of the epistle was written by another hand. I do not think it improbable that an impostor, who had remarked this subscription in some other epistle, should invent the same in a forgery; but that it is not done here. The author of this epistle does not imitate the manner of giving St. Paul's signature; he only bids the Galatians observe how large a letter he had written to them with his own hand. He does not say this was different from his ordinary usage: that is left to implication. Now to suppose that this was an artifice to procure credit to an imposture, is to suppose that the author of the forgery, because he knew that others of St. Paul's were *not* written by himself, therefore made the apostle say that this was: which seems an odd turn to give to the circumstance, and to be

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given for a purpose which would more naturally and more directly have been answered, by sub-joining the salutation or signature in the form in which it is found in other epistles.

SECTION X.

An exact conformity appears in the manner in which a certain apostle or eminent Christian, whose name was James, is spoken of in the epistle and in the history. Both writings refer to a situation of his at Jerusalem, somewhat different from that of the other apostles; a kind of *eminence* or *presidency* in the church there, or at least a more fixed and stationary residence. Chap. ii. 12. "When Peter was at Antioch, before that certain came from James, he did eat with the Gentiles." This text plainly attributes a kind of *pre-eminency* to James; and, as we hear of him twice in the same epistle dwelling at Jerusalem, chap. i. 19. and ii. 9. we must apply it to the situation which he held in that church. In the Acts of the Apostles divers intimations occur, conveying the same idea of James' situation. When Peter was miraculously delivered from prison, and had surprised his friends by his appearance among them, after declaring unto them how the Lord had brought him out of prison, "Go, show," says he, "these things unto James, and to the brethren." (Acts, chap. xii. 17.) Here James is manifestly spoken of in terms of *distinction*. He appears again with like distinction in the twenty-first chapter and the seventeenth and eighteenth verses: "And when we (Paul and his company) were come to Jerusalem, the day following, Paul went in with us unto James, and all the elders were present." In the debate which took place upon the business of the Gentile converts, in the council at Jerusalem, this same person seems to have taken the *lead*. It was he who closed the debate, and proposed the resolution in which the council ultimately concurred: "Wherefore *my sentence is, &c.*"

Upon the whole, that there exists a conformity in the expressions used concerning *James*, throughout the history, and in the epistle, is unquestionable. This proves that the circumstance itself is founded in truth; viz. that James was a real person, who held a situation of eminence in a real society of Christians at Jerusalem. It confirms also those parts of the narrative which are connected with this circumstance. Suppose, for instance, the truth of the account of Peter's escape from prison, was to be tried upon the testimony of a witness who, among other things, made Peter, after his deliverance, say, "Go show these things to James and to the brethren;" would it not be material, in such a trial, to make out by other independent proofs, or by a comparison of proofs, drawn from independent sources, that there was actually at that time, living at Jerusalem, such a person as James; that this person held such a situation in the society amongst whom these things were transacted, as to render the words which Peter is said to have used concerning him, proper and natural. If this would be pertinent in the discussion of oral testimony, it is still more so in appreciating the credit of remote history.

PREFACE

TO

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

GALATIA was anciently a part of *Phrygia* and the neighbouring countries. It had its name from the *Gauls*, who having, in several bodies, invaded *Asia Minor*, as *Pausanias*, (*Attic. cap. iv.*) relates, conquered this country, and settled in it. As these were mixed with various *Grecian* families, the country was also called *Gallogræcia*, see *Justin*, lib. xxiv. 4. xxv. 2. xxvii. 3. xxviii. 3. and *Strabo*, xiv. Under the reign of *Augustus Cæsar*, about the year of Rome 727, and 26 years before our Lord, it was reduced into the form of a Roman colony, and was governed by a *proprætor*, appointed by the emperor.

This country is bounded on the east by *Cappadocia*; on the west by *Bithynia*; on the south by *Pamphylia*; and on the north by the *Euzine Sea*. These are its limits according to *Strabo*, which some think too extensive; but the different provinces of *Asia Minor* being the subjects of continual contentions and inroad, very frequently changed their boundaries as well as their masters; and were seldom at one stay.

The *Galatæ* were divided into three tribes, the *Tectosagi*, the *Trocmi*, and the *Tolistoboi*. According to *Pliny*, their country was divided into 195 tetrarchies, and according to *Strabo*, each of the three divisions above-mentioned was subdivided into four cantons, each of which had a tetrarch; and besides these 12 tetrarchs, there was a general council of the nation, consisting of 300 senators. These tetrarchs were at last reduced in number to three, then to two, and lastly to one; the last tetrarch and king of Galatia was *Amyntas*, who, from being secretary to *Dejotarus*, the first person that possessed the whole tetrarchy, was made king of *Pisidia* in the year of Rome 714. And in the year 718, *Mark Antony* made him tetrarch of Galatia. After the death of *Amyntas*, Galatia was ranked by *Augustus* among the Roman provinces, and governed as aforesaid. The administration of the proprætors continued till the reign of *Theodosius the Great*, or *Valens*; and under the Christian emperors, it was divided into two provinces, *Galatia prima*, being subject to a consul; *Galatia secunda*, or *salutaris*, which was governed by a president.

The religion of the ancient *Galatæ* was extremely corrupt and superstitious: and they are said to have worshipped the mother of the gods under the name of *Agdistis*; and to have offered human sacrifices of the prisoners they took in war.

They are mentioned by historians as a tall and valiant people, who went nearly naked; and used for arms only a sword and buckler. The impetuosity of their attack is stated to have been irresistible; and this generally made them victorious.

It appears from the *Acts of the Apostles*, that *St. Paul* visited this country more than once. Two visits to this region are particularly marked in the *Acts*, viz. first about A. D. 53. *Acts xv. 6. Now when they had gone through Phrygia and the region of Galatia, &c. the second about A. D. 56. Acts xviii. 23. he went over all the country of Galatia and Phrygia in order, strengthening all the disciples.*

St. Paul was probably the first who had preached the Gospel in this region, as appears pretty evident from *Galat. i. ver. 6. I marvel that ye are so soon removed from him that CALLED YOU INTO THE GRACE OF CHRIST; and from chap. iv. 13. Ye know how through infirmity of the flesh, I preached the Gospel unto you at the first.* Others suppose that it is not unlikely that *St. Peter* had preached the Gospel there to the *Jews* or *Hellenists* only, as his first epistle is directed to the strangers who were scattered abroad, throughout *Pontus, GALATIA, Cappadocia, Asia, and Bithynia*: and it is supposed also, that the persons converted by *St. Peter* probably occasioned those differences among the Galatian converts, which induced *St. Paul* to write this epistle, in which he takes pains to establish his own character as an apostle, which had been disputed by

PREFACE TO THE EPISTLE

some, with a view of placing him below Peter; who preached generally to the Jews only, and observed the law. See *Calmel*, and the *New Encyclopædia*, article GALATIA. That St. Peter thought at first, that the Gospel should be confined to the Jews, is sufficiently evident from the Acts of the Apostles: but after his divine vision, which happened about A. D. 41, related Acts x. he saw that God had also called the Gentiles into the church; and his first epistle, which was written in A. D. 64, was probably twelve years posterior to that written by St. Paul to the Galatians.

As to the precise time in which this epistle was written, there have been various opinions among learned men. Some of the ancients believed it to be the very first written of all St. Paul's epistles. See *Epiphanius*, tom. i. Hæres. 42. Others have supposed that it was written after his second journey to Galatia, Acts xviii. 23, which in the chronology I have placed in A. D. 54; and others with more probability, after his first journey, see Acts xvi. 6. which in the chronology I have placed in A. D. 53. That it was written soon after one of the apostle's visits to that region seems evident from the following complaint, *I marvel that ye are so soon removed from him that hath called you*, chap. i. 6. it has been therefore conjectured that only one or two years had elapsed from that time; and that the epistle must have been written about A. D. 52 or 53. Beausobre and L'Enfant speak very judiciously on this subject: "We do not find in the Epistle to the Galatians, any mark that can enable us to determine with certainty, at what time, or in what place, it was written. It is dated at Rome in some printed copies and MSS. but there is nothing in the epistle itself to confirm this date. Paul does not here make any mention of his bonds as he does in all his epistles written from Rome. He says, indeed, chap. vi. 17. *I bear about in my body the marks of the Lord Jesus*; but he had often suffered before he came to Rome. Some learned chronologers think that it was written between the third and fourth journey of St. Paul to Jerusalem; and between his first and second into Galatia; which opinion appears very probable; for since the apostle says, he wonders that they were so soon turned to another Gospel, this epistle must have been written a short time after he had preached in Galatia.

"Nor can we discern in the epistle any notice of the second journey, which St. Paul made into this country. For this reason, it is thought that the Epistle to the Galatians was written at Corinth, where the apostle made a long stay; or else in some city of Asia, particularly Ephesus, where he staid some days, on his way to Jerusalem, Acts xviii. 19—21.; therefore, in all probability, the epistle was written from Corinth, or from Ephesus, in the year 52 or 53."

Dr. Lardner confirms this opinion by the following considerations:

1. St. Paul says to the Corinthians, 1 Cor. xvi. 1. *Now, concerning the collection for the saints, as I have given orders to the churches of Galatia, so do ye*; which shows that at the writing of that epistle to the Corinthians, in 56. he had a good opinion of his converts in Galatia; and that he had no doubt of their respect to his directions; which probably had been sent to them from Ephesus during his long abode there.

2. And now we shall be better able to account for what appears very remarkable: when Paul left Corinth, after his long stay there, he went to Jerusalem, having a vow; in his way, he came to Ephesus, Acts xviii. 19—21. *And when they desired him to tarry longer with them, he consented not, but bade them farewell; saying, I must, by all means, keep this feast that cometh, at Jerusalem; but I will return unto you again, if God will.* When we read this, we might be apt to think that Paul should hasten back to Ephesus, and return thither presently, after he had been at Jerusalem; but instead of doing so after he had been at Jerusalem, he went down to Antioch; *And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening the disciples*, ver. 22, 23. We now seem to see the reason of this course. At Corinth he heard of the defection of many in Galatia; whereupon he sent a sharp letter to them: but, considering the nature of the case, he judged it best to take the first opportunity to go to Galatia, and support the instructions of his letter; and, both together, had a good effect. Galat. iv. 19, 20. *My little children, of whom I travail in birth again—I desire to be present with you, and to change my voice; for I stand in doubt of you; or I am perplexed for you.* Now, then, we see the reason of the apostle's not coming directly from Jerusalem to Ephesus. However, he was not unmindful of his promise, and came thither after he had been in Galatia.

3. Upon the whole, the Epistle to the Galatians is an early epistle; and as seems to me most probable, was written at Corinth near the end of A. D. 52. or the very beginning of 53. before St. Paul set out to go to Jerusalem, by the way of Ephesus.

But, if any should rather think that it was written at Ephesus, during the apostle's short stay there, on his way from Corinth to Jerusalem, that will make but very little difference; for still, according to our computation, the epistle was written at the beginning of the year 53. See *Lardner's Works*, vol. vi. pag. 309.

Every thing considered, I feel no hesitation to place this epistle in the 52d or 53d year of our Lord; either the end of the former, or the beginning of the latter.

From the complexion of this epistle, it appears to have been written to the Jews who were dispersed in Galatia; see Acts ii. 9. And although in chap. iv. 8. it is said, that the persons to whom the apostle writes *did not know God, and did service to them which by nature were not gods*; this must be understood of those who had been proselytes to the Jewish religion, as the 9th verse sufficiently shows; for, after they had been converted to Christianity, they turned AGAIN to the weak and beggarly elements.

These Galatians were doubtless converted by St. Paul, see Acts xvi. 6. xviii. 23. but after his departure from them, some teachers had got in among them, who endeavoured to persuade them, and successfully too, that they should be circumcised, and keep the Mosaic law.—See chap. i.

TO THE GALATIANS.

6. iv. 9, 10, 21. v. 1, 2. vi. 12. And the apostle labours to bring them back from the errors of these false teachers.

The arguments which the apostle uses to prove the *truth of the Christian religion*, as well as the *nullity of the Mosaic institutions*, are the following :

1. That himself, immediately after his conversion, without having any conference with any of the apostles, preached the *pure doctrines of Christianity*, doctrines strictly conformable to those preached by the genuine disciples of the Lord ; and this was a proof that he had received them by immediate inspiration ; as he could have known them no other way.

2. That he was led to oppose *Peter*, because he had withdrawn himself from communion with the converted Gentiles ; and thereby gave occasion to some to suppose that he considered the law as still binding on those who believed ; and that the Gentiles were not to be admitted to an equality of religious privileges with the Jews.

3. That no *rites or ceremonies* of the Jewish law could avail any thing in the justification of a sinner ; and that faith in Christ was the only means of justification.

4. That their *own works* could avail nothing towards their justification : (1.) For the Spirit of God was given them in consequence of receiving the *Christian doctrine*, chap. iii. ver. 2—5. (2.) That the works of the law cannot justify, because *Abraham was justified by faith*, long before the law of Moses was given, chap. iii. 6, 7. (3.) That the curse of the law, under which every sinner lives, is not removed but by the *sacrifice of Christ*, chap. iii. 8, 9.

5. That it is absurd for the *sons of God* to become *slaves to Mosaic rites and ceremonies*.

The rest of the epistle is of a practical nature.—Although subjects of this kind may be gathered out of the epistle, yet it is very evident that the apostle himself has observed no *technical division or arrangement* of his matter ; his chief design being—1. To vindicate his own apostleship, and to show that he was not inferior to Peter himself, whom their false teachers appear to have set up in opposition to St. Paul. 2. To assert and maintain *justification by faith* in opposition to all *Judaizing teachers*. 3. To call them back to the liberty of the Gospel, from which, and its privileges, they had shamelessly apostatized ; and, 4. To admonish and exhort them to walk worthy of their vocation, by devoting themselves to the glory of God, and the benefit of their brethren. *Lastly*, he asserts his own determination to be faithful, and concludes with his apostolical benediction.

THE
EPISTLE OF PAUL THE APOSTLE
 TO
THE GALATIANS.

Chronological Notes relative to this Epistle.

Usherian year of the world, 4056.—Alexandrian era of the world, 5554.—Antiochian era of the world, 5544.—Constantinopolitan era of the world, 5560.—Year of the Eusebian epocha of the Creation, 4280.—Year of the Julian period, 4762.—Year of the minor Jewish era of the world, 3812.—Year of the Greater Rabbinical era of the world, 4411.—Year from the Flood, according to archbishop Usaher, and the English Bible, 2400.—Year of the Cali yuga, or Indian era of the Deluge, 3154.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 992.—Year of the Nabonassarean era, 799.—Year of the era of the Seleucidae, 364.—Year of the Spanish era, 90.—Year of the Actiac or Actian era, 83.—Year of the vulgar era of Christ's nativity, 52.—Year from the building of Rome, according to Varro, 805.—Year of the CCVIIth Olympiad, 4.—Year of Ananias, high-priest of the Jews, 8.—Common Golden Number, 15.—Jewish Golden Number, 12.—Year of the Solar Cycle, 5.—Dominical Letters; it being Bissextile or Leap-year, BA.—Jewish Pass-over, April 1.—Easter Sunday, April 2.—Epcat, or the moon's age, on the 22d of March, or the Xth of the Calends of April, 4.—Year of the reign of Claudius Cæsar, the fifth emperor of the Romans, 12.—In the last year of Ventidius Cumanus, governor of the Jews.—Year of Vologesus, king of the Parthians, 2.—Year of Caius Numidius Quadratus, governor of Syria, 1.—Roman Consuls; Publius Cornelius Sylla Faustus, and Lucius Salvius Otho Titianus; and, for the following year, viz. A. D. 53. (which is supposed by some to be the date of the epistle,) Decimus Junius Silanus, and Quintus Haterius Antoninus.

CHAPTER I.

St. Paul shows that he was especially called of God to be an apostle, 1. Directs his epistle to the churches, through the regions of Galatia, 2. Commends them to the grace of Christ, who gave himself for their sins, 3—5. Marvels that they had so soon turned away from the grace of the Gospel of Christ, to what falsely pretended to be another Gospel, 6, 7. Pronounces him accursed who shall preach any other doctrine than that which he had delivered to them, 8, 9. Shows his own uprightness, and that he received his doctrine from God, 10—12. Gives an account of his conversion and call to the apostleship, 13—17. How, three years after his conversion, he went up to Jerusalem, and afterward went through the regions of Syria and Cilicia, preaching the faith of Christ, to the great joy of the Christian churches in Judea, 18—24.

A. M. cir. 4056.
 A. D. cir. 52.
 A. U. C. 805.
 An. Imp. Claudii
 Cæsaris 12.

PAUL, an apostle,
 (* not of men, neither
 by man, but ^b by Jesus
 Christ, and God the Fa-

ther, ^c who raised him from
 the dead;)

A. M. cir. 4056.
 A. D. cir. 52.
 A. U. C. 805.
 An. Imp. Claudii
 Cæsaris 12.

2 And all the brethren
^d which are with me,

^a Ver. 11, 12.—^b Acts 9. 6. & 22. 10, 15, 21. & 28. 16.

Tit. 1. 3.—^c Acts 2. 24.—^d Phil. 2. 22. & 4. 21.

NOTES ON CHAP. I.

Verse 1. *Paul, an apostle, not of men]* Not commissioned by any assembly or council of the apostles.

Neither by man] Nor by any one of the apostles; neither by James, who seems to have been president of the apostolic council at Jerusalem;

nor by Peter, to whom, in a particular manner, the keys of the kingdom were entrusted.

But by Jesus Christ] Having his mission immediately from Christ himself, and God the Father, who raised him from the dead, see Acts xxii. 14, 15. and commanded him to go both to the Jews and to the Gentiles, to open their

A. M. cir. 4056. ^a unto the churches of Galatia:

A. D. cir. 52. ³ ^b Grace be to you and peace from God the Father, and from our Lord Jesus Christ.

A. U. C. 805. ⁴ ^c Who gave himself for our sins, that he might deliver us ^d from this present evil world, according to the will of God and our Father:

^a 1 Cor. 16. 1. — ^b Rom. 1. 7. 1 Cor. 1. 3. 2 Cor. 1. 2. Eph. 1. 2. Phil. 1. 2. Col. 1. 2. 1 Thess. 1. 1. 2 Thess. 1. 2. 2 John 3. — ^c Matt. 20. 28. Rom. 4. 25. Ch. 2. 20. Tit. 2. 14.

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

6 I marvel that ye are so soon removed ^e from him

that called you into the grace of Christ unto another Gospel:

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

^d See Isai. 65. 17. John 15. 19. & 17. 14. Heb. 2. 5. & 6. 5. 1 John 5. 19. — ^e Ch. 5. 8. — ^f 2 Cor. 11. 4. & Acts 15. 1, 24. 2 Cor. 2. 17. & 11. 13. Ch. 5. 10, 12.

eyes; to turn them from darkness to light, and from the power of Satan unto God, that they might obtain remission of sins, and an inheritance among them that are sanctified. See Acts ix. 1, &c. and the notes there.

Verse 2. *And all the brethren which are with me*] It is very likely that this refers to those who were his assistants in preaching the Gospel; and not to any private members of the church.

Churches of Galatia] Galatia was a region or province of Asia Minor; there was neither city nor town of this name.—See the Preface. But as, in this province, St. Paul had planted several churches, he directs the epistle to the whole of them; for it seems they were all pretty nearly in the same state, and needed the same instructions.

Verse 3. *Grace be to you, &c.*] See on Rom. i. 7.

Verse 4. *Who gave himself for our sins*] Who became a sin-offering to God, in behalf of mankind, that they might be saved from their sins.

Deliver us from this present evil world] These words cannot mean created nature, or the earth and its productions; nor even wicked men. The former we shall need while we live, the latter we cannot avoid; indeed they are those, who, when converted, form the church of God: and, by the successive conversion of sinners, is the church of Christ maintained: and the followers of God must live and labour among them, in order to their conversion. The apostle, therefore, must mean the Jews, and their system of carnal ordinances; statutes which were not good, and judgments by which they could not live, Ezek. xx. 25. And the whole of their ecclesiastical economy, which was a burden neither they nor their fathers were able to bear. Acts xv. 10. *Schoetgen* contends that the word *scruples*, which we translate *evil*, should be translated *labourous, or oppressive*, as it comes from *scire, labour, trouble, &c.* The apostle takes occasion, in the very commencement of the epistle, to inform the Galatians, that it was according to the will and counsel of God that circumcision should cease: and all the other ritual parts of the Mosaic economy; and that it was for this express purpose, that Jesus Christ gave himself a sacrifice for our sins; because the law could not make the comers thereunto perfect. It had pointed out the sinfulness of sin, in its various ordinances, washings, &c. And it had showed forth the guilt of sin, in its numerous sacrifices; but the common sense, even of its own votaries, told them that it was impossible that the blood of bulls and goats should take away

sin. A higher atonement was necessary; and when God provided that, all its shadows and representations necessarily ceased. See the note on chap. iv. ver. 3.

Verse 5. *To whom be glory for ever*] Let him have the glory to whom alone it is due, for having delivered us from the present evil world, and from all bondage to Mosaic rites and ceremonies.

Verse 6. *I marvel that ye are so soon removed*] It was a matter of wonder to the apostle, that a people so soundly converted to God, should have so soon made shipwreck of their faith. But mutability itself has not a more apt subject to work upon, than the human heart; the alternate workings of different passions, are continually either changing the character, or giving it a different colouring. Reason, not passion; the word of God, not the sayings of men, should alone be consulted in the concerns of our salvation.

From him that called you] The apostle seems here to mean himself. He called them into the grace of Christ; and they not only abandoned that grace, but their hearts became greatly estranged from him; so that, though at first they would have plucked out their eyes for him, they at last counted him their enemy, chap. iv. 14—16.

Another Gospel] It is certain that, in the very earliest ages of the Christian church, there were several spurious Gospels in circulation; and it was the multitude of these false or inaccurate relations, that induced St. Luke to write his own.—See Luke i. 1. We have the names of more than seventy of these spurious narratives, still on record; and in ancient writers many fragments of them remain: these have been collected and published by *Fabricius*, in his account of the apocryphal books of the New Testament, 3 vols. 8vo. In some of these Gospels, the necessity of circumcision, and subjection to the Mosaic law, in unity with the Gospel, were strongly inculcated. And to one of these the apostle seems to refer.

Verse 7. *Which is not another*] It is called a Gospel, but it differs most essentially from the authentic narratives published by the evangelists. It is not Gospel, i. e. good tidings; for it loads you again with the burdens from which the genuine Gospel has disencumbered you. Instead of giving you peace, it troubles you; instead of being a useful supplement to the Gospel of Christ, it perverts that Gospel. You have gained nothing but loss and damage by the change.

A. M. cir. 4056. A. D. cir. 52. A. U. C. 805. An. Imp. Claudii Caesaris 12.

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

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

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

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

^a 1 Cor. 16. 22. — ^b Deut. 4. 2. & 12. 32. Prov. 30. 6. Rev. 22. 18. — ^c 1 Thess. 2. 4. — ^d 1 Sam. 24. 7. Matt. 28. 14. 1 John 3. 9. — ^e 1 Thess. 2. 4. James 4. 4. — ^f 1 Cor. 15. 1. — ^g 1 Cor. 15. 1, 3. Ver. 1. — ^h Eph. 3. 3. — ⁱ Acts 9. 1. & 22. 4. & 26. 11. 1 Tim. 1. 13.

Verse 8. *But though we, or an angel*] That Gospel which I have already preached to you, is the only true Gospel; were I to preach any other, I should incur the curse of God. If your false teachers pretend, as many in early times did, that they received their accounts by the *ministry of an angel*, let them be accursed; separate them from your company, and have no religious communion with them. Leave them to that God who will show his displeasure against all who corrupt, all who add to, and all who take from the word of his revelation.

Let all those, who, from the fickleness of their own minds, are ready to favour the reveries of every pretended prophet and prophetess who starts up, consider the awful words of the apostle. As in the law, the receiver of stolen goods is as bad as the thief; so the encouragers of such pretended revelations, are as bad, in the sight of God, as those impostors themselves. What says the word of God to them? *Let them be accursed.* Reader, lay these things to heart.

Verse 9. *Let him be accursed.*] Perhaps this is not designed as an imprecation, but a simple direction; for the word here may be understood as implying that such a person should have no countenance in his bad work, but let him, as Theodoret expresses it, ἀλλοτριῶς ἔγω τοῦ κοινου σωματος τῆς ἐκκλησίας, be separated from the communion of the church. This, however, would also imply that, unless the person repented, the Divine judgments would soon follow.

Verse 10. *Do I now persuade men, or God?*] The words πῶθεν τὸν Θεόν, may be rendered to court or solicit the favour of God; as the after clause sufficiently proves. This acceptance of πῶθεν, is very common in Greek authors. While the apostle was a persecutor of the Christians, he was the servant of men; and pleased men. When he embraced the Christian doctrine, he became the servant of God, and pleased him. He therefore intimates, that he was a widely

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

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

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

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

16 ^j To reveal his Son in me, that ^k I might preach him among the heathen;

^k Acts 8. 3. — ^l Gr. equal in years. — ^m Acts 22. 3. & 26. 9. Phil. 3. 6. — ⁿ Jer. 9. 14. Matt. 15. 2. Mark 7. 5. — ^o A. D. 35. — ^p Isai. 49. 1, 5. Jer. 1. 5. Acts 9. 15. & 13. 2. & 22. 14, 15. Rom. 1. 1. — ^q 2 Cor. 4. 6. — ^r Acts 9. 15. & 22. 21. & 26. 17. 18. Rom. 11. 13. Eph. 3. 8.

different person now, from what he had been while a Jew.

Verse 11. *But I certify you, brethren, &c.*] I wish you fully to comprehend, that the Gospel which I preached to you is not after man; there is not a spark of human invention in it: nor the slightest touch of human cunning.

Verse 12. *I neither received it of man*] By means of any apostle; as was remarked on ver. 1. No man taught me what I have preached to you.

But by the revelation of Jesus Christ.] Being commissioned by himself alone; receiving the knowledge of it from Christ crucified.

Verse 13. *Ye have heard of my conversation*] τὴν ἐμὴν ἀναστροφὴν, my manner of life; the mode in which I conducted myself.

Beyond measure I persecuted the church] For proofs of this, the reader is referred to Acts ix. 1, 2. xxii. 4. and the notes there. The apostle tells them that they had heard this; because, being Jews, they were acquainted with what had taken place in Judea, relative to these important transactions.

Verse 14. *And profited in the Jews' religion*] The apostle does not mean that he became more exemplary in the love and practice of the pure law of God, than any of his countrymen; but that he was more profoundly skilled in the traditions of the Fathers, than most of his fellow-students were; or as the word συνηλικιωτάς, may mean, his contemporaries.

Verse 15. *Who separated me from my mother's womb*] Him whom I acknowledge as the God of Nature, and the God of grace; who preserved me by his providence, when I was a helpless infant; and saved by his grace when I was an adult persecutor. For some useful remarks on these passages, see the Introduction, sect. ii.

Verse 16. *To reveal his Son in me*] To make me know Jesus Christ, and the power of his resurrection.

That I might preach him among the heathen] For it was to the Gentiles and the dispersed

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Claudii
Cæsaris 12.

immediately I conferred
not with ^a flesh and blood :
17 Neither went I up to
Jerusalem to them which
were apostles before me ; but I went
into Arabia, and returned again unto
Damascus.

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

19 But ^d other of the apostles saw I
none, save ^e James, the Lord's brother.

^a Matt. 16. 17. 1 Cor. 15. 50. Eph. 6. 12.—* A. D. 38.
^b Acts 9. 26.—^c Or, returned.—^d 1 Cor. 9. 5.

Jews among the Gentiles, that St. Paul was especially sent. Peter was sent more particularly to the *Jews*, in the *land of Judea*; Paul, to those in the different Greek provinces.

I conferred not with flesh and blood] I did not take counsel with men; *σὰρξ καὶ αἷμα*, which is a literal translation of the Hebrew *בשר ודם* *basar vedom*, flesh and blood; is a periphrasis for man, any man; a human being, or beings of any kind. Many suppose that the apostle means he did not dally, or take counsel with the erroneous suggestions, and unrenewed propensities of his own heart, or those of others; but no such thing is intended by the text. St. Paul was satisfied that his call was of God; he had therefore no occasion to consult man.

Verse 17. *Neither went I up to Jerusalem*] The aim of the apostle, is to show, that he had his call so immediately and pointedly from God himself, that he had no need of the concurrence even of the apostles: being appointed by the same authority, and fitted to the work by the same grace and Spirit as they were.

But I went into Arabia] That part of Arabia which was contiguous to Damascus; over which *Aretas* was then king. Of this journey into Arabia, we have no other account. As St. Luke was not then with him, it is not inserted in the Acts of the Apostles. See the Introduction, page v. ¶ 6. Jerusalem was the stated residence of the apostles; and when all the other believers were scattered throughout the regions of Judea and Samaria, we find the apostles still remaining unmolested, at Jerusalem! Acts viii. 1.

Verse 18. *After three years I went up to Jerusalem to see Peter*] These three years may be reckoned either from the departure of Paul from Jerusalem; or, from his return from Arabia to Damascus.

To see Peter—*ἵσταναι Πέτρον*, to become personally acquainted with Peter: for this is the proper import of the verb *ἵσταναι*, from which we have the word *ἱστῶν*, history, which signifies a relation of things from personal knowledge, and actual acquaintance. How far this is now, from the sense in which we must take the word, ninety-nine of every hundred of our histories sufficiently show. They are any thing but true relations of facts and persons.

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

21 ^g Afterward I came
into the regions of Syria and Cilicia ;

22 And was unknown by face ^h unto
the churches of Judea which ⁱ were in
Christ.

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

24 And they glorified God in me.

^e Matt. 13. 55. Mark 6. 3.—^f Rom. 9. 1.—^g Acts 9. 30.
^h 1 Thess. 2. 14.—ⁱ Rom. 16. 7.

And abode with him fifteen days.] It was not therefore to get religious knowledge from him that he paid him this visit. He knew as much, if not more, of the Jewish religion as Peter did; and, as to the Gospel, he had received that from the same source; and had preached it three years before this.

Verse 19. *James, the Lord's brother.*] Dr. Paley observes, There were at Jerusalem two apostles, or at least, two eminent members of the church, of the name of James. This is distinctly inferred from the Acts of the Apostles, chap. xii. ver. 2. where the historian relates the death of James, the brother of John: and yet, in the xvth chapter and in chap. xxi. 18. he records a speech delivered by James in the assembly of the apostles and elders. In this place, JAMES, the Lord's brother, is mentioned thus, to distinguish him from JAMES, the brother of John. Some think there were three of this name:—1. JAMES, our Lord's brother or cousin, as some will have it: 2. JAMES, the son of Alphaeus: and, 3. JAMES, the son of Zebedee. But the two former names belong to the same person.

Verse 20. *Before God, I lie not.*] This he speaks in reference to having seen only Peter and James at Jerusalem, and consequently to prove, that he had not learned the Gospel from the assembly of the apostles at Jerusalem; nor consequently received his commission from them.

Verse 21. *Afterward I came into the regions of Syria, &c.*] The course of the apostle's travels, after his conversion, was this: He went from Damascus to Jerusalem; and from Jerusalem into Syria and Cilicia. "At Damascus the disciples took him by night, and let him down by the wall in a basket; and when Saul was come to Jerusalem, he assayed to join himself to the disciples." Acts ix. 25. Afterward, when the brethren knew the conspiracy formed against him at Jerusalem, they brought him down to Cæsarea, and sent him forth to Tarnus, a city of Cilicia, chap. ix. 30. This account in the Acts, agrees with that in this epistle.

Verse 22. *And was unknown by face*] I was not personally acquainted with any of the churches of Judea; I was converted in another place, and had not preached the Gospel in any Christian congregation in that country. I knew only those at Jerusalem—

Verse 23. *They had heard only*] As a persecutor of the church of Christ, I was well known; and as a convert to Christ, I was not less so. The fame of both was great; even where I was personally unknown.

Verse 24. *They glorified God in me*] Hearing now that I preached that faith which before I had persecuted, and endeavoured to destroy; they glorified God for the grace which had wrought my conversion. I owe nothing to them, I owe all to God; and they themselves acknowledge this. I received all from God, and God has all the glory.

1. It appeared of great importance to St. Paul to defend and vindicate his Divine mission. As he had none from man, it was the more necessary that he should be able to show plainly, that he had one from God. Paul was not brought into the Christian ministry by any rite ever used in the Christian church. Neither bishop nor presbyter ever laid hands on him: and he is more anxious to prove this, because his chief honour arose from being sent immediately by God himself; his conversion and the purity of his doctrine showed whence he came. Many since his time, and in the present day, are far more anxious to show that they are legitimately appointed by man than by God; and are fond of displaying their human credentials. These are easily shown: those that come from God are out of their reach. How idle and vain is a boasted succession from the apostles, while ignorance, intolerance, pride, and vain-glory prove that those very persons have no commission from heaven! Endless cases may occur, where man sends, and yet God will not sanction. And that man has no right to preach nor administer the sacraments of the church of Christ, whom God has not sent; though the whole assembly of apostles had laid their hands on him. God never sent, and never will send, to convert others, a man who is not converted himself. He will never send him to teach meekness, gentleness, and long-suffering; who is proud, over-bearing, intolerant, and impatient. He, in whom the Spirit of Christ does not dwell, never had a commission to preach the Gospel. He may boast of his human authority, but God will laugh him to scorn. On the other hand, let none run before he is sent; and when he has got the authority of God, let him be careful to take that of the church with him also.

2. The apostle was particularly anxious that the Gospel should not be corrupted; that the church might not be perverted. Whatever corrupts the Gospel, subverts the church. The church is a spiritual building, and stands on a spiritual foundation. Its members are compared to stones in a building; but they are living stones, each instinct with the spirit of a

Divine life: Jesus is not only the foundation and the headstone; but the Spirit that quickens and animates all. A church, where the members are not alive to God, and where the minister is not filled with the meekness and gentleness of Jesus, differs as much from a genuine church, as a corpse does from an active human being. False teachers at Galatia corrupted the church by introducing those Jewish ceremonies which God had abolished; and the doctrine of justification by the use of those ceremonies, which God had shown, by the death of his Son, to be of none effect. "If those," says Quænel, "are justly said to pervert the Gospel of Christ, who were for joining with it human ceremonies, which God himself instituted; what do those do, who would fondly reconcile and blend it with the pomps of the devil? The purity of the Gospel cannot admit of any mixture. Those who do not love it, are so far from building up, that they trouble and overturn all. There is no ground of trust and confidence for such workmen."

3. If he be a dangerous man in the church, who introduces Jewish or human ceremonies, which God has not appointed, how much more is he to be dreaded, who introduces any false doctrine, or who labours to undermine or lessen the influence of that which is true? And even he who does not faithfully and earnestly preach and inculcate the true doctrine, is not a true pastor. It is not sufficient that a man preach no error, he must preach the truth, the whole truth, and nothing but the truth.

4. How is it that we have so many churches like that at Galatia? Is it not because, on one hand, we disturb the simplicity of the Christian worship by Jewish, heathenish, or improper rites and ceremonies; and, on the other, corrupt the purity of its doctrines, by the inventions of men? How does the apostle speak of such corrupters? Let them be accursed. How awful is this! Let every man who officiates as a Christian minister, look well to this. His own soul is at stake; and if any of the flock perish through his ignorance or neglect, their blood will God require at the watchman's hand.

5. St. Paul well knew that if he endeavoured to please man, he could not be the servant of Christ. Can any minor minister hope to succeed, where even an apostle, had he followed that line, could not? The interests of Christ and those of the world are so opposite, that it is impossible to reconcile them: and he who attempts it shows thereby, that he knows neither Christ nor the world, though so deeply immersed in the spirit of the latter.

6. God generally confounds the expectations of men-pleasing ministers; they never ultimately succeed even with men. God abhors them; and those whom they have flattered, find them to be dishonest, and cease to trust them. He who is unfaithful to his God, should not be trusted by man.

CHAPTER II.

The apostle mentions his journey to Jerusalem with Barnabas and Titus, 1. Shows that he went thither by revelation, and what he did while there, and the persons with whom he had intercourse, 2—8. How the apostles gave him the right hand of fellowship, 9, 10. How he opposed Peter at Antioch, and the reason why, 11—14. Shows that the Jews as well as the Gentiles must be justified by faith, 15, 16. They who seek this justification should act with consistency, 17, 18. Gives his own religious experience, and shows, that through the law, he was dead to the law, and crucified with Christ, 19, 20. Justification is not of the law, but by the faith of Christ, 21.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Claudii
Cæsaris 12.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus

with me also.

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

3 But neither Titus, who was with

me, being a Greek, was compelled to be circumcised:

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A. U. C. 805.
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4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

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

* Acts 15. 12. — Acts 15. 12. — Or, *severally*. — Phil. 2. 16. 1 Thess. 3. 5. — Acts 15. 1, 24. 2 Cor. 11. 26.

f Ch. 3. 32. Ch. 5. 1, 13. — g 2 Cor. 11. 20. Ch. 4. 3, 9. h Ver. 14. Ch. 3. 1. & 4. 16.

NOTES ON CHAP. II.

Verse 1. *Then, fourteen years after*] There is a considerable difference among critics concerning the time specified in this verse: the apostle is however generally supposed to refer to the journey he took to Jerusalem, about the question of circumcision, mentioned in Acts xv. 4, &c. These years, says Dr. Whitby, must be reckoned from the time of his conversion mentioned here, chap. i. 18. which took place A. D. 35, (33,) his journey to Peter was A. D. 38, (36,) and then between that, and the council of Jerusalem, assembled A. D. 49, (52,) will be fourteen intervening years.

The dates in brackets are according to the chronology which I follow in the *Acts* of the Apostles. Dr. Whitby has some objections against this chronology, which may be seen in his notes.

Others contend that the journey, of which the apostle speaks, is that mentioned Acts xi. 27, &c. when Barnabas and Saul were sent by the church of Antioch with relief to the poor Christians in Judea; there being at that time a great dearth in that land. St. Luke's not mentioning Titus in that journey, is no valid objection against it; for he does not mention him in any part of his history; this being the first place in which his name occurs. And it does seem as if St. Paul did intend purposely to supply that defect, by his saying, *I went up with Barnabas, and took Titus with me also*. The former, St. Luke relates, Acts xi. 30. the latter, St. Paul supplies.

Verse 2. *I went up by revelation*] This either means that he went up at that time by an express revelation from God, that it was his duty to do so, made either to the church of Antioch to send these persons to Jerusalem; or to these persons to go, according to the directions of that church; or, the apostle here wishes to say, that having received the Gospel by revelation from God, to preach Christ among the Gentiles, he went up according to that revelation, and told what God had done by him among the Gentiles; or it may refer to the revelation made to certain prophets who came to Antioch, and particularly Agabus, who signified by the Spirit that there would be a dearth; in consequence of which, the disciples purposed to send relief to their poor brethren at Jerusalem. See Acts xi. 27—30.

But privately to them which were of reputation] *Τοις δεικναις*, to the chief men; those who were highest in reputation among the apostles. *δοκουντες*, according to *Hesychius*, is *ωδιδετα*, the honourable. With these the apostle intimates, that he had some private conferences.

Lest by any means] And he held these private conferences with those more eminent men, to give them information how, in consequence of his divine call, he had preached the Gospel to the Gentiles; and the great good which God had wrought by his ministry; but they, not knowing the nature and end of his call, might be led to suppose he had acted wrong, and thus laboured in vain: and that if he still continued to act thus, he should labour in vain. It was necessary, therefore, that he should give the apostolic council the fullest information, that he had acted according to the Divine mind in every respect; and had been blessed in his deed.

Verse 3. *But neither Titus, who was with me*] The apostle proceeds to state, that his account was so satisfactory to the apostles, that they not only did not require him to insist on the necessity of circumcision among the Gentiles; but did not even require him to have Titus, who was a Greek, circumcised; though that might have appeared expedient, especially at Jerusalem, to have prevented false brethren from making a handle of his uncircumcision, and turning it to the prejudice of the Gospel in Judea.

To spy out our liberty] The Judaizing brethren got introduced into the assembly of the apostles, in order to find out what was implied in the liberty of the Gospel, that they might know the better how to oppose St. Paul and his fellows in their preaching Christ to the Gentiles; and admitting them into the church, without obliging them to observe circumcision, and keep the law. The apostle saw, that while such men were in the assembly, it was better not to mention his mission among the Gentiles; lest, by means of those false brethren, occasion should be given to altercations and disputes; therefore, he took the opportunity by private conferences, to set the whole matter, relative to his work among the Gentiles, before the chief of the apostles.

Verse 5. *To whom we gave place by subjection*] So fully satisfied was he with his Divine call, and that he had, in preaching among the Gentiles, acted in strict conformity to it, that he did not

A. M. cir. 4056. A. D. cir. 52. A. U. C. 805. An. Imp. Claudii Cæsaris 12. 6 But of those ^a who seemed to be somewhat, whatsoever they were, it maketh no matter to me:

^b God accepteth no man's person: for they who seemed to be somewhat, ^c in conference added nothing to me:

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

8 (For he that wrought effectually in Peter to the apostleship of the circum-

cision, ^f the same was ^g mighty in me towards the Gentiles:)

9 And when James, Cephas, and John, who seemed to be ^h pillars, perceived ⁱ the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; ^k the same which I also was forward to do.

^a Ch. 6. 3.—^b Acts 10. 34. Rom. 2. 11.—^c 2 Cor. 12. 11. ^d Acts 13. 46. Rom. 1. 5. & 11. 13. ^e 1 Tim. 2. 7. ^f 2 Tim. 11.—^g 1 Thes. 2. 4.—^h Acts 9. 15. & 13. 2. & 22. 21. & 26. 17. 18. ⁱ 1 Cor. 15. 10. Ch. 1. 16. Col. 1. 29.

^g Ch. 3. 5.—^h Matt. 16. 18. Eph. 2. 20. Rev. 21. 14. ⁱ Rom. 1. 5. & 12. 3, 6. & 15. 15. ^j 1 Cor. 15. 10. Eph. 3. 8.—^k Acts 11. 30. & 24. 17. Rom. 15. 25 ^l 1 Cor. 16. 1. ^m 2 Cor. 8. & 9, chap.

submit in the least to the opinion of those Judaizing teachers; and therefore he continued to insist on the exemption of the Gentiles from the necessity of submitting to Jewish rites; that the truth of the Gospel, this grand doctrine that the Gentiles are admitted by the Gospel of Christ, to be fellow-heirs with the Jews, might continue; and thus the same doctrine is continued with you Gentiles.

Verse 6. Those who seemed to be somewhat] *Τῶν δοκούντων ἡμῶς τι*, those who were of acknowledged reputation;—so the words should be understood; see ver. 2. The verb *δοκῶ* which we translate *seem*, is repeatedly used by the best Greek writers, not to call the sense in question, or to lessen it, but to deepen and extend it. See the note on Luke viii. 18. Perhaps this verse had best be translated thus, connecting *δοκῶ* with *αὐτὸν τὸν δοκῶντα*; but there is no difference between those who were of acknowledged reputation and myself; God accepts no man's person; but in the conferences which I held with them, they added nothing to me; gave me no new light—did not attempt to impose on me any obligation, because they saw that God had appointed me my work, and that his counsel was with me.

Verse 7. But contrariwise] They were so far from wishing me to alter my plan, or to introduce any thing new in my doctrine to the Gentiles, that they saw plainly that my doctrine was the same as their own; coming immediately from the same source; and therefore gave to me and to Barnabas the right hand of fellowship.

The Gospel of the uncircumcision] They saw, to their utmost satisfaction, that I was as expressly sent by God to preach the Gospel to the Gentiles, as Peter was to preach to the Jews.

Verse 8. (For he that wrought effectually)] *Ὁ ἐνεργῶνς Πέτρῳ, ἐνεργῶνς καὶ μοι*. He who wrought powerfully with Peter, wrought powerfully also with me. He gave us both those talents which were suited to our work; and equal success in our different departments.

Verse 9. James, Cephas, and John, who seemed to be pillars] *Οἱ δοκῶντες στήλαι ἡμῶς*; who were known to be very eminent, and acknowledged as chief men among the apostles. See the

note on Luke viii. 18. for the meaning of the verb *δοκῶ*, and see before on ver. 6.

Among the Jews, persons of great eminence and importance are represented as pillars and foundations of the world. So Abraham is said to be *אֲמוּד הָעוֹלָם* *amud ha'olam*, "the pillar of the universe; for by him to this day are the earth and heavens supported." *Yalcut Rubeni*, folio 29. "Rabbi Simeon said, Behold, we are the pillars of the world." *Idra Rabba*, s. 23.

"When Rabbi Johanan ben Zachai was near death, he wept with a loud voice. His disciples said unto him, O Rabbi, thou high pillar, thou light of the world, thou strong hammer, why dost thou weep?" *Aboth R. Nathan*, chap. 24.

So, in *Sohar Genes.* fol. 5. it is said, "And he saw that Rab. Eleazar went up, and stood there, and with him *שֵׁשׁ עָשָׂר עַמּוּדֵי שָׁאָר* *shaar amudin*, the rest of the pillars (eminent men) who sat there."

Ibid. folio 13. "These are the seven righteous men, who cleave to the holy blessed God with a pure heart, and they are the seven pillars of the world."

Ibid. folio 21. on the words bearing fruit, Gen. i. 11. it is said, "By this we are to understand the just one, who is the pillar of the world." "See Schoetgen, who adds: "These pillars must be distinguished from the foundation. The foundation of the church is Jesus Christ alone: the pillars are the more eminent teachers, which, without the foundation, are of no value."

The right hands of fellowship] Giving the right hand to another, was the mark of confidence, friendship, and fellowship. See Lev. vi. 2. *If a soul—lie unto his neighbour in that which was delivered him to keep, or in fellowship,* *בְּיָדָא בְּתִישְׁמֵת יָדָא*, "in giving the hand."

Verse 10. Only they would that we should remember the poor.] They saw plainly that God had as expressly called Barnabas and me to go to the Gentiles, as he had called them to preach to the Jews; and they did not attempt to give us any new injunctions; only wished us to remember the poor in Judea; but this was a thing to which we were previously disposed.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
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Cæsaris 12.

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

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

13 And the other Jews dissembled likewise with him, insomuch that Barnabas

a Acts 15. 35.—b Acts 10. 28. & 11. 3.—c Ver. 5.
d 1 Tim. 5. 20.

Verse 11. *When Peter was come to Antioch*] There has been a controversy whether Πέτρος, Peter, here should not be read Κεφας, Kephaz; and whether this Kephaz was not a different person from Peter the apostle. This controversy has lasted more than 1,500 years, and is not yet settled. Instead of Πέτρος, Peter, ABCH. several others of good note, with Erpen's Syriac, the Coptic, Sahidic, Æthiopic, Armenian, latter Syriac in the margin, Vulgate, and several of the Greek fathers, read Κεφας. But whichever of their readings we adopt, the controversy is the same; for the great question is, whether this Peter or Cephaz, no matter which name we adopt, be the same with Peter the apostle?

I shall not introduce the arguments pro and con, which may be all seen in Calmet's dissertation on the subject, but just mention the side where the strength of the evidence appears to lie.

That Peter the apostle is meant, the most sober and correct writers of antiquity maintain: and though some of the Catholic writers have fixed the whole that is here reprehensible, on one Cephaz, one of the 70 disciples, yet the most learned of their writers, and of their popes, believe that St. Peter is meant. Some apparently plausible arguments support the contrary opinion, but they are of no weight when compared with those on the opposite side.

Verse 12. *Before that certain came from James, he did eat with the Gentiles*] Here was Peter's fault. He was convinced that God had pulled down the middle wall of partition that had so long separated the Jews and Gentiles; and he acted on this conviction; associating with the latter, and eating with them: but when certain Jews came from James, who, it appears, considered the law still to be in force, lest he should place a stumblingblock before them, he withdrew from all commerce with the converted Gentiles, and acted as if he himself believed the law to be still in force; and that the distinction between the Jews and the Gentiles should be still kept up.

Verse 13. *And the other Jews dissembled likewise*] That is, those who were converted to Christianity from among the Jews; and who had also been convinced that the obligation of the Jewish ritual had ceased, seeing Peter act this part; and also fearing them that were of the circumcision, they separated themselves from

also was carried away with their dissimulation.

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

15 ^f We who are Jews by nature, and not ^g sinners of the Gentiles,

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• Acts 10. 28. & 11. 3.—f Acts 15. 10, 11.—g Matt. 9.
11. Eph. 2. 3, 12.

the converted Gentiles; and acted so as to convince the Jews, that they still believed the law to be of moral obligation; and so powerful was the torrent of such an example, that the gentle, loving-hearted Barnabas was carried away by their dissimulation; αυτος τα υποκριτου, with their hypocrisy—feigning to be what they really were not.

Verse 14. *They walked not uprightly*] Ουκ ορθοποδουσι; they did not walk with a straight step—they did not maintain a firm footing.

According to the truth of the Gospel] According to that true doctrine, which states that Christ is the end of the law for justification, to every one that believes; and that such are under no obligation to observe circumcision and the other peculiar rites and ceremonies of the law.

If thou, being a Jew, livest] This was a cutting reproof. He was a Jew, and had been circumstantially scrupulous in every thing relative to the law; and it required a miracle to convince him that the Gentiles were admitted, on their believing in Christ, to become members of the same church, and fellow heirs of the hope of eternal life; and in consequence of this, he went in with the Gentiles, and ate with them: i. e. associated with them as he would with Jews. But now, fearing them of the circumcision, he withdrew from his fellowship.

Why compellest thou the Gentiles] Thou didst once consider that they were not under such an obligation; and now thou actest as if thou didst consider the law in full force! but thou art convinced that the contrary is the case, yet actest differently! This is hypocrisy.

Verse 15. *We who are Jews by nature*] We who belong to the Jewish nation—who have been born, bred, and educated Jews.

And not sinners of the Gentiles]—Αμαρτωλοι, not without the knowledge of God, as they have been. Αμαρτωλος, often signifies a heathen, merely one who had no knowledge of the true God. But among the nations or Gentiles, many Jews sojourned; who, in Scripture, are known by the name of Hellenists, and these were distinguished from those who were termed εθνη αμαρτωλοι, sinners of the Gentiles—heathens, in our common sense of the word; while the others, though living among them, were worshippers of the true God; and addicted to no species of idolatry. Some have translated this

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

^a Acts 13. 38, 39. — ^b Rom. 1. 17. & 3. 22, 28. & 8. 3. Ch. 3. 24. Hebr. 7. 18, 19.

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

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Claudii Cæsaris 12.

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

19 For, I ^e through the law, ^f am dead

^e Psa. 143. 2. Rom. 3. 20. Ch. 3. 11. — ^d 1 John 3. 8, 9. ^f Rom. 8. 2. — ^f Rom. 6. 14. & 7. 4, 6.

passage thus, *we Jews, and not Gentiles, by nature sinners*; for it is supposed that *ουου* here, refers to that *natural corruption* which every man brings into the world. Now, though the *doctrine* be true; and the state of man, and universal experience, confirm it; yet it can neither be supported from this place; nor even from Eph. ii. 3. See the note on Rom. ii. 16. It appears from the use of this word by some of the best Greek authors, that *ουου* did not signify *by nature*, as we use the word, but expressed the *natural birth, family, or nation* of a man; to distinguish him from any other family or nation. I can give a few instances of this which are brought to my hand in a small elegant pamphlet, written by Dr. Münter, the present bishop of Zealand, entitled *Observationum ex marmoribus græcis Sacrarum Specimen*; and which has been lent to me by the Right Honourable Lord Teignmouth, to whose condescension, kindness, and learning, many of my studies have been laid under particular obligation.

The word in question, is the xxviiith Example in the above pamphlet, the substance of which is as follows: in an inscription on a Greek marble given by Dr. Chandler, page 27, we find these words: *ὁ γαρβος μου Λιον Αρτεμισίου, ὁ ἐπιλαχμενος Ιασου, σκοπι μετ Μιλεσιος, ου ου εἰ δε Ιασου.* "My son-in-law, Leo, the son of Artemisius, who is called a Jasian, is of the house of Milesius, though by nature he is from Jaso." That is, Jaso being a native of Caria, this Leo is said to be *ουου Ιασου*; by nature a Jasian, although he sprang from the Milesian family. The following examples will place this in a clearer light. Josephus, Antiq. Jud. lib. xi. cap. vi. sec. 5. speaking of Amans, the Amalekite, says, *και γαρ ου ου εἰ ταις Ιουδαϊαις ἀπηχθαντο, οτι και το γωος των Αρμαλικιται, εἰ ον ην αυτου, υπ' αυτων διαβαρη.* "For he was by nature incensed against the Jews; because the nation of the Amalekites, from whom he sprang, had been destroyed by them:" that is, he had a national prejudice or hatred to the Jewish people, on the above account. The following example from Dio Chrysostom, Orat. xxxi. is also to the point—*Οργη (Αθηναϊς) τον δινα μιν Ολυμπιον κληκασι, ου ου εἰ πολτην Ιαντου.* "For they, (the Athenians,) called this person an Olympian, though by nature he was not their citizen:" that is, he was called an Olympian, though he was not naturally of that city: or, in other words, he was not born there. From these examples, and the scope of the place, we may argue that

the words, *we who are Jews by nature*, mean we who were born in the land of Judea, and of Jewish parents. And hence the passage in Eph. ii. 3. which speaks most evidently of the *heathens, (and were by nature the children of wrath, even as others,)* may be thus understood; being *Gentiles*, and brought up in gross darkness, without any knowledge of God, abandoned to all sensual living, we were, from our very condition, and practical state, exposed to punishment. This sense is at least equally good with that given of the words in Rom. ii. 16. where it is proved that *ουου*, in several connexions, means *truly, certainly, incontestably*; "we were, beyond all controversy, exposed to punishment, because we had been born among idolaters, and have lived as they did." Here both senses of the word apply.

Verse 16: *Knowing that a man is not justified*] See the notes on Rom. i. 17. iii. 24, 27, and viii. 3. And see on Acts xiii. 38, 39. in which places the subject of this verse is largely discussed. Neither the works of the Jewish law, nor of any other law, could justify any man: and if justification or pardon could not have been attained in some other way, the world must have perished. Justification by faith in the boundless mercy of God, is as reasonable as it is scriptural and necessary.

Verse 17. *But if, while we seek to be justified*] If, while we acknowledge that we must be justified by faith in Christ, *we ourselves are found sinners*, enjoining the necessity of observing the rites and ceremonies of the law, which never could and never can justify; and yet, by submitting to circumcision, we lay ourselves under the necessity of fulfilling the law, which is impossible; we thus constitute ourselves sinners: *is, therefore, Christ the minister of sin?* Christ, who has taught us to renounce the law, and expect justification through his death? *God forbid!* that we should either act so, or think so.

Verse 18. *For, if I build again the things which I destroyed*] If I act like a Jew, and enjoin the observance of the law on the Gentiles, which I have repeatedly asserted and proved to be abolished by the death of Christ, then *I build up what I destroyed*; and thus make myself a transgressor, by not observing the law in that way, in which I appear to enjoin the observance of it upon others.

Verse 19. *For, I through the law, am dead to the law*] In consequence of properly considering the nature and requisitions of the law, I am dead to all hope and expectation of help or sal-

The apostle is dead to the law, GALATIANS. *that he might live to Christ.*

A. M. cir. 4056. to the law, that I might
 A. D. cir. 52. ^a live unto God.
 A. U. C. 805.
 An. Imp. Claudii ^b 20 I am ^c crucified with
 Cæsaris 12. Christ: nevertheless I live;
 yet not I, but Christ liveth in me: and
 the life which I now live in the flesh, ^e I

live by the faith of the Son ^a A. M. cir. 4056.
 of God, ^d who loved me, A. D. cir. 52.
 and gave himself for me. A. U. C. 805.
 An. Imp. Claudii
 Cæsaris 12. ^e 21 I do not frustrate the
 grace of God: for ^e if righteousness come
 by the law, then Christ is dead in vain.

^a Rom. 6. 11. 2 Cor. 5. 15. 1 Thess. 5. 10. Heb. 9. 14. 1 Pet. 4. 2.—^b Rom. 6. 6. Ch. 5. 24. & 6. 14.—^c 2 Cor. 5. 15.

1 Thess. 5. 10. 1 Pat. 4. 2.—^d Ch. 1. 4. Eph. 5. 2. Tit. 2. 14.—^e Ch. 3. 21. Heb. 7. 11. See Rom. 11. 6. Ch. 5. 4.

take from the law; and have been obliged to take refuge in the Gospel of Christ. Or, probably the word *νομος*, LAW, is here put for a *system of doctrine*; as if he had said, I, through the Gospel, am dead to the law. The law itself is consigned to death; and another, the Gospel of Christ, is substituted in its stead. The law condemns to death; and I have embraced the Gospel, that I might be saved from death, and live unto God.

Verse 20. *I am crucified with Christ*] The death of Christ on the cross, has showed me that there is no hope of salvation by the law; I am therefore as truly dead to all expectation of justification by the law, as Christ was dead when he gave up the ghost upon the cross. Through him alone I live, enjoy a present life, and have a prospect of future glory.

Yet not I] It is not of my natural life I speak, nor of any spiritual things which I myself have procured; but Christ liveth in me. God made man to be a habitation of his own Spirit; the law cannot live in me, so as to give me a Divine life: it does not animate, but kill; but Christ lives in me; He is the soul of my soul; so that I now live to God: but this life I have by the faith of the Son of God; by believing on Christ, as a sacrifice for sin; for he loved me, and because he did so, he gave himself for me: made himself a sacrifice unto death, that I might be saved from the bitter pains of death eternal.

Verse 21. *I do not frustrate*] *Omnis advena*, I do not condemn, despise, or render useless, the grace of God, the doctrine of Christ crucified; which I must do, if I preach the necessity of observing the law.

For if righteousness] If justification and salvation came by an observance of the law, then Christ is dead in vain; his death is useless, if an observance of the law can save us: but no observance of the law can save us; and therefore there was an absolute necessity for the death of Christ.

1. The account of the prevarication of Peter in the preceding chapter, teaches us a most useful lesson. Let him who assuredly standeth, take heed lest he fall. No place in a state of probation is secure; a man may fall into sin every moment; and he will, if he do not walk with God. Worldly prudence, and fleshly wisdom, would have concealed this account of the prevarication of Peter; but God tells truth. He is the fountain of it; and from him we are to expect not only nothing but the truth, but also the whole truth. If the Gospel were not of God, we had never heard of the denial and prevarica-

tion of Peter; nor of the contention between Paul and Barnabas. And these accounts are recorded, not that men may justify or excuse their own delinquencies by them, but that they may avoid them: for he must be inexcusable who, with these histories before his eyes, ever denies his Master, or acts the part of a hypocrite. Had the apostles acted in concert to impose a forgery on the world, as a Divine revelation; the imposture would have come out. The falling out of the parties would have led to a discovery of the cheat. This relation, therefore, is an additional evidence of the truth of the Gospel.

2. On, *I through the law am dead to the law, &c.*—pious *Quemel* makes the following useful reflections: "The ceremonial law, which is no more than a type and shadow of Him, destroys itself, by showing us Jesus Christ, who is the truth and the substance. The moral law, by leaving us under our own inability, under sin and the curse, makes us perceive the necessity of the law of the heart; and of a Saviour to give it. The law is for the old man, as to its terrible and servile part; and it was crucified and died with Christ upon the cross, as well as the old man. The new man, and the new law, require a new sacrifice. What need has he of other sacrifices who has Jesus Christ? They in whom this sacrifice lives, do themselves live to God alone; but none can live to Him except by faith: and this life of faith consists in dying with Christ to the things of the present world; and in expecting, as co-heirs with him, the blessings of the eternal world. And who can work all this in us, but only He who lives in us! That man has arrived to a high degree of mortification, who can say Christ liveth in me, and I am crucified to the world. Such a one must have renounced not only earthly things, but his own self also."

3. Is there, or can there be, one well grounded hope of eternal life, but what comes through the Gospel? In vain has the ingenuity of man tortured itself for more than 5000 years, to find out some method of mending the human heart: none has been discovered that even promised any thing likely to be effectual. The Gospel of Christ not only mends, but completely cures, and new makes infected nature. Who is duly apprized of the infinite excellency and importance of the Gospel? What was the world before its appearance; what would it be were this light extinguished? Blessed Lord! let neither infidelity, nor false doctrine, rise up to obscure this heavenly splendour!

CHAPTER III.

The apostle inquires how they could be so foolish as to renounce the Gospel of Christ, and turn back to the law, after having heard, received, and suffered so much for the Gospel? 1—5. Asserts the doctrine of justification by faith, on the example of Abraham, 6—9. Shows that all who are under the law are under the curse, from which Christ alone redeems us; and the promise made to Abraham, comes to the Gentiles, who believe, 10—14. For the covenant is not by the works of the law, but by promise, 15—18. The law was given to show the sinfulness of sin, and to act as a schoolmaster till Christ should come, 19—23. It is by faith only that any become children of God, 26. And under the Gospel, all those distinctions which subsisted under the law, are done away; and genuine believers, whether Jews or Gentiles, bond or free, are one in Christ Jesus; and accounted the genuine children of Abraham, 27—29.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Claudii
Cæsaris 12.

O FOOLISH Galatians! ^a who hath bewitched you, that ye should not obey ^b the truth; before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

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

^a Ch. 5. 7.—^b Ch. 2. 14. & 5. 7.—^c Acts 2. 38. & 8. 15. & 10. 47. & 15. 8. Ver. 14. Eph. 1. 13. Heb. 6. 4.

NOTES ON CHAP. III.

Verse 1. *O foolish Galatians*] *O* infatuated people; you make as little use of reason as those who have none; you have acted in this business as those do who are fascinated; they are led blindly and unresistingly on, to their own destruction.

That ye should not obey the truth] This clause is wanting in ABD*FG. some others: the Syriac, Erpenian, Coptic, Sahidic, Itala, Vulgate MS. and in the most important of the Greek and Latin Fathers. Of the clause Professor White says, certissimè delenda, "It should certainly be expunged."

There are several various readings on this verse; from which it appears, that the verse in the best ancient MSS. and Versions, was read thus: *O foolish Galatians, who hath bewitched you? Before whose eyes Jesus Christ crucified, hath been plainly set forth.*

Among you?] *Ev vmi*, are wanting in ABC. several others: the Syriac, Erpenian, Coptic, Sahidic, Æthiopic, Armenian, Vulgate MS. one copy of the Itala, and in several of the Fathers. The words appear to disturb the sense, and have obliged commentators to have recourse to a sort of technical meaning; viz. "The doctrine of the Gospel had been so fully preached among these people, that it might be said Jesus Christ has been crucified among you; so fully have his sufferings been detailed, and the design of them pointed out."

Verse 2. *Received ye the Spirit by the works of the law*] This may refer to the miraculous gifts of the Spirit, which were very common in the apostolic church. Did ye receive these extraordinary gifts in consequence of your circumcision, and observing the Mosaic precepts? or was it by the hearing of the Gospel, prescribing faith in Christ crucified? It may also refer

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

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

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

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^d Rom. 10. 16, 17.—^e Ch. 4. 9.—^f Heb. 7. 16. & 9. 10. & Heb. 10. 35, 36. 2 John 8.—^b Or, so great.—^c 2 Cor. 3. 8.

to the spirit of adoption, and consequently to their sonship.

Verse 3. *Having begun in the Spirit*] Having received a spiritual religion, which refined and purified your hearts: and having received the Holy Spirit of God, by which ye were endued with various miraculous influences; and the spirit of adoption, by which ye were assured of the remission of sins, and incorporation with the family of God:

Are ye now made perfect by the flesh] Are ye seeking to complete that spiritual religion, and to perfect these spiritual gifts by the carnal rite of circumcision? It appears that by the Spirit here, not only the Holy Spirit, but his gifts are to be understood: and by the flesh, *illud membrum in quo circumcisio peragitur*; and by a metonymy, circumcision itself.

Verse 4. *Have ye suffered so many things in vain?*] Have ye received and lost so much good? The verb *πασχων*, as compounded with *eu*, well, or *κακων*, ill, and often without either, signifies to suffer pain or loss: or to possess and enjoy. In such a case, the man is considered as the patient; and the good or ill acts upon him. Though it is possible that the Galatians had suffered some persecution for the truth of Christ; yet it is as likely that the apostle refers to the benefits which they had received. Ye have received faith, the pardon of your sins; the gift of the Holy Spirit, and with it many extraordinary gifts and graces; and have ye suffered the loss of all these things? Have ye received all these in vain? if yet in vain; if it be credible that ye have sacrificed so many excellent benefits, for an imaginary good!

Verse 5. *He therefore that ministereth to you the Spirit*] The apostle means himself; he had been the means of conveying the Holy Spirit to them; and, by that Spirit, he wrought miracles

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

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

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

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

10 For, as many as are of the works

^a Gen. 15. 6. Rom. 4. 3, 9, 21, 22. James 2. 23.—^b Or, imputed.—^c John 8. 39. Rom. 4. 11, 12, 16.—^d See Rom. 9. 17. Ver. 22.—^e Gen. 12. 3. & 18. 18. & 22. 18. Eccclus. 44. 21. Acts 3. 35.—^f Deut. 27. 26. Jer. 11. 3.

of the law are under the curse: for it is written, ^f Cursed is every one that continueth not in all things which are written in the book of the law to do them.

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

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

13 ^l Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, ^m Cursed

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^g Ch. 2. 16.—^h Hab. 2. 4. Rom. 1. 17. Heb. 10. 38. ⁱ Rom. 4. 4, 5. & 10. 5, 6. & 11. 6.—^j Lev. 18. 5. Neh. 9. 29. Ezek. 20 11. Rom. 10. 5.—^k Rom. 8. 3. 2 Cor. 5. 21. Ch. 4. 5.—^l Deut. 21. 23.

among them: and he did all this, not as a Jew, for as such he had no power; but he did all as a believer in Christ. The word *ἐπίστευεν*, which we translate *ministereth*, is very emphatic, and signifies *leading up the chorus*; bringing up one after another; adding grace to grace, benefit to benefit: so that it appears they had not only some, but many benefits: God, by means of his apostle, having greatly enriched them with various spiritual blessings.

Verse 6. *Abraham believed God*] This is quoted from Gen. xv. 6. where see the note; and St. Paul produces it Rom. iv. 3—5. where also see the notes. Abraham, while even uncircumcised, believed in God, and his faith was reckoned to him for justification: and Abraham is called the *father of the faithful*; or of *believers*. If, then, he was justified without the deeds of the law, he was justified by faith; and, if he was justified by faith, long before the law was given, then the law is not necessary to salvation.

It is remarkable that the Jews themselves maintained that Abraham was saved by faith. *Mehilla in Yalcut Simeoni*, page 1. fol. 69. makes this assertion: "It is evident that Abraham could not obtain an inheritance either in this world or the world to come, but by faith."

Verse 8. *The Scripture, foreseeing*] See the notes on Rom. iv. 3—16. As God intended to justify the heathen through faith, he preached the Gospel that contains the grand display of the doctrine of salvation by faith; before, to Abraham, while he was in his heathen state; and thus he is called the *father of believers*; therefore it must refer to *them* who shall believe the same Gospel among the Gentiles; and as the door of faith was opened to all the Gentiles; consequently the promise was fulfilled, *In thee shall all the nations of the earth be blessed*.

Verse 9. *They which be of faith*] All who believe as Abraham has believed, are made partakers of Abraham's blessings.

Verse 10. *As many as are of the works of the law*] All that seek salvation by the performance of the works of the law, are under the curse; because it is impossible for them to come up to

the spiritual meaning and intent of the law; and the law pronounces them *cursed* that *continue not in all things which are written in the book of the law, to do them*. Hence every Jew is necessarily under the curse of God's broken law: and every sinner is under the same curse, though he be not a Jew, who does not take refuge in the salvation provided for him by the Gospel. It is worthy of remark, that no printed copy of the Hebrew Bible preserves the word *כָּל*, ALL, in Deut. xxvii. 26. which answers to the apostle's word *πᾶσι*, all, here. St. Jerom says that the Jews suppressed it, lest it should appear that they were bound to perform all things that are written in the book of the law. Of the genuineness of the reading, there is no cause to doubt; it exists in six MSS. of Kennicott and De Rossi; in the Samaritan text; in several copies of the Targum; in the Septuagint; and in the quotation made here by the apostle, in which there is no variation either in the MSS. or in the Versions.

Verse 11. *But, that no man is justified by the law*] By the observance of the law, suppose he had even continued in all the things that are written in it, to do them, is evident; for the prophet Habakkuk, chap. ii. 4. has declared, under the direct influence of the Spirit of God, *The just shall live by faith*; or he who is just by faith, shall live: therefore this justification comes not by works, or the observance of the law, but by faith.

Verse 12. *And the law is not of faith*] It promises no forgiveness to believing; but requires obedience. It is not what do you believe? but what have you done? The man that doeth them perfectly at all times, and in all places, he shall live in them; but if, in any case he fails, he forfeits his life.—See the notes on Rom. i. 17, &c.

Verse 13. *Christ hath redeemed us*] *Ἐξήρασα*, hath bought us with a price, viz. his blood, or life.

Being made a curse for us] Being made an atonement for our sins: for whatever was offered as an atonement for sin, was considered as bear-

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is every one that hangeth
on a tree :

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

15 Brethren, I speak after the man-
ner of men; ^c Though *it be* but a
man's ^d covenant, yet *if it be* con-
firmed, no man disannulleth, or addeth
thereto.

^a Rom. 4. 9, 16.—^b Isai. 52. 15. & 44. 3. Jer. 31. 33. & 32.
40. Ezek. 11. 19. & 36. 27. Joel 2. 28, 29. Zech. 12. 10.
John 7. 39. Acts 2. 33.

ing the punishment due to sin; and the person
who suffered for transgression was considered as
bearing the *curse* in his body; therefore, in the
same day in which a criminal was executed, it
was ordered that his body should be buried, that
the land might not be polluted, because *he that
was hanged*, which was the case with every
heinous culprit, was considered *accursed of God*,
Deut. xxi. 22, 23. hence the necessity of *remo-
ving the accursed thing out of sight*.

Verse 14. *That the blessing of Abraham*
That is, justification, or the pardon of sin, with
all other blessings consequent on it; such as
peace with God, spiritual life, and eternal glory.

*Might come on the Gentiles through Jesus
Christ*] So we find that he was made a *curse*
for us, that the *blessings* promised to Abraham,
might be given to them who believe on him, as
having been made a *curse*; i. e. an *expiatory
victim* for them.

The promise of the Spirit] The Spirit of adop-
tion; *sonship* with God; and the *Spirit of God*
to attest that *sonship*. And all this was *through
faith*. Hence, from the beginning, God had
purposed that salvation should be *through faith*;
and never expected that any soul of man should
be justified by the works of the law; and only
gave that law that the exceeding sinfulness of
sin might appear, and that man might be pre-
pared to welcome the *Gospel* which proclaimed
salvation to a lost world, through the atoning
passion and death of Christ.

Verse 15. *I speak after the manner of men*
I am about to produce an example taken from
civil transactions. *If it be confirmed*; if an agree-
ment or bond be signed, sealed, and witnessed;
and in this country, *being first duly stamped* :—

No man disannulleth] It stands under the
protection of the civil law; and nothing can be
legally erased or added.

Verse 16. *Now to Abraham and his seed*] The
promise of salvation by faith, was made to Abra-
ham and his posterity.

He saith not, And to seeds] It was one par-
ticular kind of posterity which was intended—
but as of one—which is Christ, i. e. to the spir-
itual head, and all believers in him, who are
children of Abraham, because they are *believers*,
ver. 7. But why does the apostle say, *not of seeds
as of many*? To this it is answered, that Abraham
possessed in his family *two seeds*, one *natural*,

16 Now, ^e to Abraham
and his seed were the
promises made. He saith
not, And to seeds, as of
many; but as of one, And to thy seed,
which is ^f Christ.

17 And this I say, *that* the covenant,
that was confirmed before of God in
Christ, the law, ^g which was four hun-
dred and thirty years after, cannot
disannul, ^h that it should make the
promise of none effect.

^e Heb. 9. 17.—^d Or, *testament*.—^e Gen. 12. 3, 7. & 17. 7.
Ver. 8.—^f 1 Cor. 12. 12.—^g Exod. 12. 40, 41.—^h Rom.
4. 13, 14. Ver. 21.

viz. the members of his own household; and the
other *spiritual*, those who were like himself
because of their faith. The promises were not
of a *temporal* nature; had they been so, they
would have belonged to his *natural* seed; but
they did not; therefore they must have belonged
to the *spiritual* posterity. And as we know
that promises of justification, &c. could not
properly be made to *Christ* in himself, hence
we must conclude, his *members* to be here in-
tended, and the word *Christ*, is put here for
Christians. It is from Christ that the grace
flows which constitutes Christians. Christians
are those who believe after the example of
Abraham; they, therefore, are the *spiritual* seed.
Christ working in and by these, makes them
the *light* and *salt* of the *world*; and through
them, *under* and *by* Christ, are all the nations
of the earth blessed. This appears to be the most
consistent interpretation; though every thing
must be understood of *Christ* in the first in-
stance: and then of *Christians* only through him.

Verse 17. *Confirmed before of God in Christ*
i. e. The promise of justification, &c. made to
believers in Christ Jesus, who are the *spiritual*
seed of Christ, as they are children of Abraham,
from the similitude of their faith. Abraham
believed in God, and it was reckoned to him for
justification: the Gentiles believed in Christ,
and received justification. Probably the word
Christ is to be taken both here and in the pre-
ceding verse for *Christians*, as has already been
hinted. However it be taken, the sense is
plainly the same; the promise of salvation must
necessarily be to them who believe in Christ;
for he is the *promised seed*, Gen. iii. 15. through
whom every blessing is derived on mankind:—
and through his *spiritual seed*, the true *Chris-
tians*, the conquests of the cross are daily spread-
ing over the face of the earth. The present
unparalleled dispersion of the Sacred Writings
in all the regular languages of the universe, is
a full proof that all the nations of the earth are
likely to be blessed through them; but they
have nothing but what *they* have received from
and through Christ.

Four hundred and thirty years after] God
made a covenant with Abraham that the Messiah
should spring from his posterity. This covenant
stated, that justification should be obtained
by faith in the Messiah. The Messiah did not

Christ is the mediator between GALATIANS. God and the Gentile world.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Claudii
Cæsaris 12.

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

19 Wherefore then *serveth* the law?
* It was added because of trans-

^a Rom. 8. 17.—^b Rom. 4. 14.—^c John 15. 22. Rom. 4. 15. & 5. 20. & 7. 8, 13. 1 Tim. 1. 9.—^d Ver. 16. ^e Acts 7. 53.

gressions, till ^d the seed should come to whom the promise was made; and it was ^e ordained by angels in the hand ^f of a mediator.

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

come till 1911 years after the making of this covenant; and the law was given 430 years after the covenant with Abraham; therefore the law (which was given 1481 years before the promise to Abram *could be fulfilled*, for so much time elapsed between the giving of the law, and the advent of Christ,) could not possibly annul the Abrahamic covenant. This argument is absolute and conclusive. Let us review it. The promise to Abraham respects the Messiah; and cannot be fulfilled but in him. Christians say the Messiah *is come*: but the advent of him whom they acknowledge as the Messiah, did not take place till 1911 years after the covenant was made; therefore no *intermediate* transaction can affect that covenant. But the law was an *intermediate* transaction, taking place 430 years after the covenant with Abraham, and could neither annul, nor affect, that which was not to have its fulfilment till 1481 years after. Justification by faith is promised in the Abrahamic covenant, and attributed to that alone; therefore it is not to be expected from the law, nor can its works justify any; for the law in this respect cannot annul or affect the Abrahamic covenant. But suppose ye say that the law which was given 430 years after the covenant with Abraham, has superseded this covenant, limited and confined its blessings to the Jews: I answer, this is impossible; for the covenant most specifically refers to the *Messiah*, and takes in not the Jewish people only, but *all nations*; for it is written, *In thy seed, the Messiah and his spiritual progeny, shall all the nations of the earth be blessed*. This universal blessedness can never be confined by any figure of speech, or by any legal act, to the *Jewish* people exclusively; and as the covenant was legally made and confirmed, it cannot be annulled; it must therefore remain in reference to its object.

In opposition to us, the Jews assert, that the Messiah is *not yet come*; then we assert on that ground, that the promise is not yet fulfilled, for the giving of the law to *one people*, cannot imply the fulfilment of the Abrahamic covenant; because that extends to *all nations*. However, therefore, the case be argued, the Jewish cause derives no benefit from it: and the conclusion still recurs, salvation cannot be attained by the works of the law, *inasmuch as the covenant is of faith, and he only, as your prophets declare, who is justified by faith, shall live, or be saved*. Therefore we still conclude, that those who are only *under the law*, are under the *curse*; and as it says, *he that doeth these things shall live in them, and he that sinneth shall die*, there is no hope of salvation for any man from the law of Moses. And the Gospel of Jesus Christ pro-

A. M. cir. 4056.
A. D. cir. 52.
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Heb. 2. 2.—^f Exod. 20. 19, 21, 22. Deut. 5. 5, 22, 23, 27, 31. John 1. 17. Acts 7. 38. 1 Tim. 2. 5.—^g Rom. 3. 29, 30.

claiming salvation, by faith, to a sinful and ruined world, is absolutely necessary; nor can it be superseded by any other institution, whether human or divine.

How we arrive at the sum of 430 years may be seen in the note on Exod. xii. 40.—Dr. Whitby also gives a satisfactory view of the matter. "The apostle refers to the promise made, Gen. xii. 3. since from that only, are the 430 years to be computed; for then, Abraham was 75 years old, Gen. xii. 4. from thence to the birth of Isaac, which happened when Abraham was 100 years old, Gen. xxi. 5. is 25 years: from his birth to the birth of Jacob was 60 years, for Isaac was 60 years old when Rebecca bare him, Gen. xxv. 26. From Jacob's birth to the descent into Egypt, were 130 years, as he said to Pharaoh, Gen. xlvii. 9. The abode of him and his posterity in Egypt was 215 years; so that, with their sojourning in Canaan, was 430 years," the sum given here, and in Exod. xii. 40. where see the notes.

Verse 18. *For, if the inheritance be of the law*] See the preceding arguments, in which this is proved.

Verse 19. *Wherefore then serveth the law?*] If the law does not annul the Abrahamic covenant, and cannot confer salvation on its votaries, why did God give it? This was a very natural objection, and must arise in the mind of any Jew who had paid attention to the apostle's reasoning.

It was added because of transgressions,] It was given that we might know our sinfulness, and the need we stood in of the mercy of God. The law is the *right line, the straight edge* that determines the *obliquity* of our conduct. See the notes on Rom. iv. 15. and especially on Rom. v. 20. where this subject is largely discussed, and the figure explained.

Till the seed should come] The law was to be in force till the advent of the Messiah.—After that, it was to cease.

It was ordained by angels] The ministry of angels was certainly used in giving the law. See Psal. lxxviii. 17. Acts vii. 53. and Heb. ii. 2. but they were only *instruments for transmitting*; Moses was the *mediator* between God and the people, Deut. v. 5.

Verse 20. *A mediator is not a mediator of one*] As a mediator, *Mediator*, signifies a *middle person*, there must necessarily be *two parties*, between whom he stands; and acts in reference to both; as he is supposed to have the interests of both equally at heart.

This verse is allowed to be both *obscure and difficult*; and it is certain, that there is little consent among learned men and critics in their opinions concerning it. *Rosenmüller* thinks that the

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A. D. cir. 52.
A. U. C. 805.
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Cæsaris 12.

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

22 But, ^b the scripture hath concluded ^c all under sin, ^d that the promise by faith of Jesus Christ might be given to them that believe.

^a Ch. 2. 21. — ^b Ver. 8. — ^c Rom. 3. 9, 19, 23. & 11. 32.
^d Rom. 4. 11, 12, 16.

opinion of *Nossell* is to be preferred to all others.

He first translates the words $\delta\ \delta\ \mu\epsilon\sigma\iota\tau\eta\varsigma$, $\epsilon\nu\alpha\gamma\gamma\epsilon\lambda\iota\sigma\tau\eta\varsigma$ thus, *But he* (viz. Moses) *is not the mediator of that one race of Abraham*, viz. the Christians; for $\epsilon\nu\alpha\gamma\gamma\epsilon\lambda\iota\sigma\tau\eta\varsigma$, relates to the $\sigma\pi\epsilon\pi\mu\alpha\ \delta\ \epsilon\nu\alpha\gamma\gamma\epsilon\lambda\iota\sigma\tau\eta\varsigma$, the seed that should come, ver. 19. of which he said $\alpha\upsilon\tau\ \epsilon\sigma\tau\ \epsilon\nu\alpha\gamma\gamma\epsilon\lambda\iota\sigma\tau\eta\varsigma$ as of one, ver. 16. If Paul had written $\delta\ \delta\ \mu\epsilon\sigma\iota\tau\eta\varsigma\ \tau\omicron\upsilon\ \epsilon\nu\alpha\gamma\gamma\epsilon\lambda\iota\sigma\tau\eta\varsigma$, $\epsilon\nu\alpha\gamma\gamma\epsilon\lambda\iota\sigma\tau\eta\varsigma$, he is not the mediator of one, no person would have had any doubt that $\sigma\pi\epsilon\pi\mu\alpha\tau\omicron\varsigma$, seed, ought to be supplied after $\epsilon\nu\alpha\gamma\gamma\epsilon\lambda\iota\sigma\tau\eta\varsigma$ of one, ver. 19. The same mode of speaking Paul uses, Rom. ver. 17, 18. $\delta\ \delta\ \mu\epsilon\sigma\iota\tau\eta\varsigma$ but he, $\delta\ \delta\ \alpha\nu\tau\omicron\upsilon$, Matt. xii. 3, 11, 39. $\delta\ \delta\ \alpha\nu\tau\omicron\upsilon$, but he said. Though Moses was the mediator between God and the Israelites; yet he was not the mediator between God and that one seed which was to come, viz. the Gentiles who should believe in Christ.

But God is one.] He is the one God, who is the Father of the Spirits of all flesh; the God of the Gentiles as well as the God of the Jews. That this is St. Paul's meaning is evident from his use of the same words in other places. 1 Tim. ii. 5. $\mu\epsilon\ \gamma\alpha\rho\ \epsilon\nu\alpha\varsigma$, &c. for there is one God, and one Mediator between God and man: that is, there is only one God and one Mediator, for the whole human race, Eph. iv. 5, 6. *One Lord, one faith, one baptism*, $\mu\epsilon\ \epsilon\nu\alpha\varsigma\ \kappa\alpha\iota\ \pi\alpha\tau\epsilon\rho\ \mu\epsilon\tau\omicron\upsilon\varsigma$, one God, and Father of ALL. The sense of the whole is, Moses was the mediator of one part of Abraham's seed, viz. the Israelites; but of the other seed, the Gentiles, he was certainly not the mediator: for the mediator of that seed, according to the promise of God, and covenant made with Abraham, is Christ.

Though *Nossell* has got great credit for this interpretation, it was given, in substance, long before him, by Dr. Whitby, as may be seen in the following words: "But this Mediator (Moses) was only the mediator of the Jews, and so, was only mediator of one party, to whom belonged the blessings of Abraham, ver. 8, 14. But God, who made the promise that in one should all the families of the earth be blessed, is ONE, the God of the other party, the Gentiles as well as of the Jews, $\epsilon\nu\alpha\gamma\gamma\epsilon\lambda\iota\sigma\tau\eta\varsigma\ \mu\epsilon\ \delta\ \epsilon\nu\alpha\varsigma$, seeing he is ONE GOD, who will justify the circumcision by faith, and the uncircumcision through faith. Rom. iii. 30." This exposition is so plain, and so well supported by the different scriptures already quoted, that there can be but small, if any, doubt of its propriety.

Verse 21. *Is the law then against the promises of God?*] Is it possible that the intervention of the law in reference to one part of the Abrahamic

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Claudii
Cæsaris 12.

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

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

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

^e Matt. 5. 17. Rom. 10. 4. Col. 2. 17. Heb. 9. 9, 10.
^f Acts 13. 39. Ch. 2. 16.

seed, should annul the promise made to the other? It is impossible.

For if there had been a law, &c.] If any law or rule of life could have been found out that would have given life, saved sinners from death, and made them truly happy; then righteousness, justification, should have been by that law.

Verse 22. *But the scripture hath concluded*] All the writings of the prophets have uniformly declared, that men are all sinners: and the law declares the same by the continual sacrifices which it prescribes. All, therefore, have sinned, and come short of the glory of God; and being tried and found guilty, $\epsilon\nu\alpha\nu\alpha\lambda\iota\sigma\tau\eta\varsigma\ \epsilon\gamma\gamma\alpha\theta\eta$, the Scripture hath shut them up; put them in prison, and locked them up, till the time should come in which the sentence of the law should be executed upon them. See Rom. iii. 9—20. and the notes there. And particularly Rom. xi. 32. where the apostle uses the same metaphor, and which, in the note, is particularly explained.

That the promise of justification, by faith of Jesus Christ, might be given to them that believe.

Verse 23. *But before faith came*] Before the Gospel was published,

We were kept under the law, shut up] $\epsilon\nu\kappa\epsilon\kappa\lambda\iota\sigma\tau\eta\varsigma$, we were kept as in a strong hold; $\epsilon\nu\alpha\nu\alpha\lambda\iota\sigma\tau\eta\varsigma$, locked up—unto the faith, the religion of the Lord Jesus, which should afterwards be revealed. Here the same metaphor is used as above; and for its explanation I must refer the reader to the same place, Rom. xi. 32.

Verse 24. *The law was our schoolmaster*] $\circ\ \nu\omicron\mu\omicron\varsigma\ \pi\alpha\iota\delta\alpha\gamma\omega\gamma\omicron\varsigma\ \mu\epsilon\tau\ \chi\epsilon\iota\rho\omicron\upsilon\ \alpha\upsilon\tau\ \chi\epsilon\iota\rho\omicron\upsilon$. The law was our pedagogue unto Christ. The $\pi\alpha\iota\delta\alpha\gamma\omega\gamma\omicron\varsigma$, pedagogue, is not the schoolmaster, but the servant who had the care of the children, to lead them to, and bring them back from school; and had the care of them out of school-hours. Thus, the law did not teach us the living, saving knowledge; but by its rites and ceremonies, and especially by its sacrifices, it directed us to Christ, that we might be justified by faith. This is a beautiful metaphor, and highly illustrative of the apostle's doctrine. See the note on Rom. x. 4. where this figure is further explained.

Verse 25. *But after that faith is come*] When Christ was manifested in the flesh, and the Gospel was preached, we were no longer under the pedagogue; we came to Christ, learned of him, became wise unto salvation, had our fruit unto holiness, and the end eternal life.

It is worthy of remark, that as $\delta\ \nu\omicron\mu\omicron\varsigma$, the LAW, is used by St. Paul, to signify not only the law,

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Claudii
Caesaris 12.

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

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

28 ^d There is neither Jew nor Greek,

^a John 1. 12. Rom. 8. 14, 15, 16. Ch. 4. 5. 1 John 3. 1, 2.
^b Rom. 6. 3. — ^c Rom. 13. 14. — ^d Rom. 10. 12. 1 Cor. 12. 13. Ch. 5. 6. Col. 3. 11.

properly so called, but the *whole of the Mosaic economy*; so, *πιστις*, the FAITH, is used by him to express not merely the *act of believing* in Christ; but the *whole of the Gospel*.

Verse 26. For ye who have believed the Gospel, are all children of God by faith in Christ Jesus] But no man is a child of God by circumcision; nor by any observance of the Mosaic law.

Verse 27. As many of you as have been baptized into Christ] All of you who have believed in Christ as the promised Messiah, and received baptism as a public proof, that ye had received Christ as your Lord and Saviour; have put on Christ; have received his Spirit, and entered into his interests, and copied his manners. To put on, or to be clothed with one, is to assume the person and character of that one; and they who do so, are bound to act his part, and to sustain the character which they have assumed. The profession of Christianity, is an assumption of the character of Christ; he has left us an example that we should follow his steps; and we should, as Christians, have that mind in us which was in him. See the notes on Rom. vi. 3 and 4. and especially those on Rom. xiii. 14. where this phrase is further explained.

Verse 28. There is neither Jew nor Greek] *Ἕλλην*, Greek, is put here for *ἔθνος*, heathen. Under the Gospel all distinctions are done away, as either helping or hindering; all are equally welcome to Christ; and all have an equal need of him; all persons, of all sects, and conditions, and sexes, who believe in him, become one family through him; they are one body, of which he is the head.

Neither male nor female] With great reason the apostle introduces this: between the privileges of men and women, there was a great disparity among the Jews. A man might shave his head and rend his clothes, in the time of mourning: a woman was not permitted to do so. A man might impose the vow of *Nasirite* upon his son: a woman could not do this on her daughter. A man might be shorn on account of the *nasirite* of his father: a woman could not. A man might betroth his daughter: a woman had no such power. A man might sell his daughter: a woman could not. In many cases they were treated more like children than adults; and to this day, are not permitted to assemble with the men in the synagogues, but are put up in galleries, where they can scarcely see, nor can they be seen. Under the blessed spirit of Christianity, they have equal rights, equal privileges, and equal blessings: and let me add, they are equally useful.

Verse 29. And if ye be Christ's] Or as several good MSS. read, if ye be one in Christ. If

there is neither bond nor free, there is neither male nor female: for ye are all ^e one in Christ Jesus.

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

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A. D. cir. 52.
A. U. C. 805.
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^e John 10. 16. & 17. 20, 21. Eph. 2. 14, 15, 16. & 4. 4, 15.
^f Gen. 21. 10, 12. Rom. 9. 7. Heb. 11. 13. — ^g Rom. 8. 17. Ch. 4. 7, 28. Eph. 3. 6.

ye have all received justification through his blood, and the mind that was in him, then are ye Abraham's seed; ye are that real spiritual posterity of Abraham, that *other seed* to whom the promises were made: and then heirs, according to that promise, being fitted for the rest that remains for the people of God; that heavenly inheritance which was typified by the earthly Canaan, even to the Jews.

1. The Galatians, it appears, had begun well, and for a time, run well; but they permitted Satan to hinder, and they stopped short of the prize. Let us beware of those teachers who would draw us away from trusting in Christ crucified. By listening to such, the Galatians lost their religion.

2. The temptation that leads us astray, may be as sudden as it is successful. We may lose in one moment, the fruit of a whole life! How frequently is this the case: and how few lay it to heart! a man may fall by the means of his understanding, as well as by means of his passions.

3. How strange is it that there should be found any backslider! that one who once felt the power of Christ should ever turn aside! but it is still stranger, that any one who has felt it, and given in his life and conversation, full proof that he has felt it, should not only let it slip, but at last deny that he ever had it, and even ridicule a work of grace in the heart! such instances have appeared among men.

4. The Jewish covenant, the sign of which was circumcision, is annulled, though the people with whom it was made are still preserved, and they preserve the rite or sign. Why then should the covenant be annulled? This question admits a two-fold answer. 1. This covenant was designed to last only for a time: and when that time came, it having waxed old, vanished away. 2. It was long before that void, through want of the performance of the conditions. The covenant did not state merely, ye shall be circumcised, and observe all the rites and ceremonies of the law; but ye shall love the Lord your God with all your heart, soul, mind, and strength, and your neighbour as yourself. This condition, which was the very soul of the covenant, was universally broken by that people. Need they wonder, therefore, that God has cast them off! Jesus alone can restore them, and him they continue to reject. To us, the new covenant says the same things—ye shall love the Lord, &c. if we do not so, we also shall be cut off. Take heed, lest he who did not spare the natural branches, spare not thee; therefore, make a profitable use of the goodness and severity of God.

CHAPTER IV.

The apostle shows, that as an heir in nonage is under tutors and guardians; so were the Galatians, while under the law: and as the heir when he comes of age, is no longer under guardians; so they, when the Gospel came, arrived at full maturity, and were redeemed from the law, 1-3. He shows further, that when the fulness of the time came, God sent forth his Son, that we might obtain the adoption of sons; and have the strongest evidence of that adoption, 4-6. Those who are children of God are heirs of heaven, 7. He compares their former and latter state, and shows the reason he had to fear that his labour on their behalf was in vain, 8-11. He mentions his trials among them, and their kindness to him, 12-16. Shows his tender affection for them, and exhorts them to return to the Gospel, 17-20. Shows the excellence of the Gospel beyond that of the law, by the allegory of Mount Sinai and Jerusalem, 21-27. Shows also, that the believing Gentiles are children of the promise, as Isaac was; and have been elected in the place of the Jews, who have been cast out, according to the Scriptures, 28-31.

A. M. cir. 4056. A. D. cir. 52. A. U. C. 805. An. Imp. Claudii Cæsaris 12.

NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he

be lord of all;

2 But is under tutors and governors until the time appointed of the father.

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

• Ver. 9. Ch. 2. 23. & 5. 1. Col. 2. 8, 20. Heb. 9. 10. † Or, rudiments.—Gen. 49. 10. Dan. 9. 24. Mark 1. 15. Eph. 1. 10.—John 1. 14. Rom. 1. 3. Phil. 2. 7. Heb. 2. 14.—Gen. 3. 15. Isai. 7. 14. Mic. 6. 3. Matt. 1. 23.

NOTES ON CHAP. IV.

Verse 1. The heir as long as he is a child] Though he be appointed by his father's will heir of all his possessions; yet, till he arrive at the legal age, he is master of nothing; and does not differ from one of the common domestics.

Verse 2. But is under tutors] Επιστολους, guardians and governors:—οικονομους, those who have the charge of the family. These words are nearly similar; but we may consider the first as executor, the last as the person who superintends the concerns of the family and estate till the heir become of age.

Until the time appointed of the father.] The time mentioned in the father's will or testament.

Verse 3. Even so we] The whole Jewish people, were in a state of nonage while under the law.

The elements of the world] A mere Jewish phrase, עולם הזה yasudey Olam hazzeh, "the principles of this world;" that is, the rudiments or principles of the Jewish religion. The apostle intimates that the law was not the science of salvation; it was only the elements or alphabet of it: and in the Gospel, this alphabet is compounded into a most glorious system of divine knowledge: but as the alphabet is nothing of itself, unless compounded into syllables, words, sentences, and discourses; so the law, taken by itself, gives no salvation: it contains, indeed, the outlines of the Gospel; but it is the Gospel alone, that fills up these outlines.

Verse 4. When the fulness of the time was come] The time which God in his infinite wisdom counted best; in which all his counsels were filled up; and the time which his Spirit, by the prophets, had specified; and the time to which he

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

A. M. cir. 4656. A. D. cir. 52. A. U. C. 805. An. Imp. Claudii Cæsaris 12.

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

6 And because ye are sons, God hath sent forth the Spirit of his Son into

Luke 1. 31. & 2. 7.—Matt. 5. 17. Luke 2. 27.—Mark 20. 23. Ch. 3. 13. Tit. 2. 14. Heb. 9. 12. Eph. 1. 7. 1 Pet. 1. 18, 19.—John 1. 12. Ch. 3. 26. Eph. 1. 5. † Rom. 5. 5. & 8. 15.

intended the Mosaic institutions should extend, and beyond which they should be of no avail.

God sent forth his Son] Him who came immediately from God himself; made of a woman; according to the promise, Gen. iii. 15. produced by the power of God, in the womb of the Virgin Mary, without any intervention of man; hence he was called the Son of God. See Luke, chap. i. 35. and the note there.

Made under the law] In subjection to it, that in him, all its designs might be fulfilled, and by his death, the whole might be abolished; the law dying when the Son of God expired upon the cross.

Verse 5. To redeem them] Εξαγορασ; to pay down a price for them, and thus buy them off from the necessity of observing circumcision, offering brute sacrifices, performing different ablutions, &c. &c.

That we might receive the adoption of sons.] Which adoption we could not obtain by the law; for it is the Gospel only that puts us among the children, and gives us a place in the heavenly family. On the nature of adoption, see the notes on Rom. viii. 15.

Verse 6. And because ye are sons] By faith in Christ Jesus, being redeemed both from the bondage and curse of the law: God, the Father, called generally the first person of the glorious TRINITY; hath sent forth the SPIRIT, the Holy Ghost, the second person of that Trinity; of his Son, Jesus Christ, the third person of the Trinity—crying Abba, Father! from the fullest, and most satisfactory evidence that God, the Father, Son, and Spirit, had become their portion. For the explanation of this phrase, and why the Greek and Syriac terms are joined together

A. M. cir. 405b.
A. D. cir. 52.
A. U. C. 805.
An. Imp. Claudii
Cæsaris 12.

your hearts, crying, Abba,
Father.

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

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

9 But now, ^d after that ye have
known God, or rather are known of
God, ^e how turn ye ^f again to ^g the
weak and beggarly ^h elements, where-
unto ye desire again to be in bondage ?

^a Rom. 8. 16. 17. Ch. 3. 29.—^b Eph. 2. 12. 1 Thess. 4. 5.
^c Rom. 1. 25. 1 Cor. 12. 2. Eph. 2. 11, 12. 1 Thess. 1. 9.
^d 1 Cor. 8. 3. & 13. 12. ^e 2 Tim. 2. 19.—^f Ch. 3. 3. Col.
2. 20.—^g Or, back.

here, see the notes on Mark xiv. 36. and on
Rom. viii. 15.

Verse 7. *Thou art no more a servant*] Thou
who hast believed in Christ, art no longer a
slave, either under the *dominion of sin*, or under
obligation to the Mosaic ritual; *but a son of God*,
adopted into the heavenly family.

And if a son, then an heir] Having a right to
the *inheritance*, because one of the *family*, for
none can *inherit* but the *children*; but this heir-
ship is the most extraordinary of all: it is not
an heirship of any *tangible possession*, either in
heaven or earth; it is not to possess a *part*, or
even the *whole*, of *either*: it is to possess *Him*
who made all things—not God's *works*, but *God*
himself: heirs of GOD through Christ.

Verse 8. *When ye knew not God*] Though it
is evident, from the complexion of the whole of
this epistle, that the great body of the Christians,
in the churches of Galatia, were converts from
among the *Jews*, or *proselytes* to Judaism: yet,
from this verse, it appears that there were some
who had been converted from *heathenism*: un-
less we suppose that the apostle here particularly
addresses those who had been proselytes to
Judaism; and thence converted to Christianity;
which appears to be most likely from the fol-
lowing verses.

Verse 9. *Now, after that ye have known God*]
After having been brought to the knowledge of
God, as your Saviour.

Or rather are known of God] Are approved
of him, having received the adoption of sons.

To the weak and beggarly elements] After re-
ceiving all this, *will ye turn again* to the in-
effectual rites and ceremonies of the Mosaic
law? *Rites too weak* to counteract your sinful
habits; and *too poor to purchase pardon and*
eternal life for you. If the Galatians were
turning again to them, it is evident that they
had been *once* addicted to them. And this they
might have been, allowing that they had become
converts from heathenism to Judaism; and from
Judaism to Christianity. This makes the sense
consistent between the 8th and 9th verses.

Verse 10. *Ye observe days*] Ye superstitiously
regard the sabbaths, and particular days of your
own appointment.

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

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

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

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

14 And my temptation which was
in my flesh, ye despised not, nor re-

^o Rom. 8. 3. Heb. 7. 18.—^h Or, rudiments, Ver. 3.
ⁱ Rom. 14. 5. Col. 2. 16.—^l Ch. 2. 2. & 5. 2. 4. 1 Thess.
3. 5.—^m 12 Cor. 2. 5.—ⁿ 1 Cor. 2. 3. 2 Cor. 11. 30. & 12.
7, 9.—ⁿ Ch. 1. 6.

And months] New moons; times; festivals,
such as those of tabernacles, dedication, pass-
over, &c.

Years] Annual atonements; sabbatical years,
and jubilees.

Verse 11. *I am afraid of you*] I begin now to
be seriously alarmed for you, and think you are
so thoroughly perverted from the Gospel of
Christ, that all my pains and labour in your
conversion have been thrown away.

Verse 12. *Be as I am*] Thoroughly addicted
to the Christian faith and worship; from the
deepest conviction of its truth.

For I am as ye are] I was formerly a Jew,
and as zealously addicted to the rites and cere-
monies of Judaism as ye are; but I am saved
from that mean and unprofitable dependence:
“be therefore as I am now: who was once as
you now are.” Others think the sense to be
this: “Be as affectionate to me as I am to you;
for ye were once as loving to me as I am now
to you.”

Ye have not injured me at all] I do not thus
earnestly entreat you to return to your Christian
profession, because your perversion has been
any loss to me; nor because your conversion
can be to me any gain: ye have not injured me
at all, ye only injure yourselves; and I entreat
you, through the intense love I bear to you, as
my once beloved brethren in Christ Jesus, to
return to Him from whom ye have revolted.

Verse 13. *Ye know how through infirmity*]
The apostle seems to say, that he was much
afflicted in body when he first preached the
Gospel to them. And is this any strange thing,
that a minister, so laborious as St. Paul was,
should be sometimes overdone, and overcome
by the severity of his labours!—Surely not.
This might have been only an occasional afflic-
tion, while labouring in that part of Asia Minor;
and not a continual and incurable infirmity, as
some have too hastily conjectured.

Verse 14. *And my temptation which was in*
my flesh] On this verse there are a great
many various readings; as there are various
opinions.

Instead of *μου*, *my temptation*, ABC*D*FG,
some others, with the *Coptic, Vulgate, Itala,*

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jected; but received me
as an angel of God,
even as Christ Jesus.
15 Where is then the
blessedness ye spake of? for I bear you
record, that, if it had been possible, ye
would have plucked out your own
eyes, and have given them to me.

enemy, because I tell
you the truth?

17 They zealously af-
fect you, but not well;
yea, they would exclude you, that ye
might affect them.

18 But it is good to be zealously af-
fected always in a good thing, and not
only when I am present with you.

* 2 Sam. 19. 27. Mal. 2. 7. See Zech. 12. 8.—b Matt. 10.
40. Luke 10. 16. John 13. 20. 1 Thess. 2. 13.

c Or, What was then?—d Ch. 2. 5, 14.—e Rom. 10. 2.
1 Cor. 11. 2.—f Or, us.

and several of the primitive Fathers, have, *ἰμωρ*,
your temptation.

The word *πυρασμῶν*, which we translate *tempta-
tion*, signifies *trial* of any kind. The verse,
therefore, may be read—"Ye despised not the
trial which was in my flesh;" or, "Ye despised
not your trial which was in my flesh;" i. e. what
my flesh suffered on your account; the afflic-
tions I passed through in consequence of my
severe labours on your account. You did not
consider me less an apostle of God, on account
of my sinking for a time, under the weight of
my work. Had they been disaffected towards
him at that time, they would have used this to
the prejudice of his apostolic mission. "What!
do you pretend to be an extraordinary messen-
ger from God, and yet are suffered to fall into
sickness, under the severity of your labour! If
God sent you, would he not sustain you?" This
would have been quite natural, had they not
been well affected towards him. But, on the
contrary, notwithstanding these afflictions, they
received him as an angel of God, as a messenger
from heaven, and as Jesus Christ himself. This
appears to me to be the simple meaning of the
apostle; and that he neither alludes to a bodily
nor mental infirmity, which generally or periodi-
cally afflicted him, as some have imagined. Nor
does he appear at all to speak of the same case as
that mentioned 2 Cor. xii. 7. where I wish the
reader to consult the notes. That St. Paul had
frequent and severe afflictions, in consequence
of his constant and severe exertions in the
Gospel ministry, we may readily believe: and
of this his own words bear sufficient testimony.
See his affecting account, 2 Cor. xi. 23—29.
and the notes there.

Verse 15. *Where is then the blessedness ye
spake of?* Ye spake of, should be in Italics,
there being no corresponding word in the Greek
text. Perhaps there is not a sentence in the
New Testament more variously translated than
this. I shall give the original, *τις οὐν ἦν ὁ
μακαρισμὸς ὑμῶν; what was then your blessedness!*
Or, *How great was your happiness at that time!*
Or, *What blessings did ye then pour on me!* It
is worthy of remark that, instead of *τις*, what,
ABCFG. several others; the older Syriac, the
latter Syriac in the margin, the Armenian,
Vulgate, one copy of the Itala, and some of the
Fathers, have *πῶς*, where; and *ἦν*, was, is omi-
tted by ACD. several others, also the Vulgate,
Itala, and the Latin Fathers. According to
these authorities, the text should be read thus,
Where then is your blessedness? Having re-
nounced the Gospel, you have lost your happi-

ness. What have your false teachers given you
to compensate the loss of communion with God,
or that spirit of adoption, that Spirit of Christ,
by which you cried *Abba, Father!*

If, however, we understand the words as im-
plying the benedictions they then heaped on the
apostle, the sense will be sufficiently natural,
and agree well with the concluding part of the
verse; for I bear you record, that if possible, ye
would have plucked out your own eyes, and given
them to me. You had then the strongest affection
for me: you loved God, and you loved me for
God's sake; and were ready to give me the
most unequivocal proof of your love.

Dearer than one's eyes, or to profess to give
one's eyes for the sake of a person, appears to
have been a proverbial expression, intimating
the highest tokens of the strongest affection.
We find a similar form of speech in Terence,
Adelphi, Act iv. scene 6. ver. 67.

Di me pater

Omnes oderint, ni magis te, quam oculos nunc
ego amo meos.

"O Father, may all the gods hate me, if I do
not love you now, more than my own eyes."

Verse 16. *Am I therefore become your enemy?*
How is it that you are so much altered towards
me, that you now treat me as an enemy, who
formerly loved me with the most fervent affec-
tion? Is it because I tell you the truth; that very
truth for which you at first so ardently loved me?

Verse 17. *They zealously affect you, but not
well!* It is difficult for common readers to un-
derstand the meaning of these words: perhaps
it would be better to translate *Ζηλοῦσι ὑμᾶς, τὸ
κτλῶς*—these false teachers endeavour to concili-
ate your esteem, but not on honest or true prin-
ciples: they wish themselves into your good
graces: they wish you to place all your affection
upon themselves.

They would exclude you! They wish to shut
you out from the affection of your apostle, that
you might affect them, *πᾶ αὐτοῦς ζήλοισι*, that you
might love them alone; bear them alone; abide
by their directions only; and totally abandon
him who called you into the grace of the Gospel
of Christ. Some MSS. read *ὑμᾶς, ἡ*, instead of
ὑμᾶς, you, they wish to shut us entirely out from
among you, that you may receive and believe
them alone. The sense is nearly the same; but
the former appears to be the more authentic
reading.

Verse 18. *It is good to be zealously affected!*
It is well to have a determined mind, and an ar-

A. M. cir. 4056. A. D. cir. 57. A. U. C. 805. An. Prop. Claudii Cæsaris 12.

19 ^a My little children, of whom I travail in birth again until Christ be formed in you,

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

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, ^c the one by a bond-

maid, ^d the other by a free-woman.

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

24 Which things are an allegory: for these are the two ^g covenants; the one from the mount ^h Sinai, ⁱ which gendereth to bondage, which is Agar.

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^a 1 Cor. 4. 15. Philem. 10. James 1. 18.—^b Or, I am pleased for you.—^c Gen. 16. 15.—^d Gen. 21. 2.

^e Rom. 9. 7, 8.—^f Gen. 18. 10, 14. & 21. 1, 2. Heb. 11. 11. ^g Or, testaments.—^h Gr. Sina.—ⁱ Deut. 33. 2.

dent heart, in reference to things which are laudable and good.

Not only when I am present] You were thus attached to me when I was among you; but now ye have lost both your reverence and affection for me. Your false teachers pretended great concern for you, that you might put all your confidence in them: they have gained their end; they have estranged you from me, and got you to renounce the Gospel, and have brought you again into your former bondage.

Verse 19. *My little children*] *Τετνια μου*, my beloved children. As their conversion to God had been the fruit of much labour, prayers, and tears, so he felt them as his children; and peculiarly dear to him, because he had been the means of bringing them to the knowledge of the truth; therefore he represents himself as suffering the same anxiety and distress which he endured at first when he preached the Gospel to them; when their conversion to Christianity was a matter of great doubt and uncertainty. The metaphor which he uses needs no explanation.

Until Christ be formed in you] Till you once more receive the Spirit and unction of Christ in your hearts, from which you are fallen, by your rejection of the Spirit of the Gospel.

Verse 20. *I desire to be present with you*] I wish to accommodate my doctrine to your state; I know not whether you need stronger reprehension, or to be dealt with more leniently.

I stand in doubt of you] I have doubts concerning your state; the progress of error and conviction among you which I cannot fully know without being among you. This appears to be the apostle's meaning, and tends much to soften and render palatable the severity of his reproofs.

Verse 21. *Ye that desire to be under the law*] Ye who desire to incorporate the Mosaic institutions with Christianity, and thus bring yourselves into bondage to circumcision, and a great variety of oppressive rites.

Do ye not hear the law?] Do ye not understand what is written in the Pentateuch, relative to Abraham and his children. It is evident that the word law is used in two senses in this verse. It first means the Mosaic institutions; secondly, the Pentateuch, where the history is recorded, to which the apostle refers.

Verse 22. *For it is written*] Viz. in Gen. xvi. 15. and xxiii. 1, &c. that Abraham had two sons,

Ishmael and Isaac; the one, Ishmael, by a bond-maid, Hagar; the other, Isaac, by a free-woman, Sarah.

Verse 23. *Was born after the flesh*] Ishmael was born according to the course of nature; his parents being both of a proper age; so that there was nothing uncommon or supernatural in his birth; this is the proper meaning of the apostle's *κατα σαρκα*, after or according to the flesh; and answers to the Hebrew phrase, *אל דער באר* *al derec basar*, according to the manner of the flesh; i. e. naturally, according to the common process of nature.

By promise] Both Abraham and Sarah had passed that age in which the procreation of children was possible, on natural principles. The birth, therefore, of Isaac was supernatural; it was the effect of an especial promise of God; and it was only on the ground of that promise that it was either credible or possible.

Verse 24. *Which things are an allegory*] They are to be understood spiritually; more being intended in the account than meets the eye.

Allegory, from *αλλος*, another; and *αγορευω* or *αγορευω*, to speak; signifies a thing that is a representative of another; where the literal sense is the representative of a spiritual meaning; or, as the glossary expresses it, *αλληγορικη κατα μεταφρασην νοημα*, και ου κατα την αναγωγην. "where the thing is to be understood differently in the interpretation, than it appears in the reading."

Allegories are frequent in all countries, and are used by all writers. In the life of *Homer*, the author speaking of the marriage of *Jupiter* and *Juno*, related by that poet, says, *δουμ ταυτα αλληγοροεισθασι*, οτι *Ηρα μου θυγατης εσσι*—*Ζωης δε, εσσι*—It appears that these things are to be understood allegorically; for *Juno* means the air, *Jupiter* the ether." *Plutarch*, in his treatise *De Iside et Osir*, says, *αποτι Ελληνικη Κρονω αλληγοροεισθησιν χρονω*. "As the Greeks allegorize *Cronos* (Saturn), into *Chronos* (Time)." It is well known how fond the Jews were of allegorizing: every thing in the law was with them an allegory: their *Talmud* is full of these; and one of their most sober and best educated writers, *Philo*, abounds with them—Speaking (*De Migrat. Abrah.* pag. 420.) of the five daughters of *Zelophehad*, he says, *αε αλληγοροεισθησιν*; *αυθησιν*; *αυαι φαισιν*; "which allegorized, we assert to be the five senses!"

It is very likely, therefore, that the allegory produced here, St. Paul had borrowed from the

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

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

a Or, is in the same rank with.—b Isai. 2. 2. Heb.

Jewish writings; and he brings it in to convict the Judaizing Galatians on their own principles; and neither he, nor we, have any thing further to do with this allegory, than as it applies to the subject for which it is quoted; nor does it give any license to those men of vain and superficial minds, who endeavour to find out allegories in every portion of the Sacred Writings; and by what they term spiritualizing, which is more properly carnalizing, have brought the testimonies of God into disgrace. May the spirit of silence be poured out upon all such corrupters of the word of God!

For these are the two covenants] These signify two different systems of religion; the one by Moses, the other by the Messiah.

The one from the mount Sinai] On which the law was published; which was typified by Hagar, Abraham's bondmaid.

Which gendereth to bondage] For, as the bondmaid, or slave, could only gender, bring forth her children in a state of slavery; and subject also to become slaves: so all that are born and live under those Mosaic institutions, are born and live in a state of bondage; a bondage to various rites and ceremonies; under the obligation to keep the whole law; yet, from its severity, and their frailness, obliged to live in the habitual breach of it; and, in consequence, exposed to the curse which it pronounces.

Verse 25. For this Agar is mount Sinai in Arabia] Το γαγ Αγαγ, Σιναι ὄρος ἐστίν ἐν τῇ Αραβία—This is the common reading; but it is read differently in some of the most respectable MSS. Versions, and Fathers; thus, το γαγ Σιναι ὄρος ἐστίν ἐν τῇ Αραβία, for this Sinai is a mountain of Arabia; the word Αγαγ, Agar, being omitted. This reading is supported by CFG. some others, the Ethiopic, Armenian, Vulgate, and one copy of the Itala; by Epiphanius, Damascenus, Ambrosiaster, Jerom, Augustin, Hilary, Sedulius, and Bede; and the word is sometimes, though not always, omitted by Cyril and Origen, which proves that in their time there were doubts concerning the common reading.

Of the word Agar, in this verse, which renders the passage very obscure and difficult, professor White says, "forsitan delendum," "probably it should be expunged." Griesbach has left it in the text with a note of doubtfulness.

Answereth to Jerusalem] Hagar the bondmaid, bringing forth children in a state of slavery, answereth to Jerusalem that now is, συσταχυ, points out, or bears a similitude to Jerusalem in her present state of subjection; which, with her children, her citizens are not only in bondage to the Romans, but in a worse bondage to the law, to its oppressive ordinances, and to the

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband.

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12. 22. Rev. 3. 12. & 21. 2. 10.—c Isai. 54. 1.

heavy curse which it has pronounced against all those who do not keep them.

Verse 26. But Jerusalem which is above] The apostle still follows the Jewish allegory, showing not only how the story of Hagar and Sarah, Ishmael and Isaac, was allegorized: but pointing out also, that even Jerusalem was the subject of allegory: for it was a maxim among the rabbins, that, "Whatsoever was in the earth, the same was also found in heaven; for there is no matter, howsoever small, in this world, that has not something similar to it in the spiritual world." On this maxim, the Jews imagine that every earthly thing has its representative in heaven; and especially whatever concerns Jerusalem, the law, and its ordinances. Rab. Kimchi, speaking of Melchisedec, king of Salem, says ירושלים על קטלו Zu Yerushalem shel medlah—"This is the Jerusalem that is from above." This phrase frequently occurs among these writers, as may be seen in Schoelegen, who has written an express dissertation upon this subject.—Hor. Hebr. vol. i. page 1205.

Is free, which is the mother of us all.] There is a spiritual Jerusalem, of which this is the type; and this Jerusalem, in which the souls of all the righteous are, is free from all bondage and sin: or by this, probably the kingdom of the Messiah was intended; and this certainly answers best to the apostle's meaning, as the subsequent verse shows. There is an earthly Jerusalem, but this earthly Jerusalem typifies a heavenly Jerusalem: the former, with all her citizens, is in bondage; the latter is a free city, and all her inhabitants are free also: and this Jerusalem is our mother; it signifies the church of Christ, the metropolis of Christianity, or rather the state of liberty into which all true believers are brought. The word παντων, of all, is omitted by almost every MS. and Version of antiquity and importance; and by the most eminent of the Fathers, who quote this place: it is undoubtedly spurious, and the text should read thus—But Jerusalem which is above, is free; which is our mother.

Verse 27. Rejoice, thou barren that bearest not] This quotation is taken from Isai. chap. liv. 1. and is certainly a promise which relates to the conversion of the Gentiles, as the following clause proves; for the desolate, the Gentile world, hath many more children, is a much larger, and more numerous church than she, Jerusalem, the Jewish state, which hath a husband; has been so long in covenant with God, living under his continual protection, and in possession of a great variety of spiritual advantages; and especially those offered to her by the

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

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

30 Nevertheless, what saith ^d the

^a Acts 3. 25. Rom. 9. 8. Ch. 3. 29.—^b Gen. 21. 9. ^c Ch. 5. 11. & 6. 12.

Gospel, which she has rejected; and which the Gentiles have accepted.

Verse 28. *Now we*] Who believe in the Lord Jesus, are the children of promise, are the spiritual offspring of the Messiah, the seed of Abraham, in whom the promise stated that all the nations of the earth should be blessed.

Verse 29. *But as then he*] Ishmael, who was born after the flesh; whose birth had nothing supernatural in it; but was according to the ordinary course of nature:

Persecuted him] Isaac, who was born after the Spirit; who had a supernatural birth, according to the promise, and through the efficacy of the Holy Spirit, giving effect to that promise—*Sarah shall have a son*, Gen. xvii. 16—31. xxi. 1, &c.

Persecuted him; the persecution here referred to, is that mentioned Gen. xxi. 9.

Even so it is now] So the Jews, in every place, persecute the Christians; and show thereby that they are rather of the posterity of Hagar than of Sarah.

Verse 30. *What saith the Scripture?*] (In Gen. xxi. 10.) *Cast out the bond-woman and her son: and what does this imply in the present case?* Why, that the present Jerusalem and her children shall be cast out of the favour of God; and shall not be heir with the son of the free-woman: shall not inherit the blessings promised to Abraham, because they believe not in the promised seed.

Verse 31. *So then*] We, Jews and Gentiles, who believe on the Lord Jesus, are not children of the bond-woman; are not in subjection to the Jewish law; but of the free; and, consequently, are delivered from all its bondage, obligation, and curse.

Thus the apostle, from their own Scripture, explained by their own allegory, proves that it is only by Jesus Christ that they can have redemption; and because they have not believed in him, therefore they continue to be in bondage; and that shortly God will deliver them up into a long and grievous captivity; for we may naturally suppose that the apostle has reference to what had been so often foretold by the prophets, and confirmed by Jesus Christ himself; and this was the strongest argument he could use, to show the Galatians their folly and their danger in submitting again to the bondage from which they had escaped; and exposing themselves to the most dreadful calamities of an earthly kind, as well as to the final ruin of their souls. They desired to be under the law; then they must take all the consequences; and these the apostle sets fairly before them.

Scripture? ^e Cast out the bond-woman and her son: for ^f the son of the bond-woman shall not be heir with the son of the free-woman.

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

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^d Ch. 3. 8, 22.—^e Gen 21. 10, 12.—^f John 8. 35.—^g John 8. 36. Ch. 5. 1, 13.

1. We sometimes pity the Jews, who continue to reject the Gospel. Many who do so, have no pity for themselves: for, is not the state of a Jew who systematically rejects Christ, because he does not believe him to be the promised Messiah, infinitely better than his; who, believing every thing that the Scripture teaches concerning Christ, lives under the power and guilt of sin! If the Jews be in a state of nonage, because they believe not the doctrines of Christianity, he is in a worse state than that of infancy, who is not born again by the power of the Holy Ghost. Reader, whosoever thou art, lay this to heart.

2. The 4th, 5th, 6th, and 7th verses of this chapter, contain the sum and marrow of Christian divinity. (1.) The determination of God to redeem the world by the incarnation of his Son. (2.) The manifestation of this Son, in the fulness of time. (3.) The circumstances in which this Son appeared; sent forth; made of a woman; made under the law; to be a sufferer; and to die as a sacrifice. (4.) The redemption of the world, by the death of Christ; he came to redeem them that were under the law; who were condemned and cursed by it. (5.) By the redemption price, he purchases sonship, or adoption for mankind. (6.) He, God the Father, sends the Spirit, God the Holy Ghost, of God the Son, into the hearts of believers, by which they, through the full confidence of their adoption, call him their Father. (7.) Being made children, they become heirs, and God is their portion throughout eternity. Thus, in a few words, the whole doctrine of grace is contained, and an astonishing display made of the unutterable mercy of God. See the notes on these verses.

3. While the Jews were rejecting the easy yoke of Christ, they were painfully observing days and months, and times, and years. Superstition has far more labour to perform than true religion has; and at last profits nothing! Most men, either from false views of religion, or through the power and prevalency of their own evil passions and habits, have ten thousand times more trouble to get to hell, than the followers of God have to get to heaven.

4. Even in the perverted Galatians the apostle finds some good; and he mentions, with great feeling, those amiable qualities which they once possessed. The only way to encourage men to seek further good, is to show them what they have got; and to make this a reason why they should seek more. He who wishes to do good to men, and is constantly dwelling on their bad qualities, and graceless

state, either irritates or drives them to despair. There is, perhaps, no sinner, on this side perdition, who has not something good in him. Mention the good: it is God's work: and show what a pity it is that he should not have more; and how ready God is to supply all his wants through Christ Jesus. This plan should especially be used in addressing *Christian societies*, and particularly those which are in a declining state.

5. The Galatians were once the *firm friends* of the apostle, and loved him so well, that they would have even *plucked out their eyes for him*: and yet these very people cast him off, and counted and treated him as an *enemy*! O sad *fickleness* of human nature! O uncertainty of *human friendships*! An *undesigned* word, or look, or action, becomes the reason, to a fickle heart, why it should divest itself of the spirit of friendship; and he, who was as dear to them as their own souls, is neglected and forgotten! Blessed God! Hast thou not said that there is a *friend that sticketh closer than a brother*? Where is he? Can such a one be trusted long on this unkindly earth! He is fit for the society of angels, and the spirits of just men made perfect; and thou takest him in mercy, lest he should

lose his friendly heart; or lest his own heart should be broken, in losing that of his friend. Hasten, Lord, a more perfect state, where the spirit of thy own love in thy followers shall expand without control or hindrance, throughout eternity!—Amen.

6. On *allegorizing* in explaining the word of God, something has already been said, under ver. 24, but on the subject of *allegory* in general, much might be said. The very learned and accurate critic, Dr. *Loath*, in his work *De Sacra Poesi Hebræorum*, has entered at large into the subject of *allegory*, as existing in the Sacred Writings; in which he has discovered three species of this rhetorical figure—1. That which rhetoricians term a *continued metaphor*. See Solomon's portraiture of old age, Eccles. xii. 2—6. A *second* kind of allegory is that which in a more proper and restricted sense may be called *parable*. See Matt. xiii. and the note on ver. 3. of that chapter. The *third* species of allegory, is that in which a *double meaning* is couched under the same words. These are called *mystical allegories*, and the two meanings are termed the *literal* and *mystical* senses. For examples of all these kinds I must refer to the learned prelate above named.

CHAPTER V.

The apostle exhorts the Galatians to stand fast in the liberty of the Gospel, and not by receiving circumcision, bring themselves into a yoke of bondage, 1—4. Shows the superior excellence of Christianity, 5, 6. Mentions their former steadiness, and warns them against the bad doctrine which was then preached among them, 7—9. Expresses his confidence that they will yet return; and shows that he who perverted them, shall bear his own punishment, 10—12. States that they are called to liberty; and that love is the fulfilling of the law, 13, 14. Warns them against dissensions, and enumerates the fruits of the flesh, which exclude those who bear them, from the kingdom of God, 15—21. Enumerates also the fruits of the Spirit, which characterize the disciples of Christ, 22—24. Exhorts them to live in the Spirit, and not provoke each other, 25, 26.

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

2 Behold, I Paul say unto you, that

^a John 8. 2. Rom. 6. 18. 1 Pet. 2. 16.—^b Acts 15. 10.

NOTES ON CHAP. V.

Verse 1. *Stand fast therefore in the liberty*] This is intimately connected with the preceding chapter: the apostle having said, just before, *So then, brethren, we are not children of the bond-woman, but of the free*; immediately adds, *Stand fast therefore in the liberty wherewith Christ hath made us free*. Hold fast your Christian profession; it brings spiritual liberty: on the contrary, Judaism brings spiritual bondage. Among the Jews, the Messiah's reign was to be a reign of liberty, and hence the Targum on Lament. ii. 22. says, "LIBERTY shall be publicly proclaimed to thy people of the house of Israel, מִשְׁפַּחַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּיַד מֶלֶךְ מִשְׁחִיחַ, by the hand of the Messiah, such as was granted to them by Moses and Aaron, at the time of the pass-over."

if ye be circumcised, Christ shall profit you nothing.

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

Ch. 2. 4. & 4. 9.—Acts 15. 1. See Acts 16. 2.—Ch. 3. 10.

The liberty mentioned by the apostle, is freedom from Jewish rites and ceremonies; called properly here *the yoke of bondage*: and also liberty from the power and guilt of sin, which nothing but the grace of Christ can take away.

Verse 2. *If ye be circumcised*] By circumcision, you take on you the whole obligation of the Jewish law, and consequently profess to seek salvation by means of its observances; and therefore Christ can profit you nothing; for, by seeking justification by the *works of the law*, you renounce justification by *faith in Christ*.

Verse 3. *He is a debtor to do the whole law*] Lays himself, by receiving circumcision, under the obligation to fulfil all its precepts, ordinances, &c.

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

grace.

5 For we through the Spirit, ^c wait for the hope of righteousness by faith.

6 For, ^d in Jesus Christ neither circumcision availeth any thing, nor un-

circumcision: but ^e faith which worketh by love.

7 Ye ^f did run well; ^g who ^h did hinder you that

ye should not obey the truth?

8 This persuasion *cometh* not of him ⁱ that calleth you.

9 ^k A little leaven leaveneth the whole lump.

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^a Rom. 9. 31, 32. Ch. 2. 21.—^b Hebr. 12. 15.—^c Rom. 8. 24, 25. 2 Tim. 4. 8.—^d 1 Cor. 7. 19. Ch. 3. 28. & 6. 15. Col. 3. 11.

^e 1 Thess. 1. 3. James 2. 18, 20, 22.—^f 1 Cor. 9. 24. ^g Ch. 3. 1.—^h Or, who did drive you back?—ⁱ Ch. 1. 6. ^k 1 Cor. 5. 6. & 15. 33.

Verse 4. *Christ is become of no effect unto you*] It is vain for you to attempt to unite the two systems. You must have the law and no Christ, or Christ and no law, for your *justification*.

Ye are fallen from grace.] From the Gospel. They had been brought into the grace of the Gospel; and now, by re-adopting the Mosaic ordinances, they had apostatized from the Gospel as a system of religion; and had lost the grace communicated to their souls, by which they were preserved in a state of salvation. The peace and love of God, received by Jesus Christ, could not remain in the hearts of those who had rejected Christ. They had, therefore, in every sense of the word, *fallen from grace*: and whether some of them ever rose again, is more than we can tell.

Verse 5. *For we, Christians, through the Spirit*] Through the operation of the Holy Ghost, under this spiritual dispensation of the Gospel, *wait for the hope of righteousness*; expect that which is the object of our hope, on our being justified by faith in Christ. *Righteousness, sanctum*, may here, as in many other places of St. Paul's epistles, mean *justification*. And the hope of justification, or the hope excited and inspired by it, is the *possession of eternal glory*: for, says the apostle, Rom. v. 1, 2. *Being justified by faith, we have peace with God, and rejoice in hope of the glory of God*. But as this glory is necessarily future, it is to be *waited for*; but this waiting, in a thorough Christian, is not only a blessed expectation, but also a continual *anticipation* of it; and therefore the apostle says, *αὐδὴχουθε*, we receive out of it; from, *αὐ*, from, *α*, out of, and *δὴχουθε*, I receive. This is no fanciful derivation: it exists in the experience of every genuine Christian; he is continually *anticipating* or *receiving foretastes* of that glory, the fulness of which he expects after death. Thus they are *receiving the end of their faith, the salvation of their souls*. 1 Pet. i. 9.

That they could not have the Holy Spirit, without *faith*, was a doctrine also of the Jews; hence it is said, *Mechilta*, fol. 52. "That faith was of great consequence, with which the Israelites believed in Him, who, with one word, created the universe: and because the Israelites believed in God, the Holy Spirit dwelt in them; so that being filled with God, they sung praises to him." Cicero, *De Nat. Deor.* lib. ii. has said, *Nemo vir magnus sine aliquo afflatu divino unquam fuit*—"There never was a great man

who had not some measure of the Divine influence." However true this may be, with respect to the *great men* of the Roman orator; we may safely assert, that there never was a true *Christian*, who had not the inspiration of God's Holy Spirit.

Verse 6. *For, in Jesus Christ*] By the dispensation of the Gospel, all legal observances, as essential to salvation, are done away: and uncircumcision, or the *Gentile state*, contributes as much to salvation as *circumcision*, or the *Jewish state*: they are both equally ineffectual; and nothing now avails, in the sight of God, but that faith, *δὲ ἀγάπῃ ενεργουμένη*, which is *made active*, or *energetic by love*. God acknowledges no faith as of the operation of His Spirit, that is not *active* or *obedient*: but the principle of all obedience to God, and beneficence to man, is *love*; therefore faith cannot work, unless it be associated with love. Love to God, produces obedience to his will: love to man, *worketh no ill*; but, on the contrary, every act of kindness. Faith, which does not work by love, is either *circumcision* or *uncircumcision*, or whatever its possessor may please to call it: it is, however, nothing that will stand him in stead, when God comes to take away his soul—*It availeth nothing*. This humble, holy, operative, obedient love, is the grand touchstone of all *human creeds*, and *confessions of faith*. Faith, without this, has neither soul nor operation: in the language of the apostle James, it is *dead*, and can perform no function of the spiritual life, no more than a dead man can perform the duties of animal or civil life.

Verse 7. *Ye did run well*] Ye once had the faith that worked by love; ye were genuine, active, useful Christians.

Who did hinder] Who prevented you from continuing to obey the truth? Ye could only be turned aside by your own consent. St. Paul, here, as in 1 Cor. ix. 24. compares Christianity to a race.—See the notes on the above text.

Verse 8. *This persuasion*] Of the necessity of your being circumcised, and obeying the law of Moses, is not of him that calleth you: I never preached such a doctrine to you: I called you out of *bondage, to liberty*; from a *galling yoke* to a *cheerful service*. Some translate *σπορυμα*, *obedience* or *subjection*. This *subjection* of yours to the Mosaic law, is opposed to the will of God; and never was preached by me.

Verse 9. *A little leaven leaveneth the whole lump.*] A proverbial expression; see 1 Cor. v. 6. very aptly applied to those who receive the

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10 ^a I have confidence in you, through the Lord, that ye will be none otherwise minded: but ^b he that troubleth you ^c shall bear his judgment, whosoever he be.

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

^a 2 Cor. 2. 3. & 8. 23.—^b Ch. 1. 7.—^c 2 Cor. 10. 6.—^d Ch. 6. 12.—^e 1 Cor. 15. 30. Ch. 4. 29. & 6. 17.—^f 1 Cor. 1. 23.—^g Job. 7. 25. 1 Cor. 5. 13. Ch. 1. 8, 9.

smallest tincture of false doctrine relative to things essential to salvation; which soon influences the whole conduct, so that the man becomes totally perverted. They might have argued, "It is a *small thing*, and should not be made a subject of serious controversy, whether we be circumcised or not."—Granted, that in itself, it is a small matter; but, as every man, who is circumcised, is a debtor to do the whole law, ver. 3. then your circumcision leads necessarily to your total perversion; as the *little portion of leaven*, mixed with the batch, soon *leavens the whole lump*.

Verse 10. *I have confidence in you*] I now feel a persuasion from the Lord, that I shall not be permitted to expostulate with you in vain; *that ye will be none otherwise minded*: that ye will be aware of the danger to which ye are exposed, that ye will retreat in time, and recover the grace which ye have lost.

But he that troubleth you] The false teacher, who sowed doubtful disputations among you, and thus has troubled the repose of the whole church. *Shall bear his judgment*; shall meet with the punishment he deserves, for having sown his *tares among God's wheat*.

Verse 11. *If I yet preach circumcision*] It is very likely that some of the false apostles, hearing of Paul's having circumcised Timothy, Acts xvi. 3. which must have been done *about this time*, reported him as being an advocate for circumcision; and by this means, endeavoured to sanction their own doctrine: to this the apostle replies, Were it so that I am a friend to this measure, is it likely that I should suffer persecution from the Jews? but I am every where persecuted by them; and I am persecuted because I am known to be an enemy to circumcision: were I a friend to this doctrine, the *offence of the cross*, preaching salvation only through the sacrifice of Christ, would soon cease; because, to be consistent with myself, if I preached the necessity of circumcision, I must soon cease to preach Christ crucified, and then the Jews would be no longer mine enemies.

Verse 12. *I would they were even cut off which trouble you*.] This saying has puzzled many; and different interpretations of the place have been proposed by learned men.

At first sight, it seems as if the apostle was praying for the *destruction* of the false teachers, who had perverted the churches of Galatia. Mr. Wakefield thought *εἰς τὴν ἀνολεθρίαν*, might be translated, *I wish that they were made to*

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12 ^a I would they were even cut off ^b which trouble you.

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

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

^a Acts 15. 1, 2, 24.—^b 1 Cor. 8. 9. 1 Pet. 2. 16. 2 Pet. 2. 19. Jude 4.—^c 1 Cor. 9. 19. Ch. 6. 2.—^d Matt. 7. 12. & 22. 40. James 2. 8.—^e Lev. 19. 18. Matt. 22. 39. Rom. 13. 8, 9.

weep; and in his translation of the New Testament, the passage stands thus—"I wish that they who are unsettling you, may lament it." I believe the apostle never meant any such thing. As the persons who were breeding all this confusion in the churches of Galatia were *members of that church*, the apostle appears to me to be simply expressing his desire that they might be *cut off*, or *excommunicated* from the church. Kypke has given an abundance of examples where the word is used to signify, *amputating, cutting off from society, office, &c. excluding*. In opposition to the notion of excommunications, it might be asked, "Why should the apostle wish these to be excommunicated, when it was his own office to do it?" To this it may be answered; the apostle's authority was greatly weakened among that people, by the influence of the false teachers; so that in all probability he could exercise no ecclesiastical function; he could, therefore, only *express his wish*. And the whole passage is so parallel to that 1 Cor. v. 6, 7. that I think there can be no reasonable doubt of the apostle's meaning.—"Let those who are unsettling the church of Christ in your district, be excommunicated: this is my wish, that they should no longer have any place among you."

Verse 13. *Ye have been called unto liberty*] A total freedom from all the burdensome rites and ceremonies of the Mosaic law. *Only use not that liberty for an occasion to the flesh*. By *flesh*, here, we may understand all the unrenewed desires and propensities of the mind; whatsoever is not under the influence and guidance of the Holy Spirit of God. Your liberty is from that which would *oppress the spirit*; not from that which would *lay restraints on the flesh*. The Gospel proclaims liberty from the *ceremonial law*; but binds you still faster under the *moral law*. To be freed from the *ceremonial law*, is the *Gospel liberty*: to pretend freedom from the *moral law*, is *antinomianism*.

By love serve one another.] Having that faith which worketh by love, serve each other to the uttermost of your power: *δουλεύετε*, serve each other, when necessary, as *slaves* serve their masters. Several excellent MSS. and *Versions*, instead of *δια τῆς ἀγάπης*, by love, have *τῆ ἀγάπῃ τοῦ Πνεύματος*, in the love of the Spirit, *serve one another*.

Verse 14. *For all the law*] Which respects our duty to our fellows; is fulfilled, is comprehended in one word—*thou shalt love thy neigh-*

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

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

17 For ^c the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: ^d so that ye can-

^a Rom. 6. 12. & 8. 1, 4, 12. & 13. 14. Ver. 25. 1 Pet. 2. 11.
^b Or, fulfil not.—Rom. 7. 23. & 8. 6, 7.

hour as thyself. See the note on Matt. xix. 19. and Rom. xiii. 9.

Verse 15. *If ye bite and devour one another*] These churches seem to have been in a state of great distraction; there were continual alterations among them; they had fallen from the grace of the Gospel; and as Christ no longer dwelt in their hearts by faith; pride, anger, ill-will, and all unkind and uncharitable tempers, took possession of their souls; and they were, in consequence, alternately destroying each other. Nothing is so destructive to the peace of man, and to the peace of the soul, as religious disputes: when they prevail, religion in general has little place.

Verse 16. *Walk in the Spirit*] Get back that Spirit of God which you have grieved and lost; take up that *spiritual* religion which you have abandoned.

Ye shall not fulfil the lust of the flesh.] If the Spirit of God dwell in, and rule your heart, the whole *carnal mind* will be destroyed; and then, not only carnal ordinances will be abandoned, but also the works and propensities of the flesh.

Verse 17. *For the flesh lusteth against the Spirit*] God still continues to strive with you, notwithstanding your apostacy; showing you whence you have fallen, and exciting you to return to him; but your own obstinacy renders all ineffectual: and, through the influence of these different principles, you are kept in a state of self-opposition, and self-distraction; so that you cannot do the things that ye would; you are convinced of what is right, and ye wish to do it; but, having abandoned the Gospel, and the grace of Christ, the law and its ordinances which ye have chosen in their place, afford you no power to conquer your evil propensities. It was on this ground that the apostle exhorted them, ver. 16. to walk in the Spirit, that they might not fulfil the lust of the flesh; as, without the grace of God, they could do nothing.—Who can suppose that he speaks this of adult Christians!

Verse 18. *But, if ye be led of the Spirit*] If ye receive again the Gospel and the grace of Christ, and permit yourselves to be influenced by the Holy Spirit, whom you are now grieving, ye are not under the law; ye will not feel those evil propensities which now disgrace and torment you. But they must prevail while you are not under the influence of the grace and Spirit of Christ.

Verse 19. *Now the works of the flesh are manifest*] By flesh, we are to understand the evil

not do the things that ye would.

18 But, ^e if ye be led of the Spirit, ye are not under the law.

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

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

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^d Rom. 7. 15, 19.—Rom. 6. 14. & 8. 2.—1 Cor. 3. 3. Eph. 6. 3. Col. 3. 5. James 3. 14, 15.

and fallen state of the soul, no longer under the guidance of God's Spirit, and right reason, but under the animal passions; and they are even rendered more irregular and turbulent by the influence of sin; so that man is in a worse state than the brute: and, so all commanding is this evil nature, that it leads men into all kinds of crimes; and among them the following, which are manifest, known to all, and most prevalent; and though these are most solemnly forbidden by your law; the observance of its ordinances gives no power to overcome them; and provides no pardon for the guilt and condemnation produced by them.

Adultery] *Μοιχεία*, illicit connexion with a married person. This word is wanting in this place, in the best MSS. Versions, and Fathers; the next term often comprehending both.

Fornication] *Πορνεία*, illicit connexion between single or unmarried persons; yet often signifying adultery also.

Uncleanness] *Ακαθαρσία*, whatever is opposite to purity; probably meaning here, as in Rom. i. 24. 2 Cor. xii. 21. unnatural practices; sodomy, bestiality.

Lasciviousness] *Ασεβεία*, whatever is contrary to chastity; all lewdness.

Verse 20. *Idolatry*] Worshipping of idols; frequenting idol festivals; all the rites of Bacchus, Venus, Priapus, &c. which were common among the Gentiles.

Witchcraft] *Φαρμακεία* from *φαρμακόν*, a drug, or poison; because in all spells and enchantments, whether true or false, drugs were employed. As a drug, *φαρμακόν*, might either be the means of removing an evil, or inflicting one; etymologists have derived it from *φαρ* *ἀνάσσει*, bringing ease; or *φαρ* *ἀχθεί*, bringing pain. So spells and incantations were used sometimes for the restoration of the health; at others, for the destruction of an enemy. Sometimes these *φαρμακεία* were used to procure love; at other times to produce hatred.

Hatred] *Εχθρά*, aversions and antipathies, when opposed to brotherly love and kindness.

Variance] *Ερις*, contentions, where the principle of hatred proceeds to open acts; hence contests, altercations, law-suits, and disputes in general.

Emulations] *Ζηλοί*, envies or emulations, that is, strife to excel at the expense of another; lowering others to set up oneself: unholly zeal, fervently adopting a bad cause; or supporting a good one by cruel means. *Inquisitions*, pre-

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

not inherit the kingdom of
God.

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

1 Cor. 6. 9. Eph. 5. 5. Col. 3. 6. Rev. 22. 15.—John
15. 2. Eph. 5. 9.

Col. 3. 12. James 3. 17.—Rom. 15. 14.—1 Cor.
13. 7.

tending to support true religion, by torturing
and burning alive those who both profess and
practise it.

Wrath] *Θυμοι*, turbulent passions, disturbing
the harmony of the mind, and producing *domestic*
and *civil* broils and disquietudes.

Strife] *Εριβαι*, disputations, janglings, *logomachias*, or *strife* about words.

Seditious] *Διχοστασιαι*, divisions into separate
factions; parties, whether in the church or
state.

Heresies] *Αιμαρι*, factions, parties in the
church separating from communion with each
other, and setting up *altar* against *altar*. The
word, which is harmless in itself, is here used in
a bad sense. Instead of *διπρωι*, the Slavonic,
has *εκαθλα*, *scandals*, offences or stumbling-
blocks.

Verse 21. *Envyings*] *θου*, "pain felt, and
malignity conceived, at the sight of excellence
or happiness." A passion the most base and
the least curable of all that disgraces or degrades
the fallen soul. See on Rom. xiii. 13.

Murders] *θου*: similarity of *sound* to the
preceding seems to have suggested the word in
this association; it is wanting in several MSS.
Murder signifies the destruction of human life;
and as he who *hates his brother in his heart*, is
ready to take away his life, so he is called a *murderer*.
After all the casuistry of man, it does
not appear that the *right* of taking away a hu-
man life on any pretence, except for the crime
of *murder*, belongs to any but the Maker and
Judge of all men.

Drunkenness] *Μεθαι*, taking more wine or any
kind of inebriating liquor than is necessary for
health; whatever unfit for *public*, *domestic*, or
spiritual duties: even the *cares of the world*,
when they intoxicate the mind.—See on Rom.
xiii. 13.

Revellings] *Κουμ*, lascivious feastings, with
obscene songs, music, &c.—See on Rom. xiii. 13.

And such like] *Και τα ομοια τωτοι*; all that
proceeds from the evil passions of a fallen spirit,
besides those above specified; and all that the
law of God specifies and condemns.

Of the which I tell you before] When I first
preached the Gospel to you.

As I have also told you in time past] When I
paid my second visit to you; for the apostle did
visit them *twice*. See Acts xvi. 6. and xviii. 23.
and see *Preface*, pag. ii.

Shall not inherit] They are not children of
God, and therefore cannot inherit the kingdom
which belongs only to the children of the Divine
family.

Verse 22. *But the fruit of the Spirit*] Both
flesh, the sinful dispositions of the human heart,
and *spirit*, the changed or purified state of the
soul, by the grace and Spirit of God, are repre-

sented by the apostle as *trees*; one yielding
good, the other *bad fruit*; the productions of
each being according to the nature of the *tree*,
as the *tree* is according to the nature of the *seed*
from which it sprung. The *bad seed* produced
a *bad tree*, yielding all manner of *bad fruit*: the
good seed produced a *good tree*, bringing forth
fruits of the most excellent kind. The *tree of*
the flesh, with all its bad fruits, we have already
seen: the *tree of the Spirit*, with its good fruits,
we shall now see.

Love] *Αγαρη*, an intense desire to please God,
and to do good to mankind: the very soul and
spirit of all true religion, the fulfilling of the law,
and what gives energy to faith itself. See ver. 6.

Joy] *χαρη*, the exultation that arises from a
sense of God's mercy communicated to the soul
in the pardon of its iniquities, and the prospect
of that eternal glory of which it has the foretaste
in the pardon of sin. See Rom. v. 2.

Peace] *Ειρη*, the calm, quiet, and order
which take place in the justified soul; instead
of the doubts, fears, alarms, and dreadful fore-
bodings, which every true penitent less or more
feels; and must feel, till the assurance of pardon
brings peace and satisfaction to the mind.
Peace is the first sensible fruit of the pardon of
sin. See Rom. v. 1. and the notes there.

Long-suffering] *Μακροθυμια*, long-mindedness,
bearing with the frailties and provocations of
others, from the consideration that God has
borne long with ours; and that if he had not,
we should have been speedily consumed: bearing
up also through all the troubles and difficulties of
life without murmuring or repining; submitting
cheerfully to every dispensation of God's pro-
vidence, and thus deriving benefit from every
occurrence.

Gentleness] *Χρηστευ*; benignity, affability; a
very rare grace, often wanting in many who
have a considerable share of Christian excel-
lence. A good education and polished manners,
when brought under the influence of the grace
of God, will bring out this grace with great
effect.

Goodness] *Αγαθωτη*; the perpetual desire,
and sincere study not only to abstain from every
appearance of evil, but to do good to the bodies
and souls of men to the utmost of our ability:
but all this must spring from a *good heart*; a
heart purified by the Spirit of God: and then,
the *tree* being made *good*, the *fruit* must be
good also.

Faith] *Πιστη*, here used for *fidelity*; punctua-
lity in performing promises; conscientious care-
fulness in preserving what is committed to our
trust; in restoring it to its proper owner; in
transacting the business confided to us: neither
betraying the secret of our friend, nor disap-
pointing the confidence of our employer.

A. M. cir. 4056. 23 Meekness, temperance:
 A. D. cir. 52. * against such there is no
 A. U. C. 805. law.
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24 And they that are Christ's ^b have crucified the flesh with the ^c affections and lusts.

* 1 Tim. 1. 2. — b Rom. 6. 6. & 13. 14. Ch. 2. 20. 1 Pet. 2. 11.

Verse 23. *Meekness*] Πραως; mildness; indulgence towards the weak and erring; patient suffering of injuries, without feeling a spirit of revenge; an even balance of all tempers and passions; the entire opposite to *anger*.

Temperance] Εγκρατια; *continence, self-government or moderation*, principally with regard to *sensual or animal appetites. Moderation, in eating, drinking, sleeping, &c.*

Several very respectable MSS. as D*EFG. with the *Vulgate*, most copies of the *Itala*, and several of the *Fathers*, add Αγνια, *chastity*. This, we are sure, cannot be separated from the genuine Christian character, though it may be included in the word εγκρατια, *continence or moderation*, immediately preceding.

Against such there is no law] Those, whose lives are adorned by the above virtues, cannot be *condemned* by any law; for the whole purpose and design of the moral law of God, is fulfilled in those who have the Spirit of God, producing in their hearts and lives the preceding fruits.

Verse 24. *And they that are Christ's*] All genuine Christians—*have crucified the flesh*—are so far from obeying its dictates, and acting under its influence, that they have crucified their sensual appetites, they have nailed them to the cross of Christ, where they have expired with him: hence, says St. Paul, Rom. vi. 6. *our old man* (the flesh with its affections and lusts) *is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin*. By which we see that God has fully designed to save all who believe in Christ, from *all sin*, whether outward or inward; with all the *affections, παθηματα, irregular passions*; and *lusts, επιθυμιας, disorderly wishes and desires*. All that a man may feel contrary to love and purity; and all that he may desire contrary to moderation, and that *self-denial* peculiar to the Christian character.

Verse 25. *If we live in the Spirit*] If we profess to believe a spiritual religion; *let us walk in the Spirit*; let us show in our lives and conversation that the Spirit of God dwells in us.

A. M. cir. 4056. 25 ^d If we live in the Spirit, let us also walk in the Spirit.
 A. D. cir. 52.
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26 ^e Let us not be desirous of vain-glory, provoking one another, envying one another.

* Or, *passions*. — d Rom. 8. 4, 5. Ver. 16. — e Phil. 2. 3.

Verse 26. *Let us not be desirous of vain-glory*] Κυδοξου; *let us not be vain-glorious*, boasting of our attainments; vaunting ourselves to be superior to others; or seeking honour from those things which do not possess moral good—in birth, riches, eloquence, &c. &c.

Provoking one another] What this may refer to we cannot tell; whether to the Judaizing teachers, endeavouring to set themselves up beyond the apostle; and their attempts to lessen him in the people's eyes, that they might secure to themselves the public confidence, and thus destroy St. Paul's influence in the Galatian churches; or whether to some other matter in the internal economy of the church, we know not. But the exhortation is necessary for every Christian, and for every Christian church. He who professes to seek the honour that comes from God, should not be desirous of *vain-glory*. He who desires to keep the *unity of the Spirit* in the bond of peace, should not *provoke another*. He who knows that he never deserved any gift or blessing from God, should not *envy* another those blessings which the Divine goodness may have thought proper to bestow upon him. May not God do what he will with his own? If Christians in general would be *content with the honour that comes from God*; if they would take heed to give no *provocations* to their fellow-Christians; if they would cease from *envying* those on whom either God or man bestows honours or advantages; we should soon have a happier and more perfect state of the Christian church than we now see. Christianity requires us to esteem each other better than ourselves: or, in honour, to prefer one another. Had not such a disposition been necessary to the Christian character, and to the peace and perfection of the church of Christ, it would not have been so strongly recommended. But who lays this to heart; or even thinks that this is indispensably necessary to his salvation! Where this disposition lives not, there are both the *seed* and *fruit* of the *flesh*.

CHAPTER VI.

The apostle teaches them to be tender and affectionate towards any who through surprise, and the violence of temptation, had fallen into sin; and to bear each other's burdens, 1, 2. To think humbly of themselves, and to conclude concerning their own character rather from the evidence of their works, than from any thing else, 3—5. To minister to the support of those who instruct them in righteousness, 6. He warns them against self-deception, because whatever a man saveth, that he shall reap, 7, 8. Exhorts them not to be weary in well-doing, and to embrace every opportunity to do good, 9, 10. Intimates that his love to them led him to write this whole epistle with his own hand, 11. Points out the object that those had in view who wished them to be circumcised, 12, 13. He exults in the cross of Christ, and asserts that a new creation of the soul is essential to its salvation; and wishes peace to them who act on this plan, 14—16. States that he bears in his body the marks of the Lord Jesus, 17. And concludes with his apostolical benediction, 18.

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A. U. C. 805.
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Cæsaris 12.

BRETHREN, ^a if ^b a man be overtaken in a fault, ye ^c which are spiritual, restore such an one ^d in the spirit of meekness: considering thyself, ^e lest thou also be tempted.

² Bear ye one another's burdens,

^a Rom. 14. 1. & 15. 1. Heb. 12. 13. James 5. 19.—^b Or, *although*.—^c 1 Cor. 2. 15. & 3. 1.—^d 1 Cor. 4. 21. 2 Thess. 3. 15. 2 Tim. 2. 25.—^e 1 Cor. 7. 5. & 10. 12. ^f Rom. 15. 1.

NOTES ON CHAP. VI.

Verse 1. *Brethren, if a man be overtaken*] *Εαν προλαβῆν*; If he be surprised, seized on without warning; suddenly invaded; taken before he is aware; all these meanings the word has in con- nexions similar to this. *Strabo*, lib. xvi. page 1120, applies it to the *rhinoceros*, in its contests with the elephant: he suddenly rips up the belly of the elephant, *αυ μη προλαβῆν τη προσκομιδι*, that he may not be surprised with his trunk. For should the elephant seize him with his trunk first, all resistance would be afterward in vain; there- fore he endeavours to rip up the elephant's belly with the horn which is on his nose, in order to prevent this. It is used also by *Arrian* in *Peri- pl. Mar. Eryth.* page 164. and page 168. to signify a vessel being suddenly agitated and whirled by the waves, and then dashed on the rocks. See *Kypke*.

Ye which are spiritual] Ye who still retain the grace of the Gospel, and have wisdom and experience in Divine things;

Restore such an one] *Καταρτιζετε τον ποιουτον*; bring the man back into his place; it is a meta- phor taken from a dislocated limb, brought back by the hand of a skilful and tender surgeon, into its place.

In the spirit of meekness] Use no severity nor haughty carriage towards him: as the man was suddenly overtaken, he is already deeply hum- bled and distressed; and needs much encour- agement and lenient usage. There is a great difference between a man, who being suddenly assailed, falls into sin; and the man who trans- gressed in consequence of having walked in the counsel of the UNGODLY, or stood in the way of SINNERS.

Considering thyself] *Σκοπον σεαυτον*; looking to thyself; as he fell through a moment of un- watchfulness, look about, that thou be not sur- prised: as he fell, so may thou; thou art now warned at his expense; therefore keep a good look out.

Lest thou also be tempted.] And having had this warning, thou wilt have less to plead in ex- tenuation of thy offence. It is no wonder if a harsh and cruel censurer of a weak backsliding brother, should be taught moderation and mercy by an awful proof of his own frailty. Such a one may justly dread the most violent attacks from the arch enemy; he will disgrace him if he can; and if he can overtake him, he will have no small triumph. Consider the possibility of such a case, and show the mercy and feeling which thou wouldest then wish to receive from

and so fulfil ^a the law of Christ.

³ For, ^b if a man think himself to be something, when ^c he is nothing, he deceiveth him- self.

⁴ But ^k let every man prove his own work, and then shall he have rejoicing

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Ch. 5. 13. 1 Thess. 5. 14.—^g John 13. 14, 15, 34. & 15. 12. James 2. 8. 1 John 4. 21.—^h Rom. 12. 3. 1 Cor. 8. 2. Ch. 2. 6.—ⁱ 2 Cor. 3. 5. & 12. 11.—^k 1 Cor. 11. 28. 2 Cor. 13. 5.

another. From the consideration of what we are, what we have been, or what we may be, we should learn to be compassionate. The poet *Mantuanus* has set this in a fine light in his Eclogue, *De honesto Amore*:

*Id commune malum; semel insanivimus omnes:
Aut sumus, aut fuimus, aut possimus omne quod
hic est.*

“This is a common evil; at one time or other we have all done wrong. Either we are, or have been, or may be as bad as he whom we condemn.”

Verse 2. *Bear ye one another's burdens*] Have sympathy: feel for each other; and consider the case of a distressed brother as your own.

And so fulfil the law of Christ.] That law or commandment, *Ye shall love one another*; or that, *Do unto all men as ye would they should do unto you*. We should be as indulgent to the infirmities of others, as we can be consistently with truth and righteousness: our brother's in- firmity may be his burden; and if we do not choose to help him to bear it, let us not reproach him because he is obliged to carry the load.

Verse 3. *If a man think himself to be some- thing*] i. e. to be a proper Christian man; when he is nothing; being destitute of that charity which beareth, helpeth, and endureth all things. See 1 Cor. xiii. 1, &c. Those who suppose themselves to excel all others in piety, understanding, &c. while they are harsh, cen- sorious, and overbearing, prove, that they have not the charity that thinketh no evil; and, in the sight of God, are only as sounding brass and a tinkling cymbal. There are no people more censorious or uncharitable than those among some religious people, who pretend to more light and a deeper communion with God. They are generally carried away with a sort of sub- lime high-sounding phraseology, which seems to argue a wonderful deep acquaintance with Di- vine things; stripped of this, many of them are like Samson without his hair.

Verse 4. *Prove his own work*] Let him ex- amine himself and his conduct by the words and example of Christ; and if he find that they bear this touchstone, then he shall have rejoicing in himself alone, feeling that he resembles his Lord and Master; and not in another; not derive his consolation from comparing himself with another, who may be weaker, or less in- structed than himself. The only rule for a Christian is the words of Christ: the only pat- tern for his imitation, is the example of Christ.

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in himself alone, and ^a not in another.

5 ^b For every man shall bear his own burden.

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

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

8 ^g For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall

^a See Luke 18. 11.—^b Rom. 2. 6. 1 Cor. 3. 8.—^c Rom. 15. 27. 1 Cor. 9. 11, 14.—^d 1 Cor. 6. 9. & 15. 33.—^e Job 13. 9.—^f Luke 14. 25. Rom. 2. 6. 2 Cor. 9. 6.—^g Job 4. 8. Prov. 11. 18. & 22. 8. Hos. 8. 7. & 10. 12.

He should not compare himself with others: they are not his *standard*. Christ hath left us an example, that we should follow *his* steps.

Verse 5. *Every man shall bear his own burden.* All must answer for *themselves*, not for their *neighbours*. And every man must expect to be dealt with by the Divine Judge, as his character and conduct have been. The greater offences of another will not excuse thy smaller crimes. Every man must give account of himself to God.

Verse 6. *Let him that is taught in the word*] He who receives instructions in Christianity, by the public preaching of the word:

Communicate unto him that teacheth] Contribute to the support of the man who has dedicated himself to the work of the ministry, and who gives up his time and his life to preach the Gospel. It appears that some of the believers in Galatia could receive the Christian ministry, without contributing to its support. This is both ungrateful and base. We do not expect that a common schoolmaster will give up his time to teach our children their *alphabet*, without being paid for it; and can we suppose that it is *just* for any person to sit under the preaching of the Gospel, in order to grow wise unto salvation by it, and not contribute to the support of the spiritual teacher? It is *unjust*.

Verse 7. *Be not deceived*] Neither deceive yourselves, nor permit yourselves to be deceived by others. He seems to refer to the Judaizing teachers.

God is not mocked] Ye cannot deceive him, and he will not permit you to mock him with *pretended*, instead of *real* services.

Whatsoever a man soweth] Whatsoever kind of grain a man sows in his field, of that shall he reap: for, no *other species* of grain can proceed from that which is sown. *Darnel* will not produce *wheat*, nor *wheat*, *darnel*.

Verse 8. *He that soweth to his flesh*] In like manner, he that *sows to the flesh*, who indulges his sensual and animal appetites, shall have *corruption* as the *crop*: you cannot expect to lead a bad life and go to heaven at last. According as your present life is, so will be your eternal life; whether your *sowing* be to the *flesh* or to the *Spirit*, so will your eternal *reaping* be. To *sow* here means transacting the concerns of a

of the Spirit reap life everlasting.

9 And ^a let us not be weary in well doing; for in due season we shall reap, ^b if we faint not.

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

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

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Rom. 8. 15. James 5. 18.—^a 2 Thess. 3. 13. 1 Cor. 15. 58. 1 Matt. 24. 13. Heb. 3. 6, 14. & 10. 36. & 12. 3. 5. Rev. 2. 10.—^b John 9. 4. & 12. 35.—^c 1 Thess. 5. 15. 1 Tim. 6. 18. Tit. 3. 8.—^d Eph. 2. 19. Heb. 3. 6.

man's *natural life*. To *reap*, signifies his *enjoyment* or *punishment* in *another world*. Probably by *flesh* and *spirit* the apostle means *Judaism* and *Christianity*. Circumcision of the *flesh* was the principal rite of the former: circumcision in the *heart*, by the *Spirit*, the chief rite of the latter; hence the one may have been called *flesh*, the other *spirit*. He who rejects the Gospel, and trusts only in the rites and ceremonies of the law for salvation, will reap endless disappointment and misery. He who trusts in Christ, and receives the gifts and graces of the Holy Spirit, shall reap life everlasting.

Verse 9. *Let us not be weary*] *Well-doing* is easier in itself than *ill-doing*; and the danger of *growing weary* in the former, arises only from the *opposition* to good, in our *own nature*; or the *outward hindrances* we may meet with, from a gainsaying and persecuting world.

In due season we shall reap] As the husbandman, in ploughing, sowing, and variously labouring in his fields, is supported by the hope of a plentiful harvest, which he cannot expect before the right and appointed time; so every follower of God may be persuaded that he shall not be permitted to pray, weep, deny himself, and live in a conformity to his Maker's will, without reaping the fruit of it in eternal glory. And although no man gets glory *because* he has prayed, &c. yet none can expect glory who do not seek it in this way; this is *sowing to the Spirit*; and the *Spirit* and the *grace* are furnished by Christ Jesus, and by him the kingdom of heaven is *opened* to all believers: but only those who *believe, love, and obey*, shall enter into it.

Verse 10. *As we have—opportunity*] While it is the *time of sowing*, let us sow the good seed; and let our love be, as the love of Christ is, *free, manifested to all*. Let us help all who need help, according to the uttermost of our power; but let the first objects of our regards be, those who are of the household of faith—the members of the church of Christ, who form one *family*, of which Jesus Christ is the *head*. Those have the first claims on our attention; but *all others* have their claims also; and therefore we should do good unto *all*.

Verse 11. *Ye see how large a letter*] There is a strange diversity of opinions concerning the

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

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

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

^a Ch. 2. 3, 14. — ^b Phil. 3. 10. — ^c Ch. 5. 11. — ^d Phil. 3. 3, 7, 8. — ^e Or, whereby. — ^f Rom. 6. 6. Ch. 2. 20. 1 Cor. 7. 19. Ch. 5. 6. Col. 3. 11. — ^g 2 Cor. 5. 17.

apostle's meaning in this place. Some think he refers to the *length* of the *epistle*, others to the *largeness* of the *letters* in which this epistle is written; others, to the *inadequacy* of the apostle's *writing*. It appears plain that most of his epistles were written by an *amanuensis*, and simply *subscribed* by himself: but the *whole* of the epistle to the Galatians was written by his *own hand*. To say that the apostle was *unskilled in Greek*, and especially in the *Greek characters*, is, in my opinion, absurd. He was born in *Tarsus*, a city which, according to *Strabo*, rivalled both *Athens* and *Alexandria* in philosophy, and in arts and sciences; and therefore he could not be ignorant of a *language* which must have been the very *means* of conveying all this instruction. As to *writing it*, there was in his time nothing difficult, because the *uncial* character was that which was alone in use in those days; and this character is as easily made as the *capitals* of the *Roman* alphabet, which have been taken from it. I conclude, therefore, that what the apostle says, must be understood of the *length of the epistle*; in all probability the *largest* he had ever written with his *own hand*; though several, much larger, have been dictated by him, but they were written by his *scribe* or *amanuensis*.

Verse 12. *A fair show in the flesh*] The Jewish religion was general in the region of Galatia; and it was respectable, as it appears that the principal inhabitants were *either Jews* or *proselytes*. As it was then professed and practised among the Jews, this religion had nothing very grievous to the old man; an unrenewed nature might go through all its observances with little pain or cross-bearing. On the other hand, Christianity could not be very popular—it was too strict. A Jew made a *fair show* there, according to his *carnal system*; and it was a temptation to a weak Christian to swerve into *Judaism*, that he might be *exempted from persecution*, and be creditable among his countrymen. This is what the apostle intimates—"they constrain you to be circumcised, lest they should suffer persecution for the cross of Christ."

Verse 13. *Neither they themselves who are circumcised*] They receive circumcision, and pro-

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

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

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

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

¶ Unto the Galatians, written from Rome.

^g Psa. 125. 5. — ^h Phil. 3. 16. — ⁱ Rom. 2. 29. & 4. 12. & 9. 6, 7, 8. Ch. 3. 7, 9, 29. Phil. 3. 3. — ^j 1 Cor. 1. 5. & 4. 10. & 11. 23. Ch. 5. 11. Col. 1. 24. — ^k 2 Tim. 4. 22. Philem. 25.

fess Judaism, not from a desire to be conformed to the *will of God*; but *Judaism* was popular, and the more converts the false teachers could make, the more occasion of glorying they had; and they wished to get those Christian converts who had been before *proselytes of the gate*, to receive circumcision, that they might glory in their *flesh*. Behold my converts! Thus they gloried, or *boasted*, not that the people were *converted to God*; but that they were *circumcised*.

Verse 14. *But God forbid that I should glory*] Whatever others may do, or whatever they may exult or glory in, God forbid that I should *exult*, except in the cross of our Lord Jesus Christ; in the grand *doctrine*, that justification and salvation are only through Christ crucified; he having made an atonement for the sin of the world by his passion and death. And I glory also in the *disgrace* and *persecution* which I experience, through my attachment to this crucified Christ.

By whom the world is crucified unto me] Jewish rites and Gentile vanities are equally insipid to me; I know them to be empty and worthless. If Jews and Gentiles despise me; I despise that in which they trust; through Jesus, all are *crucified to me*; their objects of dependence are as vile and execrable to me, as I am to them, in whose sight these things are of great account.

Verse 15. *In Christ Jesus*] Under the dispensation of the Gospel, of which he is head and supreme, *neither circumcision*: nothing that the *Jew* can boast of, nothing that the *Gentile* can call excellent, *availeth any thing*; can in the least contribute to the salvation of the soul.

But a new creature] *ἄλλὰ κτῆνος*; but a *new creation*, not a *new creature* merely, (for this might be restrained to any *new power* or *faculty*;) but a total renewal of the whole man; of all the powers and passions of the soul; and as *creation* could not be effected, but by the power of the Almighty, so this change cannot be effected but by the same energy; no circumcision can do this; only the power that made the man at first, can *new make him*. See the note on 1 Cor. vii. 19. and on 2 Cor. v. 17.

Verse 16. *As many as walk according to this rule*] *Ἰπὸ κανόνι τούτῳ*, this canon, viz. what is laid

down in the preceding verses, that redemption is through the sacrifice of Christ; and that circumcision and uncircumcision are equally unavailable; and that none can be saved without being created anew. This is the grand canon or rule in Christianity.

Peace be on them] Those who act from this conviction, will have the peace and mercy of God; for it is in this way that mercy is communicated, and peace obtained.

The Israel of God.] The true Christians; called here the Israel of God, to distinguish them from Israel according to the flesh. See the notes on Rom. ii. 29. and iv. 12.

Verse 17. *From henceforth let no man trouble me*] Put an end to your contentions among yourselves; return to the pure doctrine of the Gospel; abandon those who are leading you astray; separate from the church those who corrupt and disturb it; and let me be grieved no longer with your defections from the truth.

I bear in my body the marks of the Lord Jesus.] The *στυγάρα, stigmata*, of which the apostle speaks here, may be understood as implying either the scars of the wounds which he had received in the work of the ministry; and that he had such scars, we may well conceive, when we know that he had been scourged, stoned, and maltreated in a variety of ways. Or, the apostle may allude to the *stigmata* or marks with which servants and slaves were often impressed, in order to ascertain whose property they were. Do not trouble me; I bear the marks of my Lord and Master, Jesus: I am his, and will remain so. You glory in your mark of circumcision; I glory in the marks which I bear in my body for the testimony of the Lord; I am an open, professed Christian, and have given full proof of my attachment to the cause of Christianity.

The first sense appears to me the best: "I have suffered already sufficiently; I am suffering still; do not add any more to my afflictions."

Verse 18. *The grace*] Favour, benevolence, and continual influence of the Lord Jesus—*be with your spirit*: may it live in your heart, enlighten and change your souls, and be conspicuous in your life!

Amen.] So let it be, and the prayer which I offer up for you on earth, may it be registered in heaven!

Unto the Galatians, written from Rome.] This, or the major part of it, is wanting in the best and most ancient MSS. *Written from Rome*, is wanting in ACDEFG. and others. *Claudius Antiochior*. has *ἠγγραμὴν ἀπὸ Ῥώμης*: *Written from Ephesus*. Some add, *by the hands of Paul*: others by *Titus*. The *SYRIAC* has, *The end of the Epistle to the Galatians, which was written from the city of Rome*. The *ÆTHIOPIC*, *To the Galatians*.—The *COPTIC*, *Written from Rome*. The *VULGATE*, nothing. The *ARABIC*, *Written from the city of Rome by Titus and Luke*.

Little respect is to be paid to these subscriptions. The epistle was written by *Paul himself*, not *Titus*, *Luke*, nor *Tychicus*: and there is no evidence that it was written from *Rome*, but rather from *Corinth* or *Ephesus*. See the *Preface*, page iii.

The great similarity between the epistle to the Romans and that to the Galatians, has been

remarked by many; and indeed it is so obvious, that the same mode of interpretation may be safely pursued in the elucidation of both; as not only the great subject, but the phraseology, in many respects, is the same. The design of the apostle is to show, that God has called the Gentiles to equal privileges with the Jews, pulling down the partition wall that had separated them and the Gentiles, calling all to believe in Christ Jesus; and forming out of the believers of both people, one holy and pure church, of which equally, himself was the head; none of either people having any preference to another, except what he might derive from his personal sanctity and superior usefulness. The calling of the Gentiles to this state of salvation, was the mystery which had been hidden from all ages, and concerning which the apostle has entered into such laborious discussion, in the Epistle to the Romans; justifying the reprobation as well as the election of the Jews; and vindicating both the justice and mercy of God in the election of the Gentiles. The same subjects are referred to in this epistle, but not in that detail of argumentation as in the former. In both, the national privileges of the Jews are a frequent object of consideration: and as these national privileges were intended to point out spiritual advantages, hence the terms which express them are used frequently in both these senses with no change: and it requires an attentive mind, and a proper knowledge of the analogy of faith, to discern when and where they are to be restricted exclusively to one or the other meaning; as well as where the one is intended to shadow forth the other; and where it is used as expressing what they ought to be, according to the spirit and tenor of their original calling.

Multitudes of interpreters of different sects and parties, have strangely mistaken both epistles, by not attending to these most necessary, and to the unprejudiced, most obvious distinctions and principles. Expressions which point out national privileges, have been used by them to point out those which were spiritual; and merely temporal advantages, or disadvantages, have been used in the sense of eternal blessings or miseries. Hence what has been spoken of the Jews in their national capacity, has been applied to the church of God in respect to its future destiny; and thus, out of the temporal election and reprobation of the Jews, the doctrine of the irrelative and eternal election of a small part of mankind, and the unconditional and eternal reprobation of the far greater part of the human race, have been formed. The contentions produced by these misapprehensions among Christians have been uncharitable and destructive. In snatching at the shadow of religion in a great variety of metaphors and figures, the substance of Christianity has been lost: and the man who endeavours to draw the contending parties to a consistent and rational interpretation of those expressions, by showing the grand nature and design of these epistles, becomes a prey to the zealots of both parties! Where is truth in the mean time? It is fallen in the streets; and equity is gone backwards: for, the most sinister designs, and most heterodox opinions, have been attributed to those who, regarding the words of God only, have refused

to swim with either torrent; and, without even consulting their own peculiar creed, have sought to find out the meaning of the inspired writers, and with simplicity of heart, and purity of conscience, to lay that meaning before mankind.

The *Israelites* were denominated a *peculiar treasure unto God, above all people; a kingdom of priests, and a holy nation*, Exod. xix. 5, 6. *A holy people whom he had chosen to be a special people unto himself, above all the people who were upon the face of the earth*, Deut. vii. 6. This was their calling, this was their profession: and this was their denomination; but how far they fell practically short of this character, their history most painfully proves. Yet still they were called a holy people, because called to holiness; Levit. xi. 44. xix. 2. xx. 7. and separated from the impure and degrading idolatries of the neighbouring nations. Under the *New Testament*, all those who believe in Christ Jesus, are called to holiness; to have their fruit unto holiness, that their end may be eternal life; and hence they are called *saints or holy persons*. And the same epithets are applied to them as to the *Israelites* of old; they are *living stones, built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God through Christ*; they are also called a *chosen generation, a royal priesthood, a holy nation, a peculiar people, that should show forth the praises of him who had called them from darkness into his marvellous light*, 1 Pet. ii. 5, 9. All this they were called to; all this was their profession; and to have all these excellencies was their indisputable privilege.

As they professed to be what God had called them to be, hence they are often denominated by their profession; and this denomination is given frequently to those who, in *experience and practice*, fall far short of the blessings and privileges of the Gospel. The church of *Corinth*, which was in many respects the most imperfect, as well as the most impure of all the apostolic churches, is nevertheless denominated the church of God, sanctified in Christ Jesus, and called to be saints, 1 Cor. i. 2. That there were many saints in the Corinthian church, and many sanctified in Christ Jesus both in it, and in the churches of *Galatia*, the slightest perusal of the epistles to those churches, will prove: but that there were many, and in the Galatian churches, the majority of a different character, none can doubt; yet they are all indiscriminately called the churches of God, saints, &c. And, even in those early times, *saint* appears to have been a general an appellation for a person professing faith in Christ Jesus, as the term *Christian* is at the present day, which is given to all who profess the Christian religion; and yet these terms, taken in their strict and proper sense, signify a *holy person*; and one who has the *Spirit and mind of Christ*.

In my notes on the *Epistle to the Romans*, I have entered at large into a discussion of the subjects to which I have referred in these observations; and, to set the subject in a clear point of view, I have made a copious extract from *Dr. Taylor's key to that epistle*; and I have stated, that a consistent exposition of that epistle cannot be given but upon that plan:—I am still of the same opinion; it is by attending

to the above distinctions, which are most obvious to all unprejudiced persons, that we plainly see that the doctrines of *eternal, unconditional reprobation and election*, and the *impossibility of falling finally from the grace of God*, have no foundation in the epistle to the Romans. Dr. Taylor has shown that the phrases and expressions on which these doctrines are founded, refer to national privileges, and those exclusive advantages which the Jews, as God's peculiar people, enjoyed, during the time in which that *peculiarly* was designed to last; and that it is doing violence to the sense in which those expressions are generally used, to apply them to the support of such doctrines. In reference to this, I have quoted Dr. Taylor; and those illustrations of his which I have adopted, I have adopted on this ground; taking care never to pledge myself to any of his peculiar or heterodox opinions; and where I thought an expression might be misunderstood, I took care to guard it by a note or observation.

Now, I say that it is in this sense I understand the quotations I have made; and in this sense alone these quotations ought to be understood; and my whole work sufficiently shows that Dr. Taylor's peculiar theological system makes no part of mine; that, on the doctrine of the *fall of man*, or *original sin*; the doctrine of the *eternal deity of Jesus Christ*, the doctrine of *justification by faith in the atoning blood*, and the doctrine of the *inspiration and regenerating influence of the Holy Ghost*, we stand on two points of a vast circle, in diametrical opposition to each other. Yet this most distinguishing difference cannot blind me against the excellencies I find in the above work; nor can I meanly borrow from this or any other author, without acknowledging my obligation; nor could I suppress a name, however obnoxious that might be, as associated with any heterodox system, when I could mention it with deference and respect. Let this be my apology for quoting Dr. Taylor; and for the frequent use I have made of his industry and learning in my exposition of the Epistle to the Romans. If I have quoted, to illustrate the Sacred Writings, passages almost innumerable from *Greek and Roman heathens*; from *Jewish talmulists and Rabbinical expositors*; from the *Korán*; from *Mohammelian writers*, both *Arabic and Persian*; and from *Brahminical Polytheists*; and these illustrations have been well received by the Christian public; surely I may have liberty to use, in the same way, the works of a very learned man, and a most conscientious believer in the books of Divine revelation, however erroneous he may appear to be in certain doctrines which I myself deem of vital importance to the creed of an experimental Christian. Let it not be said that, by thus largely quoting his work, I tacitly recommend an Arian creed; or any part of that system of theology peculiar to him and his party; I no more do so, than the Indian matron, who, while she gives the *nourishing farina of the Casava* to her household, recommends them to drink the *poisonous juice* which she has previously expressed from it.

After this declaration, it will be as *disingenuous* as *unchristian* for either friends or foes to attribute to me opinions which I never held; or

an indifference to those doctrines, which, (*I speak as a fool*) stand in no work of the kind, in any language, so fully explained, fortified, and demonstrated, as they do in that before the reader. On such a mode of judgment and condemnation as that to which some resort in matters of this kind, I might have long ago been reputed a *Pagan* or a *Mohammedan*, because I have quoted *heathen* writers, and the *Korân*. And, by the same mode of argumentation, St. Paul might be convicted of having abandoned his *Jewish creed* and *Christian faith*, because he had quoted the heathen poets *Aratus* and *Cleantes*. The man is entitled to my pity who refuses to take advantage of useful discoveries in the philosophical researches of Dr. Priestly, because Dr. Priestly, as a theologian was not sound in the faith.

I have made that use of Dr. Taylor which I have done of others: and have reason to thank God that his *Key*, passing through several wards of a *lock*, which appeared to me inextricable, has enabled me to bring forth and exhibit, in a fair and luminous point of view, objects and meanings in the Epistle to the Romans, which, without this assistance, I had perhaps been unable to discover.

I may add further, that I have made that use of Dr. Taylor, which himself has recommended to his readers: some of his censors will, perhaps, scarcely believe that the *four* following articles constitute the charge with which this learned man commences his theological lectures:—

I.—“ I do *solemnly charge* you, in the name of the God of truth, and of our Lord Jesus Christ, who is the way, the truth, and the life; and before whose judgment seat you must, in no long time, appear; that in all your studies and inquiries of a religious nature, present or future, you do constantly, carefully, impartially, and conscientiously attend to evidence as it lies

in the Holy Scriptures, or in the nature of things, and the dictates of reason: cautiously guarding against the sallies of imagination, and the fallacy of ill-grounded conjecture.

II.—“ That you admit, embrace, or assent to no principle or sentiment by me taught or advanced, *but only so far as it shall appear to you to be justified by proper evidence from revelation, or the reason of things.*

III.—“ That if, at any time hereafter, any principle or sentiment by me taught or advanced, or by you admitted and embraced, shall, upon impartial and faithful examination, appear to you to be *dubious or false*, you either suspect, or totally reject, such principle or sentiment.

IV.—“ That you keep your mind always *open to evidence*; that you labour to banish from your breast all *prejudice, prepossession, and party zeal*; that you study to live in peace and love with all your fellow-Christians: and that you *steadily assert for yourself, and freely allow to others, the unalienable rights of judgment and conscience.*”

Taylor's Scheme of Scripture Divinity,
Preface, page vi.

Thus I have done with Dr. Taylor's works; and thus I desire every intelligent reader to do with my own.

When I was a *child*, I had for a lesson, the following words: *Despise not advice even of the meanest; the cackling of geese once preserved the Roman state*; and, since I became a *man*, I have learned wisdom from that saying, *Blessed are ye who sow beside ALL WATERS; that send forth thither the feet of the ox and the ass.* May he who is the Way, the Truth, and the Life, lead the reader into all truth, and bring him to life everlasting. Amen.

END OF THE EPISTLE TO THE GALATIANS.

INTRODUCTION

TO

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

IN many points of view the *Epistle to the Ephesians* presents a variety of difficulties. A learned man calls it "the most inartificial piece of composition in the universe." This is not correct, if it be intended to convey a censure on the composition itself; for the subject, (which is a vindication of the Providence and mercy of God, in admitting the Gentiles into his church, and forming one flock of them and the converted Jews, giving them the same privileges, which his peculiar people had enjoyed almost exclusively for 2000 years,) has led the apostle to make such a variety of references to the *Mosaic economy* and its peculiarities, as, without this consideration, will make many parts of the epistle seem obscure to most readers; and this obscurity may be very improperly laid to the charge of inartificial composition: good judges, however, have allowed it to be one of the most sublime compositions of the kind, that ever came from the pen of man: this was the opinion of *Grotius*.

The subject in this, and the Epistle to the Colossians, is certainly the same: and, as it is supposed that they were written *about the same time*, it is natural to expect a similarity of expression. This subject, and others connected with these epistles, Dr. Paley has discussed with his usual sagacity; the substance of whose reasonings I beg leave to present to the reader.

SECTION I.

This epistle, and the Epistle to the Colossians, appear to have been transmitted to their respective churches by the same messenger: "But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts."—Ephes. chap. vi. 21, 22. This text, if it do not expressly declare, clearly (I think) intimates, that the letter was sent by Tychicus. The words made use of in the Epistle to the Colossians are very similar to these, and afford the same implication that Tychicus, in conjunction with Onesimus, was the bearer of the letter to that church: "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord; whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here."—Colos. chap. iv. 7—9. Both epistles represent the writer as under imprisonment for the Gospel; and both treat of the same general subject. The epistle, therefore, to the Ephesians, and the Epistle to the Colossians, import to be two letters written by the same person, at, or nearly at, the same time, and upon the same subject, and to have been sent by the same messenger. Now, every thing in the sentiments, order, and diction of the two writings, corresponds with what might be expected from this circumstance of identity or cognation in their original. The leading doctrine of both epistles is the union of Jews and Gentiles under the Christian dispensation; and that doctrine in both is established by the same arguments, or, more properly speaking, illustrated by the same similitudes: "one head," "one body," "one new man," "one temple," are, in both epistles, the figures under which the society of believers in Christ, and their common relation to him as such, is represented. The ancient, and, as had been thought, the indelible distinction between Jew and Gentile, in both epistles, is declared to be "now abolished by his cross." Beside this consent in the general tenor of the two epistles, and in the run also and warmth of thought with which they are composed, we may naturally expect in letters produced under the circumstances in which these appear to have been written, a closer resemblance of style and diction, than between other letters of the same person, but of distant dates, or between letters adapted to different occasions. In particular, we

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may look for many of the same expressions, and sometimes for whole sentences being alike; since such expressions and sentences would be repeated in the second letter (whichever that was) as yet fresh in the author's mind, from the writing of the first. This repetition occurs in the following examples:

Ephes. ch. i. 7.—“In whom we have redemption through his blood, the forgiveness of sins.”

Colos. ch. i. 14.—“In whom we have redemption through his blood, the forgiveness of sins.”

Besides the sameness of the words, it is further remarkable that the sentence is, in both places, preceded by the same introductory idea. In the Epistle to the Ephesians, it is the “*beloved*” (ἀγαπητός); in that to the Colossians it is “*his dear Son*,” (ὁ υἱὸς τῆς ἀγάπης αὐτοῦ), the Son of his love, “in whom we have redemption.” The sentence appears to have been suggested to the mind of the writer, by the idea which had accompanied it before.

Ephes. ch. i. 10.—“All things, both which are in heaven and which are in earth, even in him.”

Colos. ch. i. 20.—“All things by him, whether they be things in earth, or things in heaven.”

This quotation is the more observable, because the connecting of things in earth with things in heaven, is a very singular sentiment, and found nowhere else but in these two epistles. The words are also introduced and followed by a train of thought nearly alike. They are introduced by describing the union which Christ had effected; and they are followed by telling the Gentile churches that they were incorporated into it.

Ephes. ch. iii. 2.—“The dispensation of the grace of God, which is given me to you-ward.”

Colos. ch. i. 25.—“The dispensation of God, which is given to me for you.”

Of these sentences it may likewise be observed, that the accompanying ideas are similar. In both places they are immediately preceded by the mention of his present sufferings; in both places they are immediately followed by the mention of the mystery which was the great subject of his preaching.

Ephes. ch. v. 19.—“In Psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.”

Colos. ch. iii. 16.—“In psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.”

Ephes. ch. vi. 22.—“Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.”

Colos. ch. iv. 8.—“Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.”

In these examples we do not perceive a cento of phrases gathered from one composition, and strung together in the other; but the occasional occurrence of the same expression to a mind a second time revolving the same ideas.

2. Whoever writes two letters, or two discourses, nearly upon the same subject, and at no great distance of time, but without any express recollection of what he had written before, will find himself repeating some sentences, in the very order of the words in which he had already used them: but he will more frequently find himself employing some principal terms, with the order inadvertently changed, or with the order disturbed by the intermixture of other words and phrases expressive of ideas rising up at the time; or in many instances, repeating not single words, nor yet whole sentences, but parts and fragments of sentences. Of all these varieties, the examination of these two epistles will furnish plain examples: and I should rely upon this class of instances more than upon the last; because, although an impostor might transcribe into a forgery entire sentences and phrases; yet the dislocation of words, the partial recollection of phrases and sentences, the intermixture of new terms and new ideas with terms and ideas before used, which will appear in the examples that follow, and which are the natural properties of writings produced under the circumstances in which these epistles are represented to have been composed, would not, I think, have occurred to the invention of a forger; nor, if they had occurred, would they have been so easily executed. This studied variation was a refinement in forgery which I believe did not exist; or, if we can suppose it to have been practised in the instances adduced below, why, it may be asked, was not the same art exercised upon those which were collected in the preceding class?

Ephes. ch. i. 19. ch. ii. 5.—“Towards us who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead (and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come. And hath put all things under his feet: and gave him to be the head over all things, to the church, which is his body, the fulness of all things, that filleth all in all;) and you hath he quickened, who were dead in trespasses and sins (wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we had all our conversation, in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewithal he loved us,) even when we were dead in sins, hath quickened us together with Christ.”

Colos. ch. ii. 12, 13.—“Through the faith of the operation of God, who hath raised him from the dead, and you being dead in your sins and the uncircumcision of the flesh, hath he quickened together with him.”

Out of the long quotation from the Ephesians, take away the parentheses, and you have left a sentence almost in terms the same as the short quotation from the Colossians. The resemblance is more visible in the original than in our translation; for what is rendered in one place “the working,” and in another the “operation,” is the same Greek term, ἐργασία: in one place it is, τῶν ἐργασιῶν.

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ἵνα: κατα τὴν ψυχάν; in the other, διὰ τῆς πίστειος τῆς ψυχῆς. Here, therefore, we have the same sentiment, and nearly in the same words; but, in the Ephesians, twice broken or interrupted by incidental thoughts, which St. Paul, as his manner was, enlarges upon by the way, and then returns to the thread of his discourse. It is interrupted the first time by a view which breaks in upon his mind of the exaltation of Christ; and the second time by a description of heathen depravity. I have only to remark, that Griesbach, in his very accurate edition, gives the parentheses very nearly in the same manner in which they are here placed; and that without any respect to the comparison which we are proposing.

Ephes. ch. iv. 2—4.—“With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit, in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling.”

Colos. ch. iii. 12—15.—“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye; and, above all these things, put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts, to the which also ye are called in one body.”

In these two quotations, the words ταπεινότητα, πραῖτης, μακροθυμία, ἀνεχόμενοι ἀλλήλων, *lowliness, meekness, long-suffering, forbearing one another*, occur in exactly the same order; ἀγάπη, *love*, is also found in both, but in a different connexion; σύνδημος τῆς ἡμετέρας, *the bond of peace*, answers to σύνδημος τῆς τελειότητος, *the bond of perfectness*: ἐκλήθητε ἐν ἑνὶ σωματι, *called into one spirit*, to ἓν σῶμα καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι, *one body, even as ye are called into one hope*; yet is this similitude found in the midst of sentences otherwise very different.

Ephes. ch. iv. 16.—“From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body.”

Colos. ch. ii. 19.—“From which all the body by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God.”

In these quotations are read ἐξ οὗ παρὰ τὸ σῶμα συμβέβηκεν, *from whom the whole body fitly joined together*, in both places: ἐπιχορηγούμενοι answering to ἐπιχορηγίας: διὰ τῶν ἄφρων τοῦ σώματος: αὐτῶν τῶν ἀφῶν τοῦ σώματος τοῦ σώματος τῶν ἀφῶν; and yet the sentences are considerably diversified in other parts.

Ephes. ch. iv. 32.—“And be kind one to another, tender-hearted, forgiving one another, even as God, for Christ’s sake, hath forgiven you.”

Colos. ch. iii. 13.—“Forbearing one another, and forgiving one another: if any man have a quarrel against any, even as Christ forgave you, so also do ye.”

Here we have “forgiving one another, even as God, for Christ’s sake, (ἢ Χριστοῦ) hath forgiven you,” in the first quotation, substantially repeated in the second. But in the second sentence is broken by the interposition of a new clause, “if any man have a quarrel against any;” and the latter part is a little varied; instead of “God in Christ,” it is “Christ hath forgiven you.”

Ephes. ch. iv. 22—24.—“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind: and that ye put on the new man, which, after God, is created in righteousness and true holiness.”

Colos. ch. iii. 9, 10.—“Seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him.”

In these quotations, “putting off the old man, and putting on the new,” appears in both. The idea is further explained by calling it a renewal; in the one, “renewed in the spirit of your mind,” in the other, “renewed in knowledge.” In both, the new man is said to be formed according to the same model: in the one, he is “after God created in righteousness and true holiness;” in the other, “he is renewed after the image of him who created him.” In a word it is the same person writing upon a kindred subject, with the terms and ideas which he had before employed, still floating in his memory.

In these comparisons, we often perceive the reasons, why the writer, though expressing the same idea, uses a different term: namely, because the term before used is employed in the sentence under a different form: thus, in the quotations under our eye, the new man is καινός ἀνθρώπος in the Ephesians, and τὸν καινόν in the Colossians; but then it is because τὸν καινόν is used in the next word, ἀνακαινούμενοι, *being renewed*.

Ephes. chap. v. 6—8.—“Because of these things cometh the wrath of God upon the children of disobedience: be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.”

Colos. ch. iii. 6—8.—“For which things’ sake the wrath of God cometh on the children of disobedience; in the which ye also walked some time, when ye lived in them. But now ye also put off all these.”

These verses afford a specimen of that *partial* resemblance which is only to be met with when no imitation is designed, when no studied recollection is employed; but when the mind, exercised upon the same subject, is left to the spontaneous return of such terms and phrases, as, having been used before, may happen to present themselves again. The sentiment of both passages is throughout alike: half of that sentiment, the denunciation of God’s wrath, is expressed in identical words; the other half, viz. the admonition to quit their former conversation, in words entirely different.

Ephes. ch. v. 15, 16.—“See then that ye walk circumspectly; not as fools, but as wise, redeeming the time.”

Colos. ch. iv. 5.—“Walk in wisdom towards them that are without, redeeming the time.”

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This is another example of that mixture which we remarked of sameness and variety in the language of one writer. "Redeeming the time" (ἐξαγοράζομεν τοὺς καιροὺς,) is a literal repetition. "Walk not as fools, but as wise" (περιπατοῦτε μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί,) answers exactly in sense, and nearly in terms, to "walk in wisdom," (ἡ σοφία περιπατοῦτε.) Περιπατοῦτε ἀκριβῶς, is a very different phrase, but is intended to convey precisely the same idea as περιπατοῦτε πρὸς τοὺς ἔθους. Ακριβῶς, is not well rendered "circumspectly." It means what in modern speech we should call "correctly;" and when we advise a person to behave "correctly," our advice is always given with a reference "to the opinion of others," πρὸς τοὺς ἔθους. "Walk correctly, redeeming the time," i. e. suiting yourselves to the difficulty and ticklishness of the times in which we live, "because the days are evil."

Ephes. ch. vi. 19, 20.—"And (praying) for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel, for which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak."

Colos. ch. iv. 3, 4.—"Withal praying also for us that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak."

In these quotations, the phrase, "as I ought to speak" (ὡς δεῖ με λαλοῦσαι, the words "utterance" (λόγος) "a mystery" (μυστήριον) "open" (ἀνοίξῃ and ἡ ἀνοίξις,) are the same. "To make known the mystery of the Gospel" (ἡ ἀνοίξις τοῦ μυστηρίου,) answers to "make it manifest" (ἵνα φαίνηται αὐτοῖς;) "for which I am an ambassador in bonds" (ὅσπερ ὁ ἀποστόλος ἐν ἀλύσει,) for "to which I am also in bonds" δι' ὃ καὶ δεδύμαι.)

Ephes. ch. v. 22.—"*Wives submit yourselves to your own husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the church, and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and his mother, and be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself: and the wife see that she reverence her husband. Children obey your parents in the Lord, for this is right. Honour thy father and thy mother (which is the first commandment with promise,) that it may be well with thee, and that thou mayest live long on the earth. And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye, masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven, neither is there respect of persons with him.*"

Colos. ch. iii. 18.—"*Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh: not with eye-service, as men-pleasers, but in singleness of heart, fearing God; and whatever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons. Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.*"

The passages marked by Italics in the quotation from the Ephesians, bear a strict resemblance, not only in signification but in terms, to the quotation from the Colossians. Both the words, and the order of the words, are in many clauses a duplicate of one another. In the Epistle to the Colossians, these passages are laid together; in that to the Ephesians, they are divided by intermediate matter, especially by a long digressive allusion to the mysterious union between Christ and his church; which possessing, as Mr. Locke hath well observed, the mind of the apostle, from being an incidental thought, grows up into the principal subject. The affinity between these two passages in signification, in terms, and in the order of the words, is closer than can be pointed out between any parts of any two epistles in the volume.

If the reader would see how the same subject is treated by a different hand, and how distinguishable it is from the production of the same pen, let him turn to the second and third chapters of the First Epistle of St. Peter. The duties of servants, of wives, and of husbands, are enlarged upon in that epistle, as they are in the Epistle to the Ephesians; but the subjects both occur in a different order, and the train of sentiment subjoined to each is totally unlike.

3. In two letters issuing from the same person, nearly at the same time, and upon the same general occasion, we may expect to trace the influence of association in the order in which the topics follow one another. Certain ideas universally or usually suggest others. Here the order is what we call natural, and from such an order nothing can be concluded. But when the order is arbitrary, yet alike, the concurrence indicates the effect of that principle, by which ideas, which

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have been once joined, commonly revisit the thoughts together. The epistles under consideration furnish the two following remarkable instances of this species of agreement.

Ephes. ch. iv. 24.—“And that ye put on the new man, which after God is created in righteousness and true holiness; wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another.”

Colos. ch. iii. 9.—“Lie not one to another; seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge.”

The vice of “lying,” or a correction of that vice, does not seem to bear any nearer relation to the “putting on the new man,” than a reformation in any other article of morals. Yet these two ideas we see stand in both epistles in immediate connexion.

Ephes. ch. v. 20, 21, 22.—“Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another, in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord.”

Colos. ch. iii. 17.—“Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord.”

In both these passages, submission follows giving of thanks, without any similitude in the ideas which should account for the transition.

It is not necessary to pursue the comparison between the two epistles further. The argument which results from it stands thus: No two other epistles contain a circumstance which indicates that they were written at the same, or nearly at the same time. No two other epistles exhibit so many marks of correspondency and resemblance. If the original which we ascribe to these two epistles be the true one, that is, if they were both really written by St. Paul, and both sent to their respective destination by the same messenger, the similitude is, in all points, what should be expected to take place. If they were forgeries, then the mention of Tychicus in both epistles, and in a manner which shows that he either carried or accompanied both epistles, was inserted for the purpose of accounting for their similitude: or else the structure of the epistles was designedly adapted to the circumstance: or, lastly, the conformity between the contents of the forgeries, and what is thus directly intimated concerning their date, was only a happy accident. Not one of these three suppositions will gain credit with a reader who peruses the epistles with attention, and who reviews the several examples we have pointed out, and the observations with which they were accompanied.

SECTION II.

There is such a thing as a peculiar word or phrase cleaving, as it were, to the memory of a writer or speaker, and presenting itself to his utterance at every turn. When we observe this, we call it a *cant* word, or a *cant* phrase. It is a natural effect of habit: and would appear more frequently than it does, had not the rules of good writing taught the ear to be offended with the iteration of the same sound, and oftentimes caused us to reject, on that account, the word which offered itself first to our recollection. With a writer who, like St. Paul, either knew not these rules, or disregarded them, such words will not be avoided. The truth is, an example of this kind runs through several of his epistles, and in the epistle before us *abounds*; and that is in the word *riches*, (*πλουσιαι*) used metaphorically as an augmentative of the idea to which it happens to be subjoined. Thus, “the *riches* of his glory,” “his *riches* in glory,” “*riches* of the glory of his inheritance,” “*riches* of the glory of this mystery,” Rom. ch. ix. 23. Ephes. ch. iii. 16. Ephes. ch. i. 18. Colos. ch. i. 27; “*riches* of his grace,” twice in the Ephesians, ch. i. 7. and ch. ii. 7; “*riches* of the full assurance of understanding,” Colos. ch. ii. 2; “*riches* of his goodness,” Rom. ch. ii. 4; “*riches* of the wisdom of God,” Rom. ch. xi. 33; “*riches* of Christ,” Ephes. ch. iii. 8. In a like sense the adjective, Rom. ch. x. 12, “*rich* unto all that call upon him;” Ephes. ch. ii. 4. “*rich* in mercy;” 1 Tim. ch. vi. 18, “*rich* in good works.” Also the adverb, Colos. ch. iii. 16. “let the word of Christ dwell in you *richly*.” This figurative use of the word, though so familiar to St. Paul, does not occur in any part of the New Testament, except once in the Epistle of St. James, ch. ii. 5. “Hath not God chosen the *poor* of this world, *rich* in faith?” where it is manifestly suggested by the antithesis. I propose the frequent, yet seemingly unaffected use of this phrase, in the epistle before us, as one internal mark of its genuineness.

SECTION III.

There is another singularity in St. Paul's style, which, wherever it is found, may be deemed a badge of authenticity; because if it were noticed, it would not, I think, be imitated, inasmuch as it almost always produces embarrassment and interruption in the reasoning. This singularity is a species of digression which may probably, I think, be denominated *going off at a word*. It is turning aside from the subject upon the concurrence of some particular word, forsaking the train of thought then in hand, and entering upon a parenthetical sentence in which that word is the prevailing term. I shall lay before the reader some examples of this, collected from the other epistles, and then propose two examples of it which are found in the Epistle to the Ephesians. 2 Cor. ch. ii. 14, at the word *savour*: “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the *savour* of his knowledge by us in every place (for we are unto God a sweet *savour* of Christ, in them that are saved, and in them that perish; to the one we are the *savour* of death unto death, and to the other the *savour* of life unto life; and who is sufficient for these things?) For we are not as many which corrupt the word of God, but as of sincerity, but as of God; in the sight of God speak we in Christ.” Again, 2 Cor. ch. iii. 1. at the word *epistle*.

INTRODUCTION TO, &c.

“Need we, as some others, *epistles* of commendation to you, or of commendation from you? (ye are our *epistle* written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the *epistle* of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart.)” The position of the words in the original, shows more strongly than in the translation, that it was the occurrence of the word *επιστολη* which gave birth to the sentence that follows: 2 Cor. ch. iii. 1. *Εἰ μὴ χροζιζμον, ἄς τινος, συστατικοῦ ἐπιστολῆς πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῆς; ἡ ἐπιστολὴ ἡμῶν ὑμῶς ἐστὶ, ὑγγογραμμένη ἢ τῆς καρδίας ἡμῶν, ἡπιστοκομῆν καὶ ἀναγινωσκομῆν ὑπο πάντων ἀνθρώπων· φατηρομένοι ὅτι ἐστὶ ἐπιστολὴ Χριστοῦ διακοινηθεῖσα ὑπ’ ἡμῶν, ὑγγογραμμένη ἢ μελλῶν, ἀλλὰ πνευματὶ Θεοῦ ζῶντος· κε ἢ πλαξὶ λίθου, ἀλλ’ ἢ πλαξὶ καρδίας σαρκῆσαι.*

Again, 2 Cor. ch. iii. 12, &c. at the word *veil*: “Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a *veil* over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same *veil* untaken away in the reading of the Old Testament, which *veil* is done away in Christ; but even unto this day, when Moses is read, the *veil* is upon their heart: nevertheless, when it shall turn to the Lord, the *veil* shall be taken away (now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.) But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. Therefore, seeing we have this ministry, as we have received mercy, we faint not.”

Who sees not that this whole allegory of the *veil* arises entirely out of the occurrence of the word, in telling us that “Moses put a *veil* over his face,” and that it drew the apostle away from the proper subject of his discourse, the dignity of the office in which he was engaged? which subject he fetches up again almost in the words with which he had left it: “therefore, seeing we have this ministry, as we have received mercy, we faint not.” The sentence which he had before been going on with, and in which he had been interrupted by the *veil*, was, “Seeing then that we have such hope, we use great plainness of speech.”

In the Epistle to the Ephesians, the reader will remark two instances in which the same habit of composition obtains; he will recognize the same pen. One he will find, chap. iv. 8—11, at the word *ascended*: “Wherefore he saith, When he *ascended* up on high, he led captivity captive, and gave gifts unto men. (Now that he *ascended*, what is it but that he also descended first unto the lower parts of the earth? He that descended is the same also that *ascended* up far above all heavens, that he might fill all things.) And he gave some apostles,” &c.

The other appears, chap. v. 12—15, at the word *light*: “For it is a shame even to speak of those things which are done of them in secret: but all things that are reprovèd are made manifest by the *light*; (for whatsoever doth make manifest, is *light*; wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee *light*;) see then that ye walk circumspectly.”

SECTION IV.

As our epistle purports to have been written during St. Paul’s imprisonment at Rome, which lies beyond the period to which the Acts of the Apostles brings up his history; and as we have seen and acknowledged that the epistle contains no reference to any transaction at Ephesus during the apostle’s residence in that city, we cannot expect that it should supply many marks of agreement with the narrative. One coincidence, however, occurs, and a coincidence of that minute and less obvious kind, which, as hath been repeatedly observed, is of all others the most to be relied upon.

Chap. vi. 19, 20. we read, “praying for me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds.” “*In bonds*,” ἢ ἄλωσι, in a *chain*. In the twenty-eighth chapter of the Acts we are informed, that Raul, after his arrival at Rome, was suffered to dwell by himself with a soldier that kept him. Dr. Lardner has shown that this mode of custody was in use amongst the Romans, and that whenever it was adopted, the prisoner was bound to the soldier by a single chain: in reference to which St. Paul, in the twentieth verse of this chapter, tells the Jews, whom he had assembled, “For this cause, therefore, have I called for you to see you, and speak with you, because that for the hope of Israel, I am bound *with this chain*,” τῆς ἄλωσις ταύτης περιμμημαι. It is in exact conformity therefore with the truth of St. Paul’s situation at the time, that he declares of himself in the epistle, *πρὸς Κοινὴν ἢ ἄλωσι*. And the exactness is the more remarkable, as *ἄλωσι* (a chain) is no where used in the singular number to express any other kind of custody. When the prisoner’s hands or feet were bound together, the word was *δεσμοί* (bonds) Acts xxvi. 29. When the prisoner was confined between two soldiers, as in the case of Peter, Acts, chap. xii. 6, two chains were employed: and it is said, upon his miraculous deliverance, that the “chains” (*ἄλωσις*, in the plural,) “fell from his hands.”

If it can be suspected that the writer of the present epistle, who in no other particular appears to have availed himself of the information concerning St. Paul delivered in the Acts, had, in this verse, borrowed the word which he read in that book, and had adapted his expression to what he found there recorded of St. Paul’s treatment at Rome: in short, that the coincidence here noted was effected by craft and design: I think it a strong reply to remark, that in the parallel passage of the Epistle to the Colossians, the same allusion is not preserved; the words there are, “praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ, of which I am also *in bonds*,” δι’ ἡ καὶ δεσμῶμαι. After what has been shown in a preceding section, there can be little doubt that these two epistles were written by the same person.

PREFACE

TO

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

EPHESUS was a city of *Ionia*, in *Asia Minor*, and once the metropolis of that part of the world. The ancient city was situated at the mouth of the river *Cayster*, on the shore of the *Egean Sea*, about 50 miles south of *Smyrna*. The Ephesus in which St. Paul founded a church, and which for a time flourished gloriously, was not the ancient Ephesus, for that was destroyed, and a new city of the same name was built by *Lysimachus*.

This most famous of all the Asiatic cities, is now a miserable *village*, composed of mean huts, formed out of the ruins of its once magnificent structures, and these huts are now the residence of about 40 or 50 Turkish families, without a single *Christian* among them! For other particulars see the note on Acts xviii. 19.

It is, however, a doubt with many learned men, whether *this* epistle was sent to the church at *Ephesus*. They think that the proper direction is, the epistle of St. Paul to the *Laodiceans*; and suppose it to be the same which the apostle mentions, Colos. iv. 16. *When this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.* Dr. Paley's arguments in the affirmative are entitled to much regard.

“Although it does not appear to have ever been disputed that the epistle before us was written by St. Paul; yet it is well known that a doubt has long been entertained concerning the persons to whom it was addressed. The question is founded partly in some ambiguity in the external evidence. Marcion, a heretic of the second century, as quoted by Tertullian, a father in the beginning of the third, calls it the epistle to the *Laodiceans*. From what we know of Marcion, his judgment is little to be relied upon; nor is it perfectly clear that Marcion was rightly understood by Tertullian. If, however, Marcion be brought to prove that some copies in his time gave *to Laodicea* in the superscription, his testimony, if it be truly interpreted, is not diminished by his heresy; for, as Grotius observes, ‘*cur in eâ re mentiretur nihil erat causa.*’ The name *of Ephesus*, in *Ephesus*, in the first verse, upon which word singly depends the proof that the epistle was written to the Ephesians, is not read in all the manuscripts now extant. I admit, however, that the external evidence preponderates with a manifest excess on the side of the received reading. The objection therefore principally arises from the contents of the epistle itself, which, in many respects, militate with the supposition that it was written to the church of Ephesus. According to the history, St. Paul had passed two whole years at Ephesus, Acts, chap. xix. 10. And in this point, viz. of St. Paul having preached for a considerable length of time at Ephesus, the history is confirmed by the two Epistles to the Corinthians, and by the two Epistles to Timothy. ‘I will tarry at *Ephesus* until Pentecost,’ 1 Cor. ch. xvi. ver. 8. ‘We would not have you ignorant of our trouble which came to us in *Asia*,’ 2 Cor. ch. i. 8. ‘As I besought thee to abide still at *Ephesus*, when I went into Macedonia,’ 1 Tim. ch. i. 3. ‘And in how many things he ministered to me at *Ephesus* thou knowest well,’ 2 Tim. ch. i. 18. I adduce these testimonies, because, had it been a competition of credit between the history and the epistle, I should have thought myself bound to have preferred the epistle. Now, every epistle which St. Paul wrote to churches which he himself had founded, or which he had visited, abounds with references and appeals to what had passed during the time that he was present amongst them; whereas there is not a text in the Epistle to the Ephesians, from which we can collect that he had ever been at Ephesus at all. The two Epistles to the Corinthians, the Epistle to the Galatians, the Epistle to the Philippians, and the two Epistles to the Thessalonians, are of this class; and they are full of allusions to the apostle's history, his reception, and his conduct whilst amongst them; the total want of which, in the epistle before us, is very difficult to account for, if it was in truth written to the church of Ephesus, in which city he had resided for a long time. This is the first and strongest objection. But further, the Epistle to the Colossians was addressed to a church in which St. Paul had never been. This

PREFACE TO THE EPISTLE

we infer from the first verse of the second chapter: 'For I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh.' There could be no propriety in thus joining the Colossians and Laodiceans with those 'who had not seen his face in the flesh,' if they did not also belong to the same description. Now his address to the Colossians, whom he had not visited, is precisely the same as his address to the Christians, to whom he wrote in the epistle which we are now considering: 'We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, *since we heard of your faith* in Christ Jesus, and of the love which ye have to all the saints,' Col. ch. i. 3. Thus he speaks to the Colossians, in the epistle before us, as follows: 'Wherefore I also, *after I heard of your faith* in the Lord Jesus, and love unto all the saints, cease not to give thanks for you in my prayers,' chap. i. 15. The terms of this address are observable. The words 'having heard of your faith and love,' are the very words, we see, which he uses towards strangers; and it is not probable that he should employ the same in accosting a church in which he had long exercised his ministry, and whose 'faith and love' he must have personally known. The Epistle to the Romans was written before St. Paul had been at Rome; and his address to them runs in the same strain with that just now quoted: 'I thank my God through Jesus Christ, for you all, that your faith is *spoken* of throughout the whole world;' Rom. ch. i. 8. Let us now see what was the form in which our apostle was accustomed to introduce his epistles, when he wrote to those with whom he was already acquainted. To the Corinthians it was this: 'I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus,' 1 Cor. ch. i. 4. To the Philippians: 'I thank my God upon every remembrance of you, Phil. ch. i. 3. To the Thessalonians: 'We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith and labour of love,' 1 Thess. ch. i. 3. To Timothy: 'I thank God, whom I serve from my forefathers with a pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,' 2 Tim. ch. i. 3. In these quotations, it is usually his *remembrance*, and never his *hearing* of them which he makes the subject of his thankfulness to God.

"As great difficulties stand in the way, supposing the epistle before us to have been written to the church of Ephesus; so I think it probable that it is actually the epistle to the Laodiceans, referred to in the fourth chapter of the epistle to the Colossians. The text which contains that reference is this: 'When this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea,' ch. iv. 16. The 'epistle from Laodicea' was an epistle sent by St. Paul to that church, and by them transmitted to Colosse. The two churches were mutually to communicate the epistles they had received. This is the way in which the direction is explained by the greater part of commentators, and is the most probable sense that can be given to it. It is also probable that the epistle alluded to was an epistle which had been received by the church of Laodicea *late*ly. It appears then, with a considerable degree of evidence, that there existed an epistle of St. Paul nearly of the same date with the Epistle to the Colossians, and an epistle directed to a church (for such the church of Laodicea was) in which St. Paul had never been. What has been observed concerning the epistle before us, shows that it answers perfectly to that character.

"Nor does the mistake seem very difficult to account for. Whoever inspects the map of Asia Minor will see, that a person proceeding from Rome to Laodicea, would probably land at Ephesus, as the nearest frequented sea-port in that direction. Might not Tychicus then, in passing through Ephesus, communicate to the Christians of that place the letter with which he was charged? And might not copies of that letter be multiplied and preserved at Ephesus? Might not some of the copies drop the words of designation *επι της Λαοδικειας*, which it was of no consequence to an Ephesian to retain? Might not copies of the letter come out into the Christian church at large from Ephesus; and might not this give occasion to a belief that the letter was written to that church? And, lastly, might not this belief produce the error which we suppose to have crept into the inscription?

"And it is remarkable that there seem to have been some ancient copies without the words of designation, either the words in *Ephesus*, or the words in *Laodicea*. St. Basil, a writer of the fourth century, speaking of the present epistle, has this very singular passage: 'And writing to the Ephesians, as truly united to him who is through knowledge, he (Paul) calleth them in a peculiar sense *such who are*; saying, *to the saints who are and (or even) the faithful in Christ Jesus*; for so those before us have transmitted it, and we have found it in ancient copies.' Dr. Mill interprets (and, notwithstanding some objections that have been made to him, in my opinion, rightly interprets) these words of Basil, as declaring that this father had seen certain copies of the epistle in which the words 'in Ephesus' were wanting. And the passage, I think, must be considered as Basil's fanciful way of explaining what was really a corrupt and defective reading; for I do not believe it possible that the author of the epistle could have originally written *επι της τριτοσ*, without any name of place to follow it."

It must be allowed that the arguments of Dr. Paley, the sum of which may be found in *Wolstein*; that this is the epistle to the *Laodiceans*, are both plausible and strong; and yet almost the whole of antiquity, with the exceptions which those learned men mention, is in favour of the epistle being sent originally to the church at *Ephesus*. Puzzled with these two considerations, some critics have pointed out a *middle* way. They suppose that several copies of this epistle were directed to no particular church, but were intended for all the churches in Asia Minor; and that different copies might have different directions, from this circumstance, that St. Paul in writing the first verse *Παυλος αποσταλος Ιησου Χριστου—τοις αγιοις τοις ωσαυ—Paul, an apostle of Jesus Christ to the saints which are*—left a blank after *ωσαυ, are*, which was in some cases filled up with *ω*

TO THE EPHESIANS.

Ephes., in *Ephesus*: in others with *Λαοδικία*, in *Laodicea*: though there might be one copy expressly sent by him to the church of the Laodiceans, while he wished that others should be directed to the different churches through Asia Minor. That there were copies which had no place specified, we learn from St. Basil: and the arguments in favour of *Laodicea* are certainly the strongest; the circumstance that the apostle salutes no person, agrees well with *Laodicea*, where he had never been, Coloss. ii. 1. but cannot agree with *Ephesus*, where he was well known, and where, in preaching the Gospel, he had spent *three years*. See Acts xx. 31.

As this point is very dubious, and men of great abilities and learning have espoused different sides of the question, I judge myself incompetent to determine any thing: but I felt it my duty to bring the arguments for *Laodicea*, fairly before the reader: those in favour of *Ephesus* may be met with every where. The passages in the body of the epistle, alleged by critics who espouse opposite sides of this subject, I have seldom noticed in a controversial way: and the notes on those passages are constructed as though no controversy existed.

Many expositors, and particularly Dr. Chandler and Macknight, have thought that they have perceived a great number of references to the *Temple of Diana* at Ephesus; to the *sacred mysteries* among the Greeks; to the *Hierophants*, *Mystagogues*, *Neocoroi*, &c. in the temple of this celebrated goddess. It may appear strange, that, with these opinions before me, I have not referred to the same things; nor adduced them by way of illustration: the truth is, I have not been able to discover them; nor do I believe that any such allusions exist. I see many allusions to the *Temple of God* at Jerusalem, but none to the *Temple of Diana at Ephesus*. I find also many references to the sacred service, and sacerdotal officers in the Jewish temple; but none to *Mystagogues*, &c. among the heathens. I find much said about what is to be understood most literally, the *mystery* which had been hidden from all ages, viz. of uniting Jews and Gentiles in one church; but no reference to the *Eleusinian*, *Bacchic*, or other mysteries in the abominable worship of the Greeks, as suggesting to the mind of the apostle any parallel between *their mysteries* and those of the Almighty. My reasons for my dissent from these respectable authorities, I have given in the notes.

June 20, 1815.

THE
EPISTLE OF PAUL THE APOSTLE
 TO THE
E P H E S I A N S.

Chronological Notes relative to this Epistle.

Ussherian year of the world, 4065.—Alexandrian æra of the world, 5563.—Antiochian æra of the world, 5553.—Constantinopolitan æra of the world, 5569.—Year of the Eusebian epocha of the Creation, 4289.—Year of the Julian period, 4771.—Year of the minor Jewish æra of the world, 3821.—Year of the Greater Rabbinical æra of the world, 4420.—Year from the Flood, according to archbishop Ussher, and the English Bible, 2409.—Year of the Cali yuga, or Indian æra of the Deluge, 3163.—Year of the æra of Iphitus, or since the first commencement of the Olympic games, 1001.—Year of the Nabonassarean æra, 808.—Year of the æra of the Seleucidæ, 373.—Year of the Spanish æra, 99.—Year of the Actiac or Actian æra, 92.—Year from the birth of Christ, 65.—Year of the vulgar æra of Christ's nativity, 61.—Year from the building of Rome, according to Varro, 813.—Year of the CCXth Olympiad, 1.—Jesus, high-priest of the Jews.—Common Golden Number, 5.—Jewish Golden Number, 2.—Year of the Solar Cycle, 14.—Dominical Letter, D.—Jewish Pass-over, March 22.—Easter Sunday, March 29.—Epact, or the moon's age on the 22d of March, or the Xth of the Calends of April, 14.—Year of the reign of Nero Cæsar, the sixth emperor of the Romans, 8.—In the first year of Porcius Festus, governor of the Jews.—Year of Vologesus, king of the Parthians, 11.—Year of Domitius Corbulo, governor of Syria, 2.—Roman Consuls, C. Cæsonius Pætus, and C. Petronius Turpilianus.

CHAPTER I.

The apostle's salutation to the church, 1, 2. He blesses God for calling the Gentiles to the adoption of children by Jesus Christ, by whose sacrificial death both they and the Jews find redemption, 3—7. He shows that it was through the great abundance of God's wisdom and goodness that the Gentiles were called into a state of salvation; and that they should receive the Holy Spirit as the earnest of their inheritance, 8—15. He praises God for their conversion, and prays that they may be further enlightened, that they may see the glory of Christ, and partake of the blessings of his passion and exaltation, 16—23.

A. M. cir. 4065.
 A. D. cir. 61.
 A. U. C. 813.
 An. Imp. Nero-
 nis Cæs. Aug. 8.

PAUL, an apostle of
 Jesus Christ ^a by the
 will of God, ^b to the saints
 which are at Ephesus,

^c and to the faithful in Christ Jesus :

^a 3 Cor. 1. 1.—^b Rom. 1. 7. ² Cor. 1. 1.—^c 1 Cor. 4. 17.
 Ch. 6. 21.

NOTES ON CHAP. I.

Verse 1. *To the saints which are at Ephesus*] As some learned men think that this epistle was written to the church of the *Laodiceans*; and that the words *in Ephesus*, were not originally in this epistle; the consideration of the subject has appeared to be more proper for the *Preface*; and to that the reader is referred for a particular discussion of this opinion. By the term *saints*, we are to understand those who in that place *professed* Christianity, and were members of the Christian church. *Saint* properly signifies a *holy person*, and such the Gospel of Christ requires every man to be; and

² Grace be to you, and
 peace, from God our Fa-
 ther, and *from* the Lord
 Jesus Christ.

A. M. cir. 4065.
 A. D. cir. 61.
 A. U. C. 813.
 An. Imp. Nero-
 nis Cæs. Aug. 8.

³ Blessed be the God and Father

Col. 1. 2.—Gal. 1. 3. Tit. 1. 4.—² Cor. 1. 3.
 1 Pet. 1. 3.

such every true believer is, both in heart and life: but *saint* appears to have been as ordinary a denomination of a believer in Christ, in those primitive times, as the term *Christian* is now. Yet many had the name who had not the thing.

The faithful in Christ Jesus.] Πιστοι, the *believers*; the persons who received Christ as the promised Messiah, and the Saviour of the world, and continued in the grace which they had received.

Verse 2. *Grace be to you*] See the note on Rom. i. 7.

Verse 3. *Blessed be the God*] See the note on 2 Cor. i. 3. where the same form is used.

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 819.
An. Imp. Nero-
nis Cms. Aug. 9.

of our Lord Jesus Christ,
who hath blessed us with
all spiritual blessings in
heavenly ^a places in Christ :

4 According as ^b he hath chosen us
in him ^c before the foundation of the

^a Or, things, Ch. 6. 12.—^b Rom. 8. 28. 2 Thess. 2. 13.
² Tim. 1. 9. James 2. 5. 1 Pet. 1. 2. & 2. 9.—^c 1 Pet.
1. 20.—^d Luke 1. 75. Ch. 2. 10. & 5. 27. Col. 1. 23.

With all spiritual blessings] With the pure
doctrines of the Gospel, and the abundant gifts
and graces of the Holy Ghost, justifying, sancti-
fying, and building us up, in our most holy faith.

In heavenly places] *Εν τοις ουρανοῖς*, in hea-
venly things, such as those mentioned above ;
they were not yet in heavenly places; but they
had abundance of heavenly things, to prepare
them for heavenly places. Some think the word
should be understood as signifying blessings of
the most exalted or excellent kind ; such as are
spiritual in opposition to those that are earthly :
such as are eternal in opposition to those that
are temporal : and all these in, through and by
CHRIST. We have already seen, on Gal. iv. 26.
that the heavenly Jerusalem, or Jerusalem which
is from above, is used by the Jews to signify the
days of the Messiah, and that state of grace and
glory which should follow the Levitical worship
and ceremonies : and it is possible that St.
Paul may use the word *ουρανα*, heavenly things,
in this sense. God hath blessed us with all spi-
ritual blessings in heavenly things, or in this hea-
venly state ; in which life and immortality are
brought to light by the Gospel. This is appa-
rently the preferable sense.

Verse 4. According as he hath chosen us in
him] As he has decreed from the beginning of
the world, and has kept in view from the com-
mencement of the religious system of the Jews,
(which the phrase sometimes means,) to bring us
Gentiles to the knowledge of this glorious state
of salvation by Christ Jesus. The Jews con-
sidered themselves an elect or chosen people ; and
wished to monopolize the whole of the Divine
love and beneficence. The apostle here shows
that God had the Gentiles as much in the con-
templation of his mercy and goodness, as he had
the Jews : and the blessings of the Gospel, now
so freely dispensed to them, were the proof that
God had thus chosen them ; and that His end in
giving them the Gospel, was the same which he
had in view by giving the law to the Jews, viz.
that they might be holy and without blame be-
fore him. And as his object was the same in
respect to them both, they should consider that,
as he loved them, so they should love one ano-
ther ; God having provided for each the same
blessings, they should therefore be *αγιος*, holy,
fully separated from earth and sin, and conse-
crated to God : and *αμωμος*, without blame,
having no spot nor imperfection ; their inward
holiness agreeing with their outward consecra-
tion. The words are a metaphor taken from the
perfect and immaculate sacrifices which the law
required the people to bring to the altar of God.
But as love is the fulfilling of the law, and love
the fountain whence their salvation flowed,
therefore love must fill their hearts towards God

world, that we should ^d be
holy and without blame
before him in love :

5 ^e Having predestina-
ted us unto ^f the adoption of children
by Jesus Christ to himself, ^g accord-

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 819.
An. Imp. Nero-
nis Cms. Aug. 9.

1 Thess. 4. 7. Tit. 2. 12.—^e Rom. 8. 29, 30. Ver. 11.
^f John 1. 12. Rom. 8. 15. 2 Cor. 6. 18. Gal. 4. 5. 1 John
8. 1.—^g Matt. 1. 26. Luke 12. 32. 1 Cor. 1. 21. Ver. 9.

and each other ; and love must be the motive and
end of all their words and works.

Verse 5. Having predestinated us] *Προρισας*,
as the doctrine of eternal predestination has pro-
duced much controversy in the Christian world,
it may be necessary to examine the meaning of
the term, that those who do use it, may employ
it according to the sense it has in the oracles of
God. The verb *προριζω*, from *προ*, before, and
ριζω, I define, finish, bound, or terminate,
whence *ορος*, a boundary or limit, signifies to de-
fine beforehand, and circumscribe by certain
bounds or limits, and is originally a geographical
term, but applied also to any thing concluded,
or determined, or demonstrated. Here, the
word is used to point out God's fixed purpose or
predetermination to bestow on the Gentiles the
blessing of the adoption of sons, by Jesus Christ ;
which adoption had been before granted to the
Jewish people : and without circumcision, or any
other Mosaic rite, to admit the Gentiles to all
the privileges of his church and people. And
the apostle marks, that all this was fore-deter-
mined by God, as He had fore-determined the
bounds and precincts of the land which he gave
them according to the promise made to their fa-
thers. That the Jews had no reason to com-
plain, for God had formed this purpose before he
had given the law, or called them out of Egypt ;
for it was before the foundation of the world,
ver. 2. and that, therefore, the conduct of God,
in calling the Gentiles now, bringing them into
his church, and conferring on them the gifts and
graces of the Holy Spirit, was in pursuance of
his original design ; and if he did not do so, his
eternal purposes could not be fulfilled. And
that, as the Jews were taken to be his peculiar
people, not because they had any goodness or
merit in themselves ; so the Gentiles were called,
not for any merit they had, but according to the
good pleasure of his will ; that is, according to
his eternal benevolence ; showing mercy, and
conferring privileges in this new creation, as he
had done in the original creation ; for, as in
creating man, he drew every consideration from
his own innate eternal benevolence : so now, in
redeeming man, and sending the glad tidings of
salvation both to the Jews and the Gentiles, he
acted on the same principles, deriving all the
reasons of his conduct from his own infinite
goodness.

This argument was exceedingly conclusive,
and must silence the Jews on the ground of their
original, primitive, and exclusive rights, which
they were ever ready to plead against all pre-
tensions of the Gentiles. If, therefore, God,
before the foundation of the Jewish economy, had
determined that the Gentiles, in the fullness of
time, should be called to, and admitted into, all

A. M. cir. 4065. ing to the pleasure of his will,

A. D. cir. 61. A. U. C. 813. 6 To the praise of the glory of his grace, * wherein he hath made us accepted in b the Beloved.

7 c In whom we have redemption

a Rom. 3. 24. & 5. 15. — Matt. 3. 17. & 17. 5. John 3. 35. & 10. 17. — Acts 20. 28. Rom. 3. 24. Col. 1. 14. Hebr. 9. 12. 1 Pet. 1. 18, 19.

the privileges of the Messiah's kingdom, then the exclusive salvation of the Jews was chimerical; and what God was doing now by the preaching of the apostles in the Gentile world, was in pursuance of his original design. This same argument St. Paul repeatedly produces in his Epistle to the Romans; and a proper consideration of it unlocks many difficulties in that epistle. See the notes on Rom. viii. 29, 30. and elsewhere, in the course of that epistle, where this subject is handled. But why is the word προρισται, fore-determined, limited, or circumscribed, used here? merely in reference to the settlement of the Israelites in the Promised Land. God assigned to them the portions which they were to inherit, and these portions were described, and their bearings, boundaries, vicinities to other portions, extent and length, as exactly ascertained as they could be by the most correct geographical map. As God therefore had dealt with the Jews in making them his peculiar people; and when he divided the earth among the sons of Noah, reserved to himself the twelve portions which he afterward gave to the twelve tribes, (see on Deut. xxxii. 8.) and as His dealings with them were typical of what he intended to do in the calling and salvation of the Gentiles; so he uses the terms by which their allotment and settlement were pointed out, to show that what he had thus designed and typified, he had now fulfilled according to the original predetermination: the Gentiles having now the spiritual inheritance which God had pointed out by the grant made of the Promised Land to the children of Israel. This is the grand key by which this predestination business is unlocked. See on ver. 11.

Verse 6. To the praise of the glory of his grace] δοξαι της χαριτος αυτου, the glory of his grace, for χαρις ενδοξαι, his glorious, or illustrious grace, according to the Hebrew idiom. But the grace or mercy of God is peculiarly illustrated and glorified in the plan of redemption by Christ Jesus. By the giving of the LAW, God's justice and holiness were rendered most glorious; by the giving of the GOSPEL, his grace and mercy are made equally conspicuous.

Wherein he hath made us accepted in the Beloved] This translation of εν αγαπητω υιου εν τω Ηγαπητω, is not clear; with which he has graciously favoured us through the Beloved, is at once more literal, and more intelligible. Whiby, Macknight, and Wakefield, translate the passage nearly in the same way.

In the Beloved, must certainly mean Christ, who is termed God's beloved Son, Matt. iii. 17. but several excellent MSS. such as D*EFG. vol. vi. (57)

through his blood, the forgiveness of sins, according to d the riches of his grace;

8 Wherein he hath abounded towards us in all wisdom and prudence;

9 e Having made known unto us the

A. M. cir. 4065. A. D. cir. 61. A. U. C. 813. An. Imp. Nerois Cms. Aug. 8.

Rev. 5. 9. — Rom. 2. 4. & 3. 24. & 9. 23. Ch. 2. 7. & 3. 8, 16. Phil. 4. 19. — Rom. 16. 25. Ch. 3. 4, 9. Col. 1. 26.

the latter Syriac, the Æthiopic, Vulgate, Italia, with several of the Fathers, add υιου αυτου, his beloved Son. This is the meaning, whether the reading be received or rejected.

Verse 7. In whom we have redemption] God has glorified his grace by giving us redemption by the blood of his Son; and this redemption consists in forgiving and delivering us from our sins: so then Christ's blood was the redemption price, paid down for our salvation; and this was according to the riches of his grace; as his grace is rich or abundant in benevolence, so it was manifested in beneficence to mankind, in their redemption by the sacrifice of Christ; the measure of redeeming grace being the measure of God's own eternal goodness.

It may not be useless to remark, that instead of της χαριτος αυτου, his grace; the Codex Alexandrinus, and the Coptic version, have της χρηστερας, his goodness.

Verse 8. Wherein he hath abounded] That is, in the dispensation of mercy and goodness by Christ Jesus.

In all wisdom and prudence] Giving us apostles the most complete instructions in heavenly things, by the inspiration of his Spirit; and at the same time prudence, that we might know when and where to preach the Gospel, so that it might be effectual to the salvation of those who heard it. Nothing less than the Spirit of God could teach the apostles that wisdom by which they were to instruct a dark and sinful world; and nothing less than the same Spirit could inspire them with that prudence which was necessary to be exercised in every step of their life and ministry. Every wise man is not a prudent man; and every prudent man is not a wise man. Wisdom and prudence may be expected in an apostle who is constantly living under the inspiration of the Holy Ghost. "Wisdom," according to Sir William Temple, "is that which makes men judge what are the best ends, and what the best means to attain them; and gives a man advantage of counsel and direction." "Prudence is wisdom applied to practice; or that discreet apt suiting as well of actions as words, in their due place, time, and manner." Every minister of Christ needs these still; and if he abide not under the influence of both, not only his prayers, but his ministerial labours will be all hindered.

Verse 9. Having made known unto us the mystery] That the Gentiles should ever be received into the church of God, and have all the privileges of the Jews, without being obliged to submit to circumcision, and perform the

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Nero-
nia Cæs. Aug. 8.

mystery of his will, accord-
ing to his good pleasure
which he hath purposed
in himself:

10 That in the dispensation of ^b the
fulness of times ^c he might gather to-
gether in one ^d all things in Christ,

^a Ch. 3. 11. ² Tim. 1. 9. ^b Gal. 4. 4. Hebr. 1. 2. & 9. 10.
¹ Pet. 1. 20. ^c 1 Cor. 3. 22, 23. & 11. 3. Ch. 2. 15. &
3. 15. ^d Phil. 2. 9, 10. Col. 1. 20.

rites and ceremonies of the Jewish law, was a *mystery*, a *hidden thing*, which had never been published before; and now revealed only to the apostles. It was *God's will* that it should be so, but that will he kept *hidden* to the present time. A *mystery* signifies something *hidden*; but it ceases to be a *mystery* as soon as it is revealed. See the note on Matt. xiii. 11. and particularly that on Rom. xi. 25.

Good pleasure] *ἡν ὀφειλὸν*, that benevolent design which he had purposed in himself, not being induced by any consideration from without.

Verse 10. *In the dispensation of the fulness of times*] *Εἰς οἰκονομίαν τοῦ πληροματος τῶν καιρῶν*. The word *οἰκονομία*, which is the same as our word *economy*, signifies, as Dr. Macknight has well observed, "the plan which the master of a family, or his steward, has established for the management of the family:" it signifies also, a plan for the management of any sort of business: and here it means the dispensation of the Gospel, that *plan* by which God has provided salvation for a lost world; and, according to which, he intends to gather all believers, both Jews and Gentiles, into one church, under Jesus Christ, their head and governor. See the note on Matt. xxiv. 45. where the *word* and the *office* are particularly explained.

The fulness of times—By this phrase we are to understand either the *Gospel dispensation*, which is the consummation of all preceding dispensations, and the last that shall be afforded to man; or, that *advanced state* of the world, which God saw to be the most proper for the full manifestation of those benevolent purposes which he had formed in himself, relative to the salvation of the world by Jesus Christ.

That he might gather together in one] *Ἀνασυναγαγεῖσθαι*, from *ανα*, again; and *συναγαγεῖν*, to reduce to one sum; to add up; to bring different sums together, and fractions of sums, so as to reduce them under one denomination; to recapitulate the principal matters contained in a discourse. Here it means the gathering together both Jews and Gentiles, who have believed in Christ, into one church and flock. See the preceding note.

All things—which are in heaven, and which are on earth] This clause is variously understood; some think, by *things in heaven*, the *Jewish state* is meant: and by *things on earth*, the *Christian*. The Jews had been long considered a *divine or heavenly people*; their doctrine, their government, their constitution, both civil and ecclesiastical, were all divine or heavenly; as the *powers of the heavens*, Matt. xxiv. 29. Luke xxi. 26. mean the *Jewish rulers in church*

both which are in ^e hea-
ven, and which are on
earth; even in him:

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Nero-
nia Cæs. Aug. 8.

11 ^f In whom also we
have obtained an inheritance, ^g being
predestinated according to ^h the pur-
pose of him who worketh all things

^e Gr. the heavens.—^f Acts 20. 32. & 26. 18. Rom. 8. 17.
Col. 1. 12. & 3. 24. Tit. 3. 7. James 2. 5. 1 Pet. 1. 4.
^g Ver. 5.—^h Isai. 46. 10, 11.

and state, it is very possible that the *things which are in heaven*, mean the same state: and as the Gentiles were considered to have nothing *divine or heavenly* among them, they may be here intended by the *earth*, out of the corruption of which they are to be gathered by the preaching of the Gospel. But there are others who imagine, that the *things in heaven* mean the *angelical hosts*; and the *things on earth*, believers of all nations, who shall all be joined together at last in one assembly, to worship God throughout eternity. And some think that the *things in heaven*, mean the *saints who died before Christ's advent*, and who are not to be made perfect till the resurrection, when the full power and efficacy of Christ shall be seen in raising the bodies of believers, and uniting them with their holy souls, to reign in his presence for ever. And some think that, as the Hebrew phrase *שָׁמַיִם וָאָרֶץ* *shamayim ve-ha-aretz*, the *heavens and the earth*, signifies *all creatures*: the words in the text are to be understood as signifying *all mankind*, without discrimination of peoples, kindreds, or tongues; Jews, Greeks, or barbarians. All that are saved of all nations, being saved in the same way, viz. by *faith* in Christ Jesus, without any distinction of nation or previous condition, and all gathered into one church or assembly.

I believe that the forming one church out of both Jews and Gentiles, is that to which the apostle refers. This agrees with what is said, chap. ii. 14—17.

Verse 11. *In whom*] Christ Jesus; we also, we, believing Jews, have obtained an inheritance; what was promised to Abraham and his spiritual seed, viz. the adoption of sons, and the kingdom of heaven, signified by the privileges under the Mosaic dispensation, and the possession of the Promised Land: but all these privileges being forfeited by the rebellion and unbelief of the Jews, they are now about to be finally cut off; and the believing part to be re-elected, and put in possession of the blessings promised to Abraham and his spiritual seed, by faith: for, without a re-election, they cannot get possession of these spiritual privileges.

Being predestinated] God having determined to bring both Jews and Gentiles to salvation, not by *works*, nor by any human means or schemes, but by Jesus Christ; that salvation, being defined and determined before, in the Divine mind; and the means by which it should be brought about; all being according to His purpose, who consults not his creatures, but operates according to the counsel of his own will; that being ever wise, gracious, and good.

That the believing Ephesians CHAP. 1. *had received the Holy Spirit.*

A. M. cir. 4065. after the counsel of his own will :

A. D. cir. 61. 12 * That we should be to the praise of his glory, who first ^c trusted in Christ.

13 In whom ye also trusted, after that ye heard ^d the word of truth, the

Gospel of your salvation : in whom also after that ye believed, ^e ye were sealed with that Holy Spirit of promise,

14 ^f Which is the earnest of our inheritance ^g until the redemption of ^h the

A. M. cir. 4066.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Neronis Cæs. Aug. 9.

^a Ver. 6, 14. ² Thess. 2. 13.—^b James 1. 18.—^c Or, hoped.
^d John 1. 17. ² Cor. 6. 7.—^e 2 Cor. 1. 22. Ch. 4. 30.

^f 2 Cor. 1. 22. & 5. 5.—^g Luke 21. 28. Rom. 8. 23. Ch. 4. 30.—^h Acts 20. 28.

The original reference is still kept up here, in the word προεπιθετως, being predestinated; as in the word προλογος, ver. 5. And as the apostle speaks of obtaining the inheritance, he most evidently refers to that of which the Promised Land was the type and pledge. And as that land was assigned to the Israelites by limit and lot, both of which were appointed by God; so the salvation now sent to the Gentiles was as expressly their lot or portion, as the Promised Land was that of the people of Israel. All this shows that the Israelites were a typical people; their land, the manner of possessing it, their civil and religious code, &c. &c. all typical; and that in, by, and through them, God had fore-determined, fore-described, and fore-ascertained, a greater and more glorious people, among whom the deepest counsels of his wisdom should be manifested; and the most powerful works of his eternal mercy, grace, holiness, goodness, and truth, be fully exhibited. Thus there was nothing fortuitous in the Christian scheme; all was the result of infinite counsel and design. See on ver. 5.

Verse 12. *That we*] Jews, now apostles and messengers of God, to whom the first offers of salvation were made, and who were the first that believed in Christ.

Should be to the praise of his glory] By being the means of preaching Christ crucified to the Gentiles, and spreading the Gospel throughout the world.

Verse 13. *In whom ye also trusted*] Ye Gentiles having heard from us the word, του λεγου, the doctrine of the truth, which is the Gospel, or glad tidings of your salvation, have believed as we Jews have done; and received similar blessings to those with which God has favoured us.

In whom also; in whom, through whom, Christ Jesus; after that ye had believed, viz. that he was the only Saviour; and that through his blood, redemption might be obtained: *Ye were sealed with that Holy Spirit of promise;* that is, the Holy Spirit, which is promised to them who believe on Christ Jesus, was given to you, and thus you were ascertained to be the children of God; for God has no child who is not a partaker of the Holy Ghost; and he who has this Spirit has God's seal that he belongs to the heavenly family. It was customary among all nations, when a person purchased goods of any kind, to mark with his seal that which he had bought; in order that he might know it, and be able to claim it if mixed with the goods of others. To this custom the apostle may here allude; but it was also customary to set a seal upon what was dedicated to God; or what was to be offered to him in sacrifice.—See this proved in the note on

John vi. 27. The Jews themselves speak of the seal of God, which they term σφραγις, truth; and which they consider as a representation of the unoriginated and endless perfections of God. As the apostle is here speaking of the doctrine of truth, which came by the Holy Spirit, and is sealed on the souls of believers by this Spirit, he may have in view the Jewish notion, which is at once both correct and elevated. This Spirit of truth, John xiv. 17. who leads into all truth, chap. xvi. 13. and teaches all things, chap. xiv. 26. makes the impression of his own eternal purity and truth in the souls of them who believe; and thus they bear the seal of God Almighty. And they who in the day of judgment are found to bear this seal, truth, in the inward parts, having truly repented, truly believed; and having been, in consequence, truly justified, and truly sanctified; and having walked in truth and sincerity towards God and man: these are sealed to the day of redemption; for, having this seal, they are seen to have a right to eternal life.

Verse 14. *Which is the earnest of our inheritance*] This Holy Spirit, sealing the soul with truth and righteousness, is the earnest, foretaste, and pledge of the heavenly inheritance. And he who can produce this earnest, this witness of the Spirit, in the day of judgment, shall have an abundant entrance into the holiest. On the *aggaron*, or earnest, see the notes on Gen. xviii. 13, &c. and on 2 Cor. i. 22.

The redemption of the purchased possession] That is, till the time when body and soul are redeemed from all their miseries, and glorified in the kingdom of heaven.

The redemption of the purchased possession—Απολυτρωσις της περιποιησις, is variously understood: and indeed the original is variously translated. Dr. Whitby has observed that the verb περιποιω, signifies to save alive; and he refers the περιποιησις here, to the redemption of the body from corruption, and to its final glorification with the soul.

All those who believe in Christ Jesus, are considered as his peculiar people and property; and to them eternal glory is promised. The Spirit of promise which is given them, is a pledge that they shall have a resurrection from the dead, and eternal blessedness: the redemption, or bringing to life of the body, cannot take place till the day of judgment; but the Holy Spirit promises this redemption, and is now, in their hearts, an earnest or pledge of this complete restoration at the great day; which will then be in an especial manner, to the praise of his glory, viz. of Christ, who has bought them by his blood.

Their eyes were enlightened **EPHESIANS.** *to see the hope of their calling.*

A. M. str. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Nero-
nia Cæs. Aug. 9.

purchased possession, * un-
to the praise of his glory.

15 Wherefore I also, ^b af-
ter I heard of your faith in

the Lord Jesus, and love unto all the
saints,

16 ^c Cease not to give thanks for you,
making mention of you in my prayers ;

17 That ^d the God of our Lord Jesus
Christ, the Father of glory, ^e may give

* Ver. 6, 12. 1 Pet. 2. 9. — ^b Col. 1. 4. Philem. 5. — ^c Rom.
1. 9. Phil. 1. 3, 4. Col. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3.

Verse 15. Faith in the Lord Jesus] Cordial
reception of the Christian religion ; amply
proved by their *love to all the saints* ; to all the
Christians. Perhaps *love*, here implies not only
the kind affection so called, but also all the
fruits of love, benevolence, and kind offices of
every description.

Verse 16. Cease not to give thanks] The apos-
tle intimates, that so fully satisfied was he of the
genuineness of their conversion, and of their
steadiness since their conversion, that it was to
him a continual cause of *thanksgiving* to God,
who had brought them into that state of salva-
tion ; and of *prayer*, that they might be pre-
served blameless to the end.

Making mention of you] While praying for
the prosperity of the Christian cause generally,
he was led from his particular affection for them,
to mention them by name before God.

Verse 17. That the God of our Lord Jesus]
Jesus Christ, as man and mediator, has the
Father for his God and Father : and it is in re-
ference to this that himself says, *I ascend unto
my Father and your Father, and to my God and
your God*, John xx. 17.

The Father of glory] The author and giver
of that glory which you expect at the end of
your Christian race. This may be a Hebraism
for *glorious Father*, but the former appears to
be the best sense.

The spirit of wisdom and revelation] I pray
that God may give you his Holy Spirit, by whom
his will is revealed to men, that he may teach
and make you wise unto salvation, that you may
continue to acknowledge him, Christ Jesus, as
your only Lord and Saviour.

**Verse 18. The eyes of your understanding
being enlightened]** The understanding is that
power or faculty in the soul by which *knowledge
or information* is received ; and the recipient
power is here termed the EYES of the under-
standing : and we learn from this, that *ὄρα
ἰσχυρὸς ἢ τὸ νοῦν*, *τὸ οὐρανόθεν ἢ τὴν ψυχὴν*, as
Philo expresses it, *What the eye is to the body,
the understanding is to the soul*. And that as
the eye is not light in itself, and can discern
nothing but by the means of *light* shining not
only on the objects to be viewed, but into the
eye itself : so the understanding of man can
discern no sacred thing of or by itself ; but sees,
by the influence of the Spirit of wisdom and re-
velation ; for, without the influence of God's
Holy Spirit, no man ever became wise unto
salvation, no more than a man ever discerned

unto you the spirit of wis-
dom and revelation ^f in the
knowledge of him :

18 ^g The eyes of your
understanding being enlightened ; that
ye may know what is ^h the hope of his
calling, and what the riches of the glory
of his ⁱ inheritance in the saints,

19 And what is the exceeding great-
ness of his power to us-ward who

A. M. cir. 4066.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Nero-
nia Cæs. Aug. 9.

^d Joho 20. 17. — ^e Col. 1. 9. — ^f Or, for the acknowledgment,
Col. 2. 2. — ^g Acts 26. 18. — ^h Ch. 2. 12. & 4. 4. — ⁱ Ver. 11.

an object (no matter how perfect soever his eye
might have been,) without the instrumentality
of light.

Instead of *τῆς διανοίας*, of your understanding ;
τῆς καρδίας, of your heart, is the reading of ABD
EFG. and several others : also both the Syriac,
all the Arabic, the Coptic, the Ethiopic, Ar-
menian, Sahidic, Slavonian, Vulgate, and Itala,
besides several of the Fathers. The eyes of
your HEART, is undoubtedly the true reading.

The hope of his calling] That ye may clearly
discern the glorious and important objects of
your hope, to the enjoyment of which God has
called or invited you.

The riches of the glory of his inheritance]
That you may understand what is the glorious
abundance of the spiritual things to which you
are entitled in consequence of being made chil-
dren of God : for, if children, then heirs ; heirs
of that glorious inheritance which God has pro-
vided for the saints ; for all genuine Christians,
whether formerly Jews or Gentiles. On the
chief subject of this verse, see the notes on
Galat. iv. 6, 7.

**Verse 19. The exceeding greatness of his
power]** As the apostle is here speaking of the
glorious state of believers after death, the ex-
ceeding greatness of his power, or that power
which surpasses all difficulties, being itself
omnipotent, is to be understood of that *might*
which is to be exerted in raising the body at
the last day ; as it will require the same power
or energy which he wrought in Christ, when he
raised his body from the grave, to raise up the
bodies of all mankind, the resurrection of the
human nature of Christ being a proof of the
resurrection of mankind in general.

According to the working of his mighty power]
κατὰ τὴν ἐνέργειαν τοῦ κρατοῦς τῆς ἰσχύος αὐτοῦ, ac-
cording to the energy of the power of his might.
We may understand these words thus : *ΜΙΓΗΡ*,
ἰσχυς, is the state or simple efficiency of this at-
tribute in God : *ΠΡΑΤΟΣ*, is this might or
efficiency in action ; *ΕΝΕΡΓΙΑ*, *ἐνέργεια*, is the
quantum of force, momentum or velocity with
which the power is applied. Though they ap-
pear to be synonymous terms, they may be
thus understood : *passive power* is widely dif-
ferent from *power in action* ; and power in ac-
tion will be, in its results, according to the
energy or momentum with which it is applied.
The resurrection of the dead is a stupendous
work of God ; it requires his *might* in sovereign
action : and when we consider that all mankind

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
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believe, ^a according to the working ^b of his mighty power,

20 Which he wrought in Christ, when ^c he raised him from the dead, and ^d set him at his own right hand in the heavenly places,

21 ^e Far above all ^f principality, and power, and might, and dominion, and

^a Ch. 3. 7. Col. 1. 29. & 2. 12.—^b Gr. of the might of his power.—^c Acts 2. 24, 33.—^d Psa. 110. 1. Acts 7. 55, 56. Col. 3. 1. Hebr. 1. 3. & 10. 12.—^e Phil. 2. 9, 10. Col. 2. 10. Hebr. 1. 4.

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every name that is named, not only in this world, but also in that which is to come :

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

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

^f Rom. 8. 38. Col. 1. 16. & 2. 15.—^g Psa. 8. 6. Matt. 28. 18. 1 Cor. 15. 27. Hebr. 2. 8.—^h Ch. 4. 15, 16. Col. 1. 18. Hebr. 2. 7.—ⁱ Rom. 12. 5. 1 Cor. 12. 12, 27. Ch. 4. 12. & 5. 23, 30. Col. 1. 18, 24.

are to be raised and changed in a moment, in the twinkling of an eye, then the momentum or velocity, with which the power is to be applied, must be inconceivably great. All motion is in proportion to the quantity of matter in the mover; and the velocity with which it is applied. The effect here is in proportion to the cause, and the energy he puts forth, in order to produce it. But such is the nature of God's power in action, that it is perfectly inconceivable to us: and even these astonishingly strong words of the apostle are to be understood as used in condescension to human weakness.

Verse 20. Set him at his own right hand in the heavenly places] Gave him as Mediator between God and man, the highest honours and dignities, Phil. ii. 9. in which state of exaltation he transacts all the affairs of his church, and rules the universe. The right hand is the place of friendship, honour, confidence, and authority.

Verse 21. Far above all principality] The difficulty in this verse does not arise from the words themselves, the meaning of each being easily understood, but from the sense in which the apostle uses them. Some think he has reference here to the different orders among good and evil angels: he is superior to all the former, and rules all the latter. Others think he refers to earthly governments; and αρχη, principality, the first word, signifies the most sovereign and extensive kind of dominion; and υπερου, lordship, the last word, signifies the lowest degree of authority; hence we are to understand, that to our Lord, in his human nature, are subjected the highest, the intermediate, and the lowest orders of beings in the universe.—Chandler. Others imagine that the apostle has in view, by whatsoever is named in this world, all the dignitaries of the Jewish church; and by what is named in the world to come, all the dignities that should be found in the Christian church.

Schoetgen supposes that "the apostle's αρχη, (for αρχου, the abstract for the concrete,) means the same as the נשיא נשיא among the Jews, whose chief business it was to clear and decide all contentions, which arose concerning traditions and legal controversies.

"That εξουσια, power, is the same as רבטא *torba*, he who possesses authority to propound, expound, persuade, convince, and refute.

"That δυναμις, might, answers to רבנות *rabbinoth*, signifying all the class of rabbins whose office it was to expound the law, and teach the people generally.

"And, that κυριετης, dominion, answers to *mar*, which signifies a person above the lower orders of men. And he observes, that Jesus Christ, after his resurrection, called fishermen, publicans, and men from the lowest orders of the people, to the work of the ministry; and made them instruments of confounding and overturning all the Jewish rulers, rabbins, and doctors. And that, in the world which is to come, the successive ages of Christianity, he should ever be exalted above all these powers and authorities which antichrist might bring into the Christian church, such as popes, cardinals, wicked archbishops, bishops, deans, and canons; and all those who, among the schoolmen, were termed seraphic doctors, angelic doctors, most illuminated, most perfect and irrefragable doctors. And although Wicklif, Hus, Luther, Melancthon, and the rest of the reformers, were men of little or no note, when compared with the rulers of the popish church, so eminently did the power of Christ work in and by them, that the pope and all his adjuncts were every where confounded; and their power and authority annihilated in several entire regions."

It is certain that the apostle means that all created power, glory, and influence, are under Christ; and hence it is added:—

Verse 22. He hath put all things under his feet] All beings and things are subject to Him, whether they be thrones, dominions, principalities, or powers, Col. i. 16—18. and ii. 10. for he, God the Father, has given him to be head, chief and supreme, over all, to the church; the church having no ruler but Jesus Christ: others may be officers in his church, but he alone is head and supreme.

Verse 23. Which is his body] As he is head over all things, he is head to the church; and this church is considered as the body of which he is especially the head; and from him, as the head, the church receives light, life, and intelligence.

And is the fulness of him] That in which he especially manifests his power, goodness, and truth: for, though he fills all the world with his presence, yet he fills all the members of his mystical body with wisdom, goodness, truth, and holiness, in an especial manner. Some understand the fulness, or πληρομα, here as signifying the thing to be filled; so the Christian church is to be filled by Him whose fulness fills all his members, with all spiritual gifts and graces,

Account of the character and **EPHESIANS.** conversion of the Ephesians.

And this corresponds with what St. John says, chap. i. 16. *Out of his fulness have we all received, and grace upon grace.* And with what is said, Col. ii. 9, 10. *Ye are complete in him; and ye are in him, filled full; i. e. with gifts and grace.*

How, in any other sense, the church can be said to be the *fulness of Him who fills all in all*, is difficult to say. However, as Jesus Christ is represented to be the *head*, and the church the

body under that head, the *individuals* being so many *members* in that *body*; and as it requires a *body* and *members* to make a *head* complete, so it requires a *church*, or *general assembly* of believers, to make up the *body* of Christ. When, therefore, the *Jews* and *Gentiles* are brought into this church, the *body* may be said to be complete; and thus Christ has his visible *fulness* upon earth; and the church may be said to be the *fulness of him*, &c. See ver. 10.

CHAPTER II.

The character of the Ephesians, previously to their conversion to Christianity, 1—3. By what virtue they were changed, and for what purpose, 4—7. They were saved by faith, 8, 9. And created unto good works, 10. The apostle enters into the particulars of their former miserable state, 11, 12. And those of their present happy state, 13. Christ has broken down the middle wall of partition between the Jews and Gentiles; and proclaims reconciliation to both, 14—17. The glorious privileges of genuine believers, 18—22.

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AND you hath he quickened,^b who were dead in trespasses and sins;

2° Wherein in time past ye walked according to the course of this world, according to^d the prince of

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a John 5. 24. Col. 2. 13.—b Ver. 5. Ch. 4. 18.—c 1 Cor.

6. 11. Ch. 4. 22. Col. 1. 21. & 3. 7. 1 John. 5. 19.—d Ch. 6. 12.

NOTES ON CHAP. II.

Verse 1. *And you hath he quickened*] This chapter should not have been separated from the preceding, with which it is most intimately connected. As Christ fills the whole body of Christian believers with his fulness, (chap. i. 23.) so had he dealt with the converted Ephesians; who, before, were *dead in trespasses, and dead in sins*. DEATH is often used by all writers, and in all nations, to express a state of extreme misery. The Ephesians, by trespassing and sinning, had brought themselves into a state of deplorable wretchedness, as had all the heathen nations: and, having thus sinned against God, they were condemned by him; and might be considered as *dead in law*: incapable of performing any legal act, and always liable to the punishment of death, which they had deserved, and which was ready to be inflicted upon them.

Trespasses, παραπτώματα, may signify the *slightest deviation* from the line and rule of moral equity, as well as any *flagrant offence*; for these are equally *transgressions*, as long as the *sacred line* that separates between vice and virtue is *passed over*.

Sin, αμαρτία, may probably mean here habitual transgression; *sinning knowingly and daringly*.

Verse 2. *Wherein in time past ye walked*] There is much *force* in these expressions; the Ephesians had not sinned *casually*, or *now and then*, but *continually*; it was their continual employment; they *walked in trespasses and sins*: and this was not a *solitary* case, all the nations of the earth acted in the same way; it was the *course of this world*: *κατα τον αμαρτου κοσμου τωτου*, according to the *life*, mode of living, or *successive ages of this world*. The word *αμαρτου*, the literal meaning of which is *constant duration*, is often applied to things which have a *complete course*, as the Jewish dispensation, a particular

government, and the *term of human life*; so here, the *whole of life* is a tissue of sin, from the cradle to the grave; every human soul unsaved by Jesus Christ, continues to transgress. And the *nominally* Christian world is in the same state to the present day. Age after age passes on in this way; and the living lay it not to heart!

The prince of the power of the air] As the former clause may have particular respect to the *Jewish* people, who are frequently denominated *הם הוה עולם olam hazzeh; this world*; this latter clause may especially refer to the *Gentiles*, who were most manifestly under the power of the devil; as almost every object of their worship was a *demon*, to whom the worst of passions and practices were attributed; and whose conduct his votaries took care to copy.

Satan is termed *prince of the power of the air*, because the *air* is supposed to be a region in which malicious spirits dwell, all of whom are under the direction and influence of Satan their chief.

The spirit that now worketh] *Του πνευματος*; the operations of the prince of the aerial powers are not confined to *that region*, he has *another sphere* of action, viz. the wicked heart of man; and in this he *works with energy*. He seldom inspires *indifference* to religion; the subjects in whom he works are either *determinate* opposers of true religion, or they are systematic and energetic transgressors of God's laws.

Children of disobedience] Perhaps a Hebraism for *disobedient children*; but taken as it stands here, it is a strong expression in which *disobedience, ἀνομία*, appears to be *personified*; and wicked men exhibited as her children, the *prince of the power of the air* being their *father*, while *disobedience* is their *mother*. Thus they are emphatically what our Lord calls them, Matt. xiii. 38. *children of the wicked one*: for they

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A. D. cir. 61. spirit that now worketh
A. U. C. 813. in ^a the children of disobedience:

3 ^b Among whom also we all had our conversation in times past, in ^c the lusts of our flesh, fulfilling ^d the desires of the flesh and of the mind; and ^e were by nature the children of wrath, even as others.

4 But God, ^f who is rich in mercy,

^a Ch. 5. 6. Col. 3. 6.—^b Tit. 3. 3. 1 Pet. 4. 3.—^c Gal. 5. 16.—^d Gr. *the wills*.—^e Psa. 51. 5. Rom. 5. 12, 14. ^f Rom. 10. 12. Ch. 1. 7. Ver. 7.

show themselves to be of their *father the devil*, because they *will do his works*, John viii. 44. Some think that by *children of disobedience*, the apostle means particularly the disobedient, unbelieving, refractory, and persecuting *Jews*; but I rather think he speaks this *generally*, and refers to the *Jews* in the following verse.

Verse 3. *Among whom also we all had our conversation*] We *Jews*, as well as you *Gentiles*, have lived in transgressions and sins: *αυστηριον*, this was the *course* of our *life*; we lived in sin; walked in sin; it was woven through our whole constitution; it tinged every temper, polluted every faculty, and perverted every transaction of life. The *lusts*, the evil, irregular, and corrupt affections of the *heart*, showed themselves in the perversion of the *mind*, as well as in our general conduct. The *mind* was *darkened* by the *lusts* of the *flesh*, and both conjoined to produce acts of unrighteousness. It was not the *will of God* that was done by us, but the *will of the flesh and of the mind*.

And were by nature the children of wrath] For the import of the phrase *by nature*, *φύσει*, see the note on Galat. ii. 15. and Rom. ii. 14. To what is said on those passages, I may add from Dr. Macknight. "*Nature* often signifies one's *birth and education*, Gal. ii. 15. *We who are Jews* by *NATURE*. Also men's *natural reason and conscience*: Rom. ii. 14. *The Gentiles who have not the law, do by NATURE the things contained in the law, &c.* Also the *general sense and practice* of mankind, 1 Cor. xi. 15. *Doth not even NATURE itself teach you that if a man have long hair, &c.* Also, the *original constitution* of any thing, Gal. iv. 8. *Who are not gods* by *NATURE*. Also, a *disposition* formed by *custom and habit*; thus Demetrius Phalerius said of the Lacedemonians, *φύσει ἄκατασκευαστοι*. *Assuredly*: "The Lacedemonians have *naturally* a concise mode of speaking." Hence our word *laconic*; a short speech; or much sense conveyed in a few words. The words in the text have been often quoted to prove the doctrine of *original sin*; but though that doctrine be an *awful truth*, it is not, in my opinion, intended here: it is rather found in the *preceding words*, the *lusts of the flesh*, and the *desires of the flesh and of the mind*. The apostle appears to speak of *sinful habits*; and, as we say, *HABIT* is a *second nature*; and these persons acted from their *originally corrupt nature*; from the *lusts*

for his great love where-
he loved us,

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

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

7 That in the ages to come he might show the exceeding riches of his grace

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^g Rom. 5. 6, 8, 10. Ver. 1.—^h Rom. 6. 4, 5. Col. 2. 12, 13. & 3. 1, 3.—ⁱ Or, by whose *grace*: See Acts 15. 11 Ver. 8. Tit. 3. 5.—^k Ch. 1. 20.

of the *flesh* and of the *mind*, they thus became by their vicious habits, or *second nature*, *children of wrath*; persons exposed to perdition, because of the impurity of their hearts, and the wickedness of their lives. Here we see that the fallen, apostate nature, produces the fruits of unrighteousness. The *bad tree* produces *bad fruit*.

Children of wrath is the same as *son of perdition*, *son of death*, &c. i. e. Persons exposed to God's displeasure, because of their sins.

Verse 4. *But God, who is rich in mercy*] As they were *corrupt* in their *nature*, and *sinful* in their *practice*, they could possess no *merit*; nor have any *claim* upon God: and it required much *mercy* to remove so much *misery*, and to pardon such transgressions.

His great love] God's infinite love is the groundwork of our salvation; in reference to us, that love assumes the form of *mercy*; and that mercy provides the Saviour, the Lord Jesus Christ. And therefore the apostle adds, ver. 5. *By grace ye are saved*; it is by God's free mercy in Christ that ye are brought into this state of salvation. See on ver. 8.

Verse 5. *Even when we were dead in sins*] Dead in our souls; dead towards God; and dead in law; and exposed to death eternal.

Hath quickened us together with Christ] God has given us as complete a *resurrection* from the *death of sin*, to a *life of righteousness*, as the body of Christ has had from the grave. And as this *quickening*, or *making alive*, was most gratuitous on God's part, the apostle, with great propriety, says, *By grace are ye saved*.

Verse 6. *And hath raised us up together—in Christ*] Or rather, *by Christ*: His resurrection being the proof that he had made the full atonement; and that we might be justified by his blood. Believing, therefore, the record which God gave of his Son, we receive this atonement, and were raised from a death of sin, to a life of righteousness; and now we *sit in heavenly places*: we have a *right* to the kingdom of God, anticipate this glory, and are indescribably happy in the possession of this salvation, and in our fellowship with Christ Jesus.

Verse 7. *That in the ages to come*] God has produced us an *example*, and one which shall be on record through all generations, that he quickens dead souls: that he forgives the sins of the most sinful when they repent, and believe

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in ^a his kindness towards us through Christ Jesus.

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

9 ^e Not of works, lest any man should boast.

^a Tit. S. 4.—^b Ver. 5. Rom. S. 24. 2 Tim. 1. 9.—^c Rom. 4. 16.—^d Matt. 16. 17. John 6. 44, 65. Rom. 10. 14, 15, 17. Ch. 1. 19. Phil. 1. 29.—^e Rom. S. 20, 27, 28. & 4. 2. & 9. 11. & 11. 6. 1 Cor. 1. 29, 30, 31. 2 Tim. 1. 9. Tit. S. 5.

in Christ Jesus. So that what God has done for the sinners at *Ephesus*, will serve as an encouragement to all ages of the world: and on this evidence, every preacher of the Gospel may boldly proclaim that Christ saves unto the uttermost all that come unto God through him. And thus the exceeding riches of his grace will appear in the provision he has made for the salvation of both Jews and Gentiles.

This observation of the apostle is of great use and importance; because we are authorized to state, in all the successive ages of the world, that he who saved the sinners at Ephesus, is ever ready to save all who, like them, repent of their sins, and believe in Christ Jesus.

Verse 8. *For by grace are ye saved; through faith*] As ye are now brought into a state of salvation, your sins being all blotted out, and you made partakers of the Holy Spirit; and having a hope full of immortality, you must not attribute this to any works or merits of yours; for when this Gospel reached you, you were all found dead in trespasses, and dead in sins; therefore it was God's free mercy to you, manifested through Christ, in whom ye were commanded to believe; and having believed by the power of the Holy Spirit, ye received, and were sealed by the Holy Spirit of promise; so that this salvation is in no sense of yourselves, but is the free gift of God, and not of any kind of works: so that no man can boast as having wrought out his own salvation, or even contributed any thing towards it. *By grace ye are saved through faith* in Christ. This is a true doctrine, and continues to be essential to the salvation of man to the end of the world.

But whether are we to understand *faith* or *salvation* as being the gift of God? This question is answered by the Greek text, τῆ γὰρ χάριτι ἐστὶ ἐλευθερωμένοι διὰ τῆς πίστεως: καὶ τούτοις οὐκ ἐξ ἑμῶν θεοῦ τοῦ δῶρον, οὐκ ἐξ ἔργων ἡμῶν ἵνα ματαιὸν καυχήσῃτε. "By this grace ye are saved through faith: and τῆς [τούτοις, this salvation] not of you; it is the gift of God, not of works: so that no one can boast." "The relative τούτοις, this, which is in the neuter gender, cannot stand for πίστις, faith, which is the feminine; but it has the whole sentence that goes before for its antecedent." But it may be asked, is not *faith* the gift of God? Yes, as to the grace by which it is produced: but the grace or power to believe, and the act of believing, are two different things. Without the grace or power to believe, no man ever did or can believe; but with that power, the act of faith is a

10 For we are his ^f workmanship, created in Christ Jesus unto good works, ^g which God hath before ^h ordained that we should walk in them.

11 Wherefore ⁱ remember, that ye being in time past Gentiles in the flesh,

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f Deut. 32. 6. Psa. 100. 3. Isai. 19. 25. & 29. 23. & 44. 21. John 3. 9. 5. 1 Cor. 3. 9. 2 Cor. 5. 5. 17. Ch. 4. 34. Tit. 2. 14.—g Ch. 1. 4.—h Or prepared.—i Cor. 12. 2. Ch. 5. 8. Col. 1. 21. & 2. 13.

man's own. God never believes for any man, no more than he repents for him: the penitent, through this grace enabling him, believes for himself; nor does he believe necessarily or impulsively, when he has that power: the power to believe may be present long before it is exercised, else why the solemn warnings with which we meet every where in the word of God; and threatenings against those who do not believe? Is not this a proof that such persons have the power, but do not use it: they believe not, and therefore are not established. This, therefore, is the true state of the case: God gives the power, man uses the power thus given, and brings glory to God; without the power, no man can believe: with it any man may.

Verse 10. *For we are his workmanship*] So far is this salvation from being our own work, or granted for our own work's sake, we are ourselves not only the creatures of God, but our new creation was produced by his power; for we are created in Christ Jesus unto good works. He has saved us so that we may show forth the virtues of Him who called us from darkness into his marvellous light. For, though we are not saved for our good works, yet we are saved that we may perform good works to the glory of God, and the benefit of man.

Which God hath before ordained] Οὐκ ἔργου τῶν ἡμῶν; for which God before prepared us, that we might walk in them. For, being saved from sin, we are made partakers of the Spirit of holiness; and it is natural to that Spirit to lead to the practice of holiness; and he who is not holy in his life is not saved by the grace of Christ. The before ordaining, or rather preparing, must refer to the time when God began the new creation in their hearts; for, from the first inspiration of God upon the soul, it begins to love holiness: and obedience to the will of God is the very element in which a holy or regenerated soul lives.

Verse 11. *Wherefore remember*] That ye may ever see and feel your obligations, to live a pure and holy life, and be unfeignedly thankful to God for your salvation; remember that ye were once heathens, in the flesh, without the pure doctrine, and under the influence of their corrupt nature; such as by the Jews, (who gloried, in consequence of their circumcision, to be in covenant with God,) were called uncircumcision, i. e. persons out of the Divine covenant, and having no right or title to any blessing of God.

A. M. cir. 4065. who are called Uncircum-
 A. D. cir. 81. cision by that which is
 A. U. C. 813. called ^a the Circumcision
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12 ^b That at that time ye were with-
 out Christ, ^c being aliens from the
 commonwealth of Israel, and strangers
 from ^d the covenants of promise, ^e hav-

^a Rom. 2. 28, 29. Col. 2. 11.—^b Ch. 4. 18. Col. 1. 21.
^c See Ezek. 13. 9. John 10. 16.—^d Rom. 9. 4, 8.
^e 1 Thess. 4. 13.—^f Gal. 4. 8. 1 Thess. 4. 5.

Verse 12. *That at that time ye were without Christ*] Not only were not Christians, but had no knowledge of the Christ or Messiah, and no title to the blessings which were to proceed from him.

Aliens from the commonwealth of Israel] Ye were by your birth, idolatry, &c. alienated from the commonwealth of Israel; from the civil and religious privileges of the Jewish people.

Strangers from the covenants of promise] Having no part in the promise of the covenant made with Abraham, whether considered as relating to his natural or spiritual seed: and no part in that of the covenant made at Horeb with the Israelites, when a holy law was given them, and God condescended to dwell among them, and to lead them to the Promised Land.

Having no hope] Either of the pardon of sin, or of the resurrection of the body; nor indeed of the immortality of the soul. Of all these things, the Gentiles had no rational or well-grounded hope.

Without God in the world] They had gods many, and lords many; but in no Gentile nation was the true God known: nor indeed had they any correct notion of the Divine nature. Their idols were by nature, no gods; they could neither do evil nor good; and therefore they were properly without God, having no true object of worship, and no source of comfort. He who has neither God nor Christ, is in a most deplorable state; he has neither a God to worship, nor a Christ to justify him. And this is the state of every man who is living without the grace and *epixit* of Christ. All such, whatever they may profess, are no better than practical atheists.

Verse 13. *Ye who sometimes were far off*] To be far off, and to be near, are sayings much in use among the Jews; and among them, to be near, signifies, 1. To be in the approbation or favour of God; and to be far off, signifies to be under his displeasure. So a wicked Jew might be said to be far off from God when he was exposed to his displeasure; and a holy man, or a genuine penitent, might be said to be nigh to God, because such persons are in his favour. 2. Every person who offered a sacrifice to God was considered as having access to Him, by the blood of that sacrifice; hence the priests, whose office it was to offer sacrifices, were considered as being nigh to God. And all who brought gifts to the altar, were considered as approaching the Almighty. 3. Being far off, signified the state of the Gentiles as contradistinguished

ing no hope, ^f and without God in the world:

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

14 For ⁱ he is our peace, ^k who hath made both one, and hath broken down

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^g Gal. 3. 28.—^h Acts 2. 39. Ver. 17.—ⁱ Mic. 5. 2. John 16. 33. Acts 10. 36. Rom. 5. 1. Col. 1. 20.—^k John 10. 16. Gal. 3. 28.

from the Jews, who were nigh. And these expressions were used in reference to the tabernacle, God's dwelling-place among the Israelites; and the sacrifices then offered. All those who had access to this tabernacle, or were nigh to it, or encamped about it, were said to be nigh to God; those who had no access to it, were said to be far off. Hence the latter phrase is used to distinguish the Gentiles from the Jewish people; and this appears to be the meaning of the prophet, Isai. lvii. 19. *I create the fruit of the lips, peace, peace to him that is far off, and to him that is near, saith the Lord: i. e. I give cause of praise and rejoicing to the Gentile as well as to the Jew.* And to this Scripture, and to this thing, the apostle seems here to allude. You, Gentiles, who were unacquainted with God, and were even without God in the world, are brought to an acquaintance with Him? and are now, through Christ Jesus, brought into the favour and fellowship of God. And as the Jews of old approached God by the blood of their sacrifices, so you approach Him by the blood of Christ.

Verse 14. *For he is our peace*] Jesus Christ has died for both Jews and Gentiles, and has become a peace-offering, *שלום shalom*, to reconcile both to God, and to each other.

Who hath made both one] Formed one church out of the believers of both people.

The middle wall of partition] By abolishing the law of Jewish ordinances, he has removed that which kept the two parties not only in a state of separation, but also at variance.

This expression, the middle wall, can refer only to that most marked distinction which the Jewish laws and customs made between them and all other nations whomsoever.

Some think it refers to their ancient manner of living among the Gentiles; as they always endeavoured to live in some place by themselves, and to have a river, or a wall, between them and their heathen neighbours. Indeed, wherever they went, their own rites, ordinances, and customs, were a sufficient separation between them and others: and as Jesus Christ abolished those customs, admitting all into his church, both Jews and Gentiles, by repentance and faith; he may be said to have broken down the middle wall of partition. When, at the death of Christ, the veil of the temple was rent from the top to the bottom, it was an emblem that the way to the holiest was laid open, and that the people at large, both Jews and Gentiles, were to have access to the holiest by the blood of Jesus.

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the middle wall of par-
tition *between us* ;
15 ^a Having abolished ^b in
his flesh the enmity, *even*
the law of commandments *contained* in
ordinances ; for to make in himself of
twain, one ^c new man, so making
peace ;

16 And that he might ^d reconcile both
unto God in one body by the cross,

^a Col. 2. 14, 20. — ^b Col. 1. 22. — ^c 2 Cor. 5. 17. Gal. 6.
15. Ch. 4. 24. — ^d Col. 1. 20, 21, 22. — ^e Rom. 6. 6. & 2.
3. Col. 2. 14. — ^f Or, in himself. — ^g Isai. 57. 19. Zech.
9. 10. Acts 2. 39. & 10. 36.

Some think there is an allusion here to the wall called *chel*, which separated the *court of Israel* from the *court of the Gentiles* ; but this was not broken down till the temple itself was destroyed : and to this transaction the apostle cannot be supposed to allude, as it did not take place till long after the writing of this epistle.

Verse 15. *Having abolished in his flesh*] By his *incarnation and death*, he not only made an atonement for sin, but he appointed the *doctrine of reconciliation* to God, and of *love to each other*, to be preached in all nations ; and thus glory was brought to God in the highest ; and on earth peace and good will were diffused among men.

The *enmity* of which the apostle speaks, was reciprocal among the *Jews and Gentiles*. The former detested the *Gentiles*, and could hardly allow them the denomination of *men* ; the latter had the *Jews* in the most sovereign contempt, because of the peculiarity of their religious rites and ceremonies, which were different from all the other nations of the earth.

The *law of commandments*] Contained in, or rather concerning *ordinances* ; which law was made merely for the purpose of keeping the *Jews a distinct people*, and pointing out the Son of God till he should come. When, therefore, the *end* of its institution was answered, it was no longer *necessary* ; and Christ by his death abolished it.

To *make in himself*] To make one church out of both people, which should be considered the *body* of which Jesus Christ is the *head*. Thus he makes *one new man*, one new church ; and thus he *makes and establishes peace*. I think the apostle still alludes to the *peace-offering*, שְׁלֵמִים *shalom*, among the *Jews*. They have a saying, *Sephra*, fol. 121. *Whosoever offers a peace-offering sacrifice, brings peace to the world*. Such a peace-offering was the death of Christ ; and, by it, *peace* is restored to the earth.

Verse 16. *That he might reconcile both—in one body*] That the *Jews and Gentiles*, believing on the Lord Jesus, might lay aside all their causes of contention, and become one *spiritual body*, or *society* of men, influenced by the *Spirit*, and acting according to the *precepts* of the *Gospel*.

Having slain the enmity thereby] Having by his death upon the cross, made reconciliation between God and man ; and by his Spirit in their hearts, removed the *enmity* of their fallen,

^a having slain the enmity
^f thereby :

17 And came ^a and preach-
ed peace to you which were
afar off, and to ^b them that were nigh.

18 For ¹ through him we both have
access ^k by one Spirit unto the Fa-
ther.

19 Now therefore, ye are no more
strangers and foreigners, but ¹ fellow-

Rom. 5. 1. Ver. 13, 14 — ^b Psa. 148. 14. — ^c John 10. 9. &
14. 6. Rom. 5. 2. Ch. 3. 12. Hebr. 4. 16. & 10. 19, 20.
1 Pet. 3. 18. — ^d 1 Cor. 12. 13. Ch. 4. 4. — ^e Phil. 3. 20
Heb. 12. 22, 23.

sinful nature. Dr. Macknight thinks that *abolishing the enmity*, is spoken of the removal of the *hatred* which the *Jews and Gentiles* mutually bore to each other, because of the *difference* of their *respective religious worship*. And that *slaying the enmity*, refers to the *removal* of evil *lusts and affections* from the heart of man, by the power of Divine grace. This is nearly the sense given above.

Verse 17. *And came and preached peace*] Proclaimed the readiness of God, to forgive and save both *Jews and Gentiles*. See the note on ver. 13.

Verse 18. *For through him*] Christ Jesus ; *we both, Jews and Gentiles, have access by one Spirit*, through the influence of the Holy Ghost, *unto the Father, God Almighty*. This text is a plain proof of the *Holy Trinity*. *Jews and Gentiles* are to be presented unto *God the Father* : the *Spirit* of God works in their hearts, and prepares them for this presentation ; and *Jesus Christ* himself *introduces* them. No soul can have access to God but by *Jesus Christ* ; and he introduces none but such as receive his *Holy Spirit*. All who receive that Spirit, are equally dear to him ; and whatever their names be among men, they are known in heaven as *children of God*, and *heirs of eternal glory*.

Verse 19. *Ye are no more strangers*] In this chapter, the *church* of God is compared to a *city*, which has a variety of privileges, rights, &c. founded on regular *charters and grants*. The *Gentiles* having believed in Christ, are all incorporated with the believing *Jews*, in this holy city. Formerly, when any of them came to Jerusalem, being *Greeks, strangers*, they had no kind of rights whatever ; nor could they, as *mere heathens*, settle among them. Again, if any of them, convinced of the errors of the *Gentiles*, acknowledged the God of Israel, but did not receive *circumcision*, he might dwell in the land, but he had no right to the *blessings* of the covenant ; such might be called *παροικῆς, sojourners* ; persons who have no property in the land ; and may only rent a house for the time being.

Fellow-citizens with the saints] Called to the enjoyment of *equal privileges* with the *Jews* themselves, who, by profession, were a *holy* people ; who were bound to be *holy*, and therefore are often called *saints*, or *holy persons*, when both their hearts and conduct were far

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citizens with the saints,
and of ^a the household of
God;

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

^a Gal. 6. 10. Ch. 3. 15.—^b 1 Cor. 3. 9, 10. Ch. 4. 12.
^c 1 Pet. 2. 4, 5.—^d Matt. 16. 18. Gal. 2. 9. Rev. 21. 14.
^e 1 Cor. 12. 28. Ch. 4. 11.

from being right in the sight of God. But the *saints*, spoken of here, are the *converted*, or *Christianized Jews*.

[Of the household of God] The house of God is the temple; the temple was a type of the Christian church: this is now become God's house; all genuine believers are considered as being *οικουοι*, *domestics*, of this house; the children and servants of God Almighty, having all equal rights, privileges, and advantages; as all, through one Spirit, by the sacred Head of the family, had equal access to God: and each might receive as much grace, and as much glory, as his soul could possibly contain.

Verse 20. *And are built upon the foundation*] Following the same metaphor, comparing the church of Christ to a city, and to the temple; the believing Ephesians are represented as parts of that building; the living stones, out of which it is principally formed, 1 Pet. ii. 4, 5. having for foundation, (the ground-plan, specification, and principle on which it was built,) the doctrine taught by the prophets in the Old Testament, and the apostles in the New. Jesus Christ being that corner-stone, or *ακρογωνιας*, the chief angle, or foundation corner-stone; the connecting medium by which both Jews and Gentiles were united in the same building. Elsewhere, Jesus Christ is termed the foundation-stone. Behold, I lay in Zion a foundation-stone, a tried stone, a precious corner-stone, Isai. xxviii. 16. but the meaning is the same in all the places where these terms foundation or corner-stone occur; for, in laying the foundation of a building, a large stone is generally placed at one of the angles or corners, which serves to form a part of the two walls which meet in that angle. When, therefore, the apostle says that Jesus Christ is the chief corner-stone, it means such a foundation-stone as that above-mentioned.

Verse 21. *In whom*] By which foundation corner-stone, Christ Jesus, all the building composed of converted Jews and Gentiles; fitly framed together; *συναμειλοσουμεν*, properly jointed and connected together; groweth unto a holy temple; is continually increasing, as new converts from Judaism or heathenism flock into it. It is not a finished building; but will continue to increase, and be more and more perfect till the day of judgment.

Verse 22. *In whom ye also are builded*] The apostle now applies the metaphor to the purpose for which he produced it, retaining however some of the figurative expressions. As the stones in a temple are all properly placed, so as to form a complete house, and be a habitation

21 ^f In whom all the building fitly framed together, groweth unto ^g a holy temple in the Lord:

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22 ^h In whom ye also are builded together for a habitation of God through the Spirit.

^f Psa. 118. 22. Isai. 28. 16. Matt. 21. 42.—^g Ch. 4. 15, 16.—^h 1 Cor. 3. 17. & 6. 19. 2 Cor. 6. 16.—ⁱ 1 Pet. 2. 5.

for the *Deity* that is worshipped there: so ye are all, both believing Jews and Gentiles, prepared by the doctrine of the prophets and apostles, under the influence of the Spirit of Christ, to become a habitation of God; a church in which God shall be worthily worshipped, and in which he can continually dwell.

1. Many suppose that the apostle, in the preceding chapter, alludes to the splendour of the Temple of Diana at Ephesus; which was reputed one of the wonders of the world. But, to me, this opinion does not seem sufficiently founded. I believe he has the Jewish temple continually in view; for that temple, above all in the universe, could alone be said to be a habitation of God. Both in the tabernacle, and temple, God dwelt between the cherubim; there, was the symbol of his presence, and there, was the worship performed which himself had prescribed. After the model of this was the spiritual temple, the Christian church, constructed; and God was to dwell in the one, as he had dwelt in the other. This simile, drawn from the temple at Jerusalem, was alone worthy of the apostle's design: to have alluded to the temple of Diana, would have disgraced his subject. And as many at Ephesus were Jews, and well acquainted with the temple at Jerusalem, they would both feel and venerate the apostle's simile, and be led to look for the indwelling of God, that which distinguished the Jewish temple from all others on the face of the earth.

2. The church of God is very properly said to be a most noble and wonderful work; and truly worthy of God himself. There is nothing, says one, so august as this church, seeing it is the temple of God.

Nothing so worthy of reverence, seeing God dwells in it.

Nothing so ancient, since the patriarchs and prophets laboured in building it.

Nothing so solid, since Jesus Christ is the foundation of it.

Nothing more closely united and indivisible, since he is the corner-stone.

Nothing so lofty, since it reaches as high as heaven, and to the bosom of God himself.

Nothing so regular and well proportioned, since the Holy Spirit is the architect.

Nothing more beautiful, or adorned with greater variety, since it consists of Jews and Gentiles of every age, country, sex, and condition; the mightiest potentates, the most renowned law-givers, the most profound philosophers, the most eminent scholars, besides all those of

How the apostle was fitted for **EPHESIANS.** his mission to the Gentiles.

whom the world was not worthy, have formed a part of this building.

Nothing more spacious, since it is spread over the whole earth, and takes in all who have washed their robes, and made them white in the blood of the Lamb.

Nothing so inviolable, since it is consecrated to Jehovah.

Nothing so divine, since it is a living building, animated and inhabited by the Holy Ghost.

Nothing so beneficent, seeing it gives shelter to the poor, the wretched, and distressed of every nation, and kindred, and tongue.

It is the place in which God does his marvellous works: the theatre of his justice, mercy, goodness, and truth—where he is to be sought, where he is to be found; and in which alone he is to be retained.

As we have one only God, and one only Saviour and Mediator between God and man, and one only inspiring Spirit; so there is but one church, in which this ineffable Jehovah performs his work of salvation. That church, however scattered and divided throughout the world, is but one building, founded on the Old and

New Testaments; having but one sacrifice, the Lord Jesus, the Lamb of God, that takes away the sin of the world.

3. Of this glorious church every Christian soul is an epitome; for, as God dwells in the church at large, so he dwells in every believer in particular: each is a habitation of God through the Spirit. In vain are all pretensions among sects and parties to the privileges of the church of Christ, if they have not the doctrine and life of Christ. Traditions and legends are not apostolic doctrines; and showy ceremonies, are not the life of God in the soul of man.

4. Religion has no need of human ornaments or trappings; it shines by its own light, and is refulgent with its own glory. Where it is not in life and power, men have endeavoured to produce a specious image, dressed and ornamented with their own hands. Into this, God never breathed, therefore it can do no good to man, and only imposes on the ignorant and credulous, by a vain show of lifeless pomp and splendour. This phantom called true religion, and the church, by its votaries, is in heaven denominated vain superstition; the speechless symbol of departed piety.

CHAPTER III.

Paul, a prisoner for the testimony of Jesus, declares his knowledge of what had been a mystery from all ages, that the Gentiles should be fellow-heirs, and of the same body with the Jews, 1—6. Of which doctrine he was made a minister, that he might declare the unsearchable riches of Christ; and make known to principalities and powers this eternal purpose of God, 7—12. He desires them not to be discouraged on account of his tribulations, 13. His prayer, that they might be filled with all the fulness of God, 14—19. His doxology, 20, 21.

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FOR this cause I Paul, the prisoner of Jesus Christ, b for you Gentiles,

2 (If ye have heard of c the dispensation

of the grace of God d which is given me to you-ward :

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3 e How that f by revelation g he made known unto me the

a Acts 21. 33. & 28. 17, 20. Ch. 4. 1. & 6. 20. Phil. 1. 7, 13. 14, 16. Col. 4. 3, 18. 2 Tim. 1. 8. & 2. 9. Phil. 1. 9. b Gal. 5. 11. Col. 1. 24. 2 Tim. 2. 10. c Rom. 1. 5. & 11. 13.

1 Cor. 4. 1. Ch. 4. 7. Col. 1. 25.—d Acts 9. 15. & 13. 2. Rom. 12. 3. Gal. 1. 16. e Ver. 8.—f Acts 22. 17, 21. & 26. 17, 19.—g Gal. 1. 12.—h Rom. 16. 25. Col. 1. 26, 27.

NOTES ON CHAP. III.

Verse 1. For this cause] Because he maintained that the Gentiles were admitted to all the privileges of the Jews, and all the blessings of the New Covenant, without being obliged to submit to circumcision, the Jews persecuted him, and caused him to be imprisoned, first at Cæsarea, where he was obliged to appeal to the Roman emperor, in consequence of which he was sent prisoner to Rome. See Acts xxi. 21—23, &c.

The prisoner of Jesus Christ for you Gentiles] For preaching the Gospel to the Gentiles, and showing that they were not bound by the law of Moses, and yet were called to be fellow-citizens with the saints; for this very cause the Jews persecuted him unto bonds, and conspired his death.

Verse 2. If ye have heard of the dispensation] The compound participle *εἰ*, which is commonly translated if indeed, in several places means since indeed, seeing that, and should be translated

ted so in this verse, and in several other places of the New Testament, Seeing ye have heard of the dispensation of God, which is given me to you-ward: this they had amply learnt from the apostle, during his stay at Ephesus, for he had not shunned to declare unto them the whole counsel of God, Acts xx. 27. and kept nothing back that was profitable to them, *ibid.* v. 20. And this was certainly among those things that were most profitable, and most necessary to be known.

By the dispensation of the grace of God we may understand either the apostolic office and gifts granted to St. Paul, for the purpose of preaching the Gospel among the Gentiles; see Rom. i. 5. or the knowledge which God gave him of that gracious and divine plan which he had formed for the conversion of the Gentiles. For the meaning of the word *economy*, see the note chap. i. 10.

Verse 3. By revelation he made known unto me] Instead of *εἰρηγόριστος*, he made known, *εἰρηγόριστος*, was made known, is the reading of ABCD*FG.

He preaches among the Gentiles CHAP. III. *the unsearchable riches of Christ.*

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mystery; ^a as I wrote
^b afore in few words;
4 Whereby, when ye
read, ye may understand
my knowledge ^c in the mystery of
Christ;

5 ^d Which in other ages was not
made known unto the sons of men, ^e as
it is now revealed unto the holy apos-
tles and prophets by the Spirit;

6 That the Gentiles ^f should be fel-
low-heirs, and ^g of the same body, and

^a Ch. 1. 9, 10. — ^b Or, a little before. — ^c 1 Cor. 4. 1. Ch.
6. 19. — ^d Acts 10. 28. Rom. 16. 25. Ver. 9. — ^e Ch. 2.
20. — ^f Gal. 3. 28, 29. Ch. 2. 14. — ^g Ch. 2. 15, 16.
^h Gal. 3. 14.

several others; both the *Syriac, Coptic, Slavonic, Vulgate, and Itala*; with *Clemens, Cyril, Chrysostom, Theodoret, Damascenus*, and others: it is doubtless the true reading.

The apostle wishes the Ephesians to understand that it was not an opinion of his own, or a doctrine which he was taught by others, or which he had gathered from the ancient prophets; but one that came to him by immediate revelation from God: as he had informed them before, in a few words, referring to what he had said, chap. 1. 9—12.

Verse 4. *Whereby, when ye read*] When ye refer back to them.

Ye may understand my knowledge] Ye may see what God has given me to know concerning what has been hitherto a mystery, the calling of the Gentiles, and the breaking down the middle wall between them and the Jews, so as to make both one spiritual body; and on the same conditions.

Verse 5. *Which in other ages was not made known*] That the calling of the Gentiles was made known by the prophets, in different ages of the Jewish church, is exceedingly clear; but it certainly was not made known in that clear and precise manner in which it was now revealed by the Spirit, unto the ministers of the New Testament: nor was it made known unto them at all, that the Gentiles should find salvation without coming under the yoke of the Mosaic law; and that the Jews themselves should be freed from that yoke of bondage. These were discoveries totally new, and now revealed for the first time by the Spirit of God.

Verse 6. *That the Gentiles should be fellow-heirs*] This is the substance of that mystery which had been hidden from all ages, and which was now made known to the New Testament apostles and prophets; and more particularly to St. Paul.

His promise in Christ] That the promise made to Abraham, extended to the Gentiles, the apostle has largely proved in his epistle to the Romans; and that it was to be fulfilled to them, by and through Christ, he proves there also; and particularly in his Epistle to the Galatians. See Galat. iii. 14. And that these blessings were to be announced in the preaching of the Gospel, and received on believing it, he every where declares, but more especially in this epistle.

^b partakers of his promise
in Christ by the Gospel:

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

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

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ⁱ Rom. 15. 16. Col. 1. 23, 25. — ^k Rom. 1. 5. — ^l Rom. 15.
18. Ch. 1. 19. Col. 1. 29. — ^m 1 Cor. 15. 9. 1 Tim. 1.
13, 15. — ⁿ Gal. 1. 16. & 2. 8. 1 Tim. 2. 7. 2 Tim. 1. 11.
^o Ch. 1. 7. Col. 1. 27.

Verse 7. *Whereof I was made a minister*] Δακωνος, a deacon, a servant, acting under and by the direction of the great master, Jesus Christ; from whom, by an especial call and revelation, I received the apostolic gifts and office; and, by τῆν ἐνεργίαν τῆς δυνάμεως αὐτοῦ, the energy, the inworking of his power, this Gospel which I preached was made effectual to the salvation of vast multitudes of Jews and Gentiles.

Verse 8. *Less than the least of all saints*] Ἐλαχιστοτέρων πάντων ἁγίων. As the design of the apostle was to magnify the grace of Christ in the salvation of the world, he uses every precaution to prevent the eyes of the people from being turned to any thing but Christ crucified: and, although he was obliged to speak of himself as the particular instrument which God had chosen to bring the Gentile world to the knowledge of the truth; yet he does it in such a manner, as to show that the excellency of the power was of God, and not of him: and that, highly as he and his fellow-apostles were honoured, they had the heavenly treasure in earthen vessels. To lay himself as low as possible, consistently with his being in the number of divinely commissioned men, he calls himself less than the least; and is obliged to make a new word, by strangely forming a comparative degree, not from the positive, which would have been a regular grammatical procedure, but from the superlative. The adjective ελαχυς, signifies little, ελασσων, or ελαττων, less, and ελαχιστος, least. On this latter, which is the superlative of ελαχυς, little, St. Paul forms his comparative ελαχιστοτερος, less than the least; a word, of which it would be vain to attempt a better translation than that given in our own version. It most strongly marks the unparalleled humility of the apostle; and the amazing condescension of God, in favouring him who had been before a persecutor and blasphemer, with the knowledge of this glorious scheme of human redemption; and the power to preach it so successfully among the Gentiles.

The unsearchable riches of Christ] The word ἀνεξιχνίαστος, from α, privative, and ἔξιχνιαζω, to trace out, from ἵχνος, a step, is exceedingly well chosen here: it refers to the footsteps of God, the plans he had formed, the dispensations which he had published, and the innumerable providences which he had combined to prepare, mature, and bring to full effect and view, his gra-

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

^a Ver. 3. Ch. 1. 9.—^b Rom. 16. 25. Ver. 5. 1 Cor. 2. 7. Col. 1. 26.—^c Psa. 33. 6. John 1. 3. Col. 1. 16. Hebr. 1. 2.

scious designs in the salvation of a ruined world, by the incarnation, passion, death, and resurrection of his Son. There were in these schemes and providences such *riches*, such an abundance, such a variety, as could not be comprehended even by the naturally vast, and, through the Divine inspiration, unparallelodly capacious mind of the apostle.

Yet, he was to proclaim among the Gentiles these astonishing wonders and mysteries of grace; and as he proceeds in this great and glorious work, the Holy Spirit that dwelt in him, opens to his mind more and more of those *riches*; leads him into those *footsteps* of the Almighty which could not be investigated by man nor angel; so that his preaching and epistles, taken all in their chronological order, will prove that his views brighten, and his discoveries become more numerous, and more distinct, in proportion as he advances. And had he lived, preached, and written to this present day, he had not exhausted the subject, nor fully declared to the Gentiles, the *unsearchable riches of Christ*; the endless depth of wisdom and knowledge treasured up in him; and the infinity of saving acts, and saving power, displayed by him.

Verse 9. *And to make all men see*] και φωτισαι παντας, and to illuminate all; to give information both to Jews and Gentiles; to afford them a *sufficiency of light*, so that they might be able distinctly to discern the great objects exhibited in this Gospel.

What is the fellowship of the mystery] The word κοινωνια, which we properly translate *fellowship*, was used among the Greeks, to signify their *religious communities*; here it may intimate the *association* of the Jews and Gentiles in one church or body; and their *agreement* in that glorious mystery which was now so fully opened relative to the salvation of both. But instead of κοινωνια, *fellowship*, οικονομια, *dispensation*, or *economy*, is the reading of ABCDEFG, and more than fifty others; both the *Syriac, Coptic, Ethiopic, Armenian, Slavonian, Vulgate, and Itala*, with the chief of the *Greek Fathers*. Some of the best *printed editions* of the Greek text have the same reading; and that in our common text has very little authority to support it. *Dispensation or economy*, is far more congenial to the scope of the apostle's declaration in this place; he wished to show them the *economy of that mystery* of bringing Jews and Gentiles to salvation by faith in Christ Jesus, which God, from the beginning of the world, had kept hidden in his own infinite mind; and did not think proper to reveal it, even when he projected the creation of the world, which had respect to the economy of human redemption. And although the world was made by Jesus Christ, the great Redeemer; yet at that period, this reve-

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

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^d 1 Pet. 1. 12.—^e Rom. 8. 38. Ch. 1. 21. Col. 1. 16. ^f 1 Pet. 3. 22.—^g 1 Cor. 2. 7. 1 Tim. 3. 16.

lation of the power of God, the design of saving men, whose fall infinite wisdom had foreseen, was not then revealed.

Who created all things by Jesus Christ] Some very judicious critics are of opinion that this does not refer to the *material creation*; and that we should understand the whole as referring to the *formation of all God's dispensations of grace, mercy, and truth*; which have been *planned, managed, and executed* by Christ from the foundation of the world to the present time. But the words δια του Χριστου, by Jesus Christ, are wanting in ABCD*FG, and several others; also in the *Syriac, Arabic* of Erpen, *Coptic, Ethiopic, Vulgate, and Itala*; as also in several of the *Fathers*. Griesbach has thrown the words out of the text, and Professor White says, "certissimè delenda," they are indisputably *spurious*. The text therefore should be read, *Which from the beginning of the world had been hidden in God, who created all things*. No inferiority of Christ can be argued from a clause of whose spuriousness there is the strongest evidence.

Verse 10. *That now unto the principalities and powers in heavenly places*] Who are these principalities and powers? Some think *evil angels* are intended, because they are thus denominated, chap. vi. 12. Others think *good angels* are meant; for, as these heavenly beings are curious to investigate the wondrous economy of the Gospel, though they are, not its *immediate objects*, see 1 Pet. i. 12. it is quite consistent with the goodness of God, to give them that satisfaction which they require. And in this discovery of the Gospel plan of salvation, which *reconciles things in heaven and things in earth*, both men and angels, these pure spirits are greatly interested, and their praises to the Divine Being rendered much more abundant. Others imagine the *Jewish rulers and rabbins* are intended, particularly those of them which were converted to Christianity, and who had now learnt from the preaching of the Gospel, what, as *Jews*, they could never have known. I have had several opportunities of showing, that this sort of phraseology is frequent among the Jews; and indeed not seldom used in the New Testament. Dr. Macknight, whose mode of arguing against this opinion, is not well chosen, supposes, that "the different orders of angels in heaven are intended; whose knowledge of God's dispensations must be as gradual as the dispensations themselves: consequently, their knowledge of the manifold wisdom of God must have been greatly increased by the constitution of the Christian church." Of this there can be no doubt, whether the terms in the text refer to them or not.

By the church] That is, by the *Christians*; and by the wonderful things done in the church; and by the apostles who were its *pastors*.

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11 ^a According to the eternal purpose which he purposed in Christ Jesus our Lord :

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

13 ^d Wherefore I desire that ye

^a Ch. 1. 9.—^b Ch. 2. 18.—^c Hebr. 4. 16.—^d Acts 14. 22. Phil. 1. 14. ¹ Thess. 3. 3.

The manifold wisdom of God] Ἡ πολυποικιλία σοφίας, that multifarious, and greatly diversified wisdom of God; laying great and infinite plans, and accomplishing them by endless means, through the whole lapse of ages; making every occurrence subservient to the purposes of his infinite mercy and goodness. God's gracious design to save a lost world, by Jesus Christ, could not be defeated by any cunning, skill, or malice of man or devils: whatever hindrances are thrown in the way, His wisdom and power can remove; and his infinite wisdom can never want ways or means to effect its gracious designs.

Verse 11. According to the eternal purpose] Κατὰ πρόθεσιν τῶν αἰώνων, according to the purpose concerning the periods. This seems to refer to the complete round of the Jewish system, and to that of the Gospel. I have often observed that, though the proper grammatical meaning of the word is *everduring*, or *endless duration*; yet it is often applied to those systems, periods, governments, &c. which have a *complete duration*, taking in the whole of them, from their commencement to their termination; leaving nothing of their duration unembraced. So here, God purposed that the Jewish dispensation should commence at such a time, and terminate at such a time: that the Gospel dispensation should commence when the Jewish ended, and terminate only with time itself; and that the results of both should be *endless*.—This is probably what is meant by the above phrase.

Which he purposed in Christ Jesus] Ἡ ἐπινοήσ, which he made or constituted, in or for Christ Jesus. The manifestation of Christ, and the glory which should follow, were the grand objects which God kept in view, in all his dispensations.

Verse 12. In whom we have boldness] By whom we, Gentiles, have τῆν ἐλευθερίαν, this liberty of speech; so that we may say any thing by prayer and supplication; and τῆν προσέγγισιν, this introduction, into the Divine presence, by faith in Christ. It is only in his name we can pray to God; and it is only by him that we can come to God: none can give us an introduction but Christ Jesus; and it is only for his sake that God will either hear or save us. It is on the ground of such scriptures as these, that we conclude all our prayers in the name and for the sake of Jesus Christ our Lord.

Verse 13. I desire that ye faint not] In those primitive times, when there was much persecution, people were in continual danger of falling away from the faith, who were not well grounded in it. This the apostle deprecates, and advances a strong reason why they should

faint not at my tribulations ^e for you, ^f which is your glory.

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

15 Of whom ^g the whole family in heaven and earth is named,

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^e Ver. 1.—^f 2 Cor. 1. 6.—^g Ch. 1. 10. Phil. 2. 9, 10, 11.

be firm—"I suffered my present imprisonment, on account of demonstrating your privileges, of which the Jews were envious: I bear my afflictions patiently, knowing that what I have advanced is of God, and thus I give ample proof of the sincerity of my own conviction. The sufferings, therefore, of your apostle are *honourable* to you and to your cause; and far from being any cause why you should faint, or draw back like cowards, in the day of distress, they should be an additional argument to induce you to persevere."

Verse 14. For this cause I bow my knees] That they might not faint, but persevere, I frequently pray to God, who is our God, and the Father of our Lord Jesus. Some very ancient and excellent MSS. and Versions, omit the words τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, of our Lord Jesus Christ. And in them the passage reads, I bow my knees unto the Father. The apostle prays to God the Father, that they may not faint; and he bows his knees in this praying. What can any man think of himself, who, in his addresses to God, can either sit on his seat, or stand in the presence of the Maker and Judge of all men! Would they sit while addressing any person of ordinary respectability? If they did so, they would be reckoned very rude indeed. Would they sit in the presence of the king of their own land? They would not be permitted so to do. Is God then to be treated with less respect than a fellow-mortal? Paul kneeled in praying, Acts xx. 36. xxi. 5. Stephen kneeled when he was stoned, Acts vii. 59. And Peter kneeled when he raised Tabitha, Acts ix. 40.

Many parts of this prayer bear a strict resemblance to that offered up by Solomon, 2 Chron. vi. 1, &c. when dedicating the temple, he kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven, 2 Chron. vi. 13. The apostle was now dedicating the Christian church that then was, and that ever should be, to God; and praying for those blessings which should ever rest on, and distinguish it; and he kneels down after the example of Solomon, and invokes him to whom the first temple was dedicated; and who had made it a type of the Gospel church.

Verse 15. Of whom the whole family] Believers in the Lord Jesus Christ on earth; the spirits of just men made perfect, in a separate state; and all the holy angels in heaven, make but one family, of which God is the Father and Head. St. Paul does not say of whom the families, as if each order formed a distinct household; but he says family, because they are all one, and of one. And all this family is named, derives its

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16 That he would grant you, ^a according to the riches of his glory, ^b to be strengthened with might

by his Spirit in ^c the inner man;

17 ^d That Christ may dwell in your hearts by

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• Rom. 9. 23. Ch. 1. 7. Phil. 4. 19. Col. 1. 27.—• Ch. 6. 10. Col. 1. 11.

• Rom. 7. 22. 2 Cor. 4. 16.—• John 14. 23. Ch. 2. 22.

origin and being, from God, as children derive their name from him who is the father of the family: holy persons in heaven and earth derive their being and their holiness from God, and therefore his name is called upon them. *Christ* gives the name of *Christians* to all the real members of his church upon earth; and to all the spirits of just men, (saved since his advent, and through his blood,) in heaven. They are all the *sons and daughters* of God Almighty.

Verse 16. *That he would grant you*] This prayer of the apostle is one of the most grand and sublime in the whole oracles of God. The riches of the grace of the Gospel, and the extent to which the soul of man may be saved here below, are most emphatically pointed out here. Every word seems to have come immediately from heaven; labouring to convey ideas of infinite importance to mankind. No paraphrase can do it justice, and few commentators seem to have entered into its spirit; perhaps deterred by its unparalleled sublimity. I shall only attempt a few observations upon the *terms*, to show their force and meaning; and leave all the rest to that Spirit by which these most important words were dictated.

That he would grant you—You can expect nothing from him but as a *free gift* through Christ Jesus: let this be a ruling sentiment of your hearts when you pray to God.

According to the riches of his glory] According to the measure of his own eternal *fulness*; God's infinite mercy and goodness being the *measure* according to which we are to be saved. In giving alms, it is a maxim that every one should act according to his *ability*. It would be a disgrace to a *king* or a *nobleman*, to give no more than a *tradesman* or a *peasant*. God acts up to the dignity of his infinite perfections; He gives according to the *riches* of his *glory*.

To be strengthened with might] Ye have many *enemies*, cunning and *strong*; many *trials*, too great for your *natural strength*; many *temptations*, which no *human power* is able successfully to *resist*; many *duties* to *perform*, which cannot be accomplished by the *strength of man*; therefore you need *Divine strength*; ye must have *might*; and ye must be *strengthened every where*, and *every way fortified* by that *might*: *mightily*, and most *effectually strengthened*.

By his Spirit] By the sovereign energy of the Holy Ghost. This fountain of spiritual energy can alone supply the *spiritual strength* which is necessary for this *spiritual work* and *conflict*.

In the inner man] In the *soul*. Every man is a *compound being*: he has a *body* and a *soul*. The *outward man* is that alone which is *seen and considered* by men; the *inward man* is that which stands particularly in reference to God

and eternity. The outward man is strengthened by *earthly food*, &c. the inward man, by *spiritual and heavenly influences*. Knowledge, love, peace, and holiness are the food of the inward man; or rather Jesus Christ, that bread of life which came down from heaven: he that eateth this bread, shall live and be strengthened by it. The soul must be as truly fed, and nourished by Divine food, as the body by natural food.

Verse 17. *That Christ may dwell in your hearts by faith*] In this, as well as in many other passages, and particularly that in chap. ii. 21. where see the note, the apostle compares the *body or church* of true believers to a *temple*, which, like that of Solomon, is built up to be a *habitation of God* through the Spirit. Here, as Solomon did at the dedication of the temple at Jerusalem, 2 Chron. vi. 1, &c. Paul having considered the church at Ephesus *completely formed*, as to every external thing, prays that God may come down and *dwell in it*. And as there could be no indwelling of God but by *Christ*, and no indwelling of Christ but by *faith*, he prays that they may have such *faith* in Christ, as shall keep them in constant possession of his love and presence. God, at the beginning, formed man to be his *temple*; and while in a state of purity, he inhabited this temple: when the temple became defiled, God left it. In the order of his eternal mercy, Christ, the repairer of the breach, comes to purify the temple, that it may again become a fit habitation for the blessed God. This is what the apostle points out to the believing Ephesians, in praying that Christ *enrouais*, might *intensely*, and *constantly dwell in their hearts by faith*; for the man's heart, which is not God's house, must be a hold of every foul and unclean spirit; as Satan and his angels will endeavour to *fill* what God does not.

That ye, being rooted and grounded in love] Here is a *double metaphor*, one taken from *agriculture*, the other from *architecture*. As *trees*, they are to be *rooted in love*; this is the *soil* on which their souls are to *grow*: into the infinite love of God, their souls, by faith, are to strike their *roots*; and, from this love, derive all that nourishment which is essential for their full growth, till they have the mind in them that was in Jesus; or, as it is afterward said, till they are *filled with all the fulness of God*. As a *building*, their *foundation* is to be laid in this *love*. *God so loved the world, that he gave his only begotten Son*, &c. Here is the *ground* on which alone the soul, and all its hopes and expectations, can be safely *founded*. This is a *foundation* that cannot be shaken; and it is from this alone that the doctrine of redemption flows to man; and from this alone has the soul its form and comeliness. In this, as its proper *soil*, it *grows*. On this, as its only *foundation*, it *rests*.

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faith; that ye, ^a being
rooted and grounded in
love,

18 ^b May be able to com-
prehend with all saints, ^a what is the

• Col. 1. 23. & 2. 7.—• Ch. 1. 18.

Verse 18. *May be able to comprehend with all saints*] *ἵνα ἐπιγνοῦσι καταλάβουσι*: these words are so exceedingly nervous, and full of meaning, that it is almost impossible to translate them. The first word *ἐπιγνοῦσι*, from *ἐπι*, *intensive*, and *γνῶσι*, *to be strong*, signifies that they might be *thoroughly able*, by having been *strengthened with might*, by God's power. The second word, *καταλάβουσι*, from *κατα*, *intensive*, and *λαμβάνω*, *to take, catch, or seize on*, may be translated, *that ye may fully catch, take in, and comprehend, this wonderful mystery of God*. The mind must be rendered apt, and the soul invigorated, to take in, and comprehend, these mysteries.

What is the breadth, and length, and depth, and height] Here the apostle still keeps up the metaphor, comparing the church of God to a building; and, as in order to rear a proper building, formed on scientific principles, a *ground plan and specification* must be previously made, according to which the building is to be constructed; the apostle refers to this, for this must be thoroughly understood, without which the building could not be formed. They were to be builded up a *heavenly house, a habitation of God through the Spirit*; and this must have its *latitude or breadth: its longitude, or length; its altitude, or height; and its profundity, or depth*.

It is supposed by some, that the apostle is here alluding to the famous temple of Diana, at Ephesus; which, as I have already had occasion to remark, was reputed one of the wonders of the world, being in length 425 feet; in breadth 220: it was supported by 107 pillars, each 60 feet high; was builded at the expense of all Asia; and was 250 years in being completed. I cannot, however, allow of this allusion, while the apostle had a nobler model at hand; and one every way more worthy of being brought into the comparison. The temple of Jerusalem was that alone which he had in view: that alone could be fitly compared here; for that was built to be a habitation of God; that was His house, and that the place of His rest: so the Christian temple, and the believing heart, are to be the constant, the endless residence of God: and how august must that edifice be, in which the eternal Trinity dwells!

But what can the apostle mean by the *breadth, length, depth, and height, of the love of God*? Imagination can scarcely frame any satisfactory answer to this question. It takes in the *eternity* of God. God is LOVE; and in that, an infinity of *breadth, length, depth, and height*, is included; or rather all *breadth, length, depth, and height*, are lost in this *immensity*. It comprehends all that is *above*, all that is *below*; all that is *past*, and all that is *to come*. In reference to human beings, the love of God, in its BREADTH, is a girdle that encompasses the globe; its LENGTH reaches, from the eternal purpose of the mission

breadth, and length, and
depth, and height;

19 And to know the
love of Christ, which pass-
eth knowledge, that ye might be filled

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• Rom. 10. 3, 11, 12.

of Christ, to the *eternity* of blessedness, which is to be spent in his ineffable glories; its DEPTH reaches to the *lowest fallen* of the sons of Adam, and to the *deepest depravity* of the human heart; and its HEIGHT to the infinite dignities of the throne of Christ. *He that overcometh will I give to sit down with me upon my throne, as I have overcome, and sat down with my Father upon his throne*. Thus we see, that the *Father, the Son, and all true believers* in Him, are to be seated on the *same throne*! This is the *height* of the love of God; and the *height* to which that love raises the souls that believe in Christ Jesus!

Verse 19. *To know the love of Christ which passeth knowledge*] It is only by the *love of Christ* that we can know the *love of God*: the love of God to man induced him to give Christ for his redemption: Christ's love to man induced him to give his life's blood for his salvation. The gift of Christ to man, is the *measure* of God's love; the *death* of Christ for man, is the *measure* of Christ's love. *God so loved the world, &c. Christ loved us, and gave himself for us*.

But how can the love of Christ, which *passeth knowledge*, be known? Many have laboured to reconcile this seeming contradiction. If we take the verb *γινώσκω* in a sense in which it is frequently used in the New Testament, to *approve, acknowledge, or acknowledge with approbation*; and *γινώσκω*, to signify *comprehension*; then the difficulty will be partly removed.—“That ye may *acknowledge, approve, and publicly acknowledge*, that love of God which surpasseth knowledge.” We can *acknowledge, and approve*, of that which *surpasses our comprehension*. We cannot comprehend God; yet we can know that he is; *approve of, love, adore, and serve* him. In like manner, though we cannot comprehend the immensity of the *love of Christ*, yet we know that he has *loved us, and washed us from our sins, in his own blood*; and we *approve of, and acknowledge* Him, as our only Lord and Saviour. In this sense we may be said to know the love of Christ that *passeth knowledge*.

But it is more likely that the word *γινώσκω*, which we translate *knowledge*, signifies here *science* in general, and particularly that *science* of which the rabbins boasted; and that in which the Greeks greatly exulted. The former professed to have the *key of knowledge, the secret* of all Divine mysteries; the latter, considered their *philosophers, and their systems of philosophy*, superior to every thing that had ever been known among men; and reputed, on this account, all other nations as *barbarians*. When the apostle prays that they may know the *love of God which passeth knowledge*, he may refer to all the boasted knowledge of the Jewish doctors; and to all the greatly extolled science of

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with all the fulness of God.

20 Now ^b unto him that is able to do exceeding abundantly ^c above all that we ask or think, ^d according to the

John 1. 16. Ch. 1. 23. Col. 2. 9, 10.—Rom. 16. 25. Jude 24.

the Greek philosophers. To know the love of Christ, infinitely surpasseth all other science.—This gives a clear and satisfactory sense.

That ye might be filled with all the fulness of God.] Among all the great sayings in this prayer, this is the greatest. To be filled with God, is a great thing; to be filled with the fulness of God, is still greater; but to be filled with ALL the fulness of God, *πᾶν τὸ πλῆθος τοῦ Θεοῦ*, utterly bewilders the sense, and confounds the understanding.

Most people, in quoting these words, endeavour to correct or explain the apostle, by adding the word *communicable*; but this is as idle as it is useless and impertinent. The apostle means what he says; and would be understood in his own meaning. By the fulness of God, we are to understand all those gifts and graces which he has promised to bestow on man; and which he dispenses to the church. To be filled with all the fulness of God, is to have the whole soul filled with meekness, gentleness, goodness, love, justice, holiness, mercy, and truth. And, as what God fills, neither sin nor Satan can fill; consequently, it implies that the soul shall be emptied of sin; that sin shall neither have dominion over it, nor a being in it. It is impossible for us to understand these words in a lower sense than this. But how much more they imply, (for, more they do imply.) I cannot tell. As there is no end to the merits of Christ, no bounds to the mercy and love of God, no limits to the improveability of the human soul; so there can be no bounds set to the saving influence which God will dispense to the heart of every believer. We may ask, and we shall receive; and our joy shall be full.

Verse 20. *Now unto him*] Having finished his short, but most wonderfully comprehensive and energetic prayer, the apostle brings in his doxology, giving praise to Him from whom all blessings come, and to whom all thanks are due.

That is able to do exceeding abundantly] It is impossible to express the full meaning of these words. God is omnipotent, therefore, he is able to do all things; and able to do *ἄνωγ' ἢ ὑπερῶν*, superabundantly above the greatest abundance. And who can doubt this, who has any rational or scriptural views of his power or his love?

All that we ask or think] We can ask every good of which we have heard; every good which God has promised in his word; and we can think of, or imagine, goods and blessings beyond all that we have either seen or read. Yea, we can imagine, good things to which it is impossible for us to give a name; we can go beyond the limits of all human descriptions; we can imagine more than even God has specified in his word: and can feel no bounds to our imagination of good, but impossibility and eternity. And after

power that worketh in us,

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

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1 Cor. 2. 9.—4 Ver. 7. Col. 1. 29.—Rom. 11. 36. & 16. 27. Hebr. 13. 21.

all, God is able to do more for us than we can ask or think: and his ability here is so necessarily connected with his willingness, that the one indisputably implies the other; for, of what consequence would it be to tell the church of God, that he had power to do so and so, if there were not implied an assurance that he will do what his power can, and what the soul of man needs to have done?

According to the power that worketh in us] All that he can do, and all that he has promised to do, will be done according to what he has done; by that power of the Holy Ghost, *τῆς ἁγιοῦ πνεύματος*, which worketh strongly in us; acts with energy in our hearts, expelling evil, purifying and refining the affections and desires, and implanting good.

Verse 21. *Unto him*] Thus possessed of power and goodness, be glory in the church, be unceasing praises ascribed in all the assemblies of the people of God, wherever these glad tidings are preached; and wherever this glorious doctrine shall be credited.

By Christ Jesus] Through whom, and for whom, all these miracles of mercy and power are wrought.

Throughout all ages] *Εἰς πάντας τὰς γενεάς*, through all succeeding generations; while the race of human beings continues to exist on the face of the earth.

World without end] *Τοῦ αἰῶνος τὸν αἰῶνα*, throughout eternity; in the coming world, as well as in this. The song of praise begun upon earth, and protracted through all the generations of men; shall be continued in heaven, by all that are redeemed from the earth, where eras, limits, and periods, are no more for ever.

Amen.] So be it! So let it be! and so it will be: for, all the counsels of God are faithfulness and truth: and not one jot or tittle of his promise has failed, from the foundation of the world to the present day; nor can fail, till mortality is swallowed up of life:

Therefore, to the Father, Son, and Holy Ghost, be glory, dominion, power, and thanksgiving; now, henceforth, and for ever.—Amen and Amen.

1. For the great importance of the matter contained in this chapter, and the sublimity of the language and conceptions, there is no portion of the New Testament equal to this. The apostle was now shut up in prison, but the word of the Lord was not bound: and the kingdom of God seems to have been opened to him in a most astonishing manner. There seems to have been exhibited to him a plan of the Divine counsels and conduct, relative to the salvation of man, before, and from the foundation of the

world, to the end of time: and while, with the eye of his mind, he contemplates this plan, he describes it in language at once the most elevated that can be conceived; and every where dignified and appropriate to his subject; so that he may with safety be compared with the finest of the Grecian writers. In the notes, I have already observed how hard it is to give any literal translation of the many *compound epithets* which the apostle uses. Indeed his own nervous language seems to bend and tremble under the weight of the Divine ideas which it endeavours to express. This is most observable in the *prayer and doxology* which are contained in verses 14—21. A passage in Thucydides, lib. vii. cap. lxxxvii. *in fine*, where he gives an account of the total overthrow of the Athenian general Nicias, and his whole army, by the Sicilians, has been compared with this of the apostle; it is truly a grand piece, and no reader can be displeas'd with its introduction here—*ζυνέει τε ἄγχι τοῦτο Ἑλληνικῶν τῶν κατὰ τον πολεμῶν τοῦδ' ἄριστος γινώσθαι—καὶ τοῖς τε κρατισταῖς λαμπροτατοῖς, καὶ τοῖς διαθαρμῶσι δυναχιστατοῖς κατὰ πάντα γὰρ πάντως ἰκνηθῆναι, καὶ οὐδὲν ὀλεθρὸν οὐδὲν κακοπαθῆσαντες, πανωλεθρία δὲ, το ληρομῶνον, καὶ πῆξος καὶ νῆξος, καὶ οὐδὲν ὅ, τε οὐκ ἀπώλετο· καὶ ὀλεθρὸν ἀπὸ πολλῶν ἐν οἴκῳ ἀνεπίσταν.*—“This was the greatest discomfiture which the Greeks sustained during the whole of this war; and was as brilliant to the conquerors, as it was calamitous to the vanquished. In every respect they were totally defeated; and they suffered no small evil in every particular; the destruction was universal, both of army and navy; there was nothing that did not perish: and scarcely any, out of vast multitudes, returned to their own homes.”

The learned may compare the two passages; and while due credit is given to the splendid

Greek historian, no critic will deny the palm to the inspired writer.

2. With such portions of the word of God before us, how is it that we can be said conscientiously to credit the doctrines of Christianity, and live satisfied with such *slender attainments* in the Divine life! Can any man that pleads for the *necessary and degrading continuance of indwelling sin*, believe what the apostle has written? Can we, who profess to believe it, be excusable, and live under the influence of any temper or passion that does not belong to the mind of Christ? Will it be said in answer, that “this is only a *prayer* of the apostle; and contains his *wish* from the overflowings of his heart, for the spiritual prosperity of the Ephesians.” Was the apostle *inspired or not*, when he penned this prayer? If he were *not* inspired, the prayer makes no part of Divine *revelation*; if he were inspired, every *petition* is tantamount to a positive *promise*: for, what God inspires the heart to pray for, that, God purposes to bestow. Then, it is his *will* that all these blessings should be enjoyed by his true followers; that Christ should inhabit their hearts; and that they should be filled with all the fulness of God; yea, and that God should do for them more abundantly than they can ask or think. This necessarily implies that they should be *saved from all sin, inward and outward in this life*: that the thoughts of their hearts should be cleansed by the inspiration of God's Holy Spirit, that they may perfectly love Him, and worthily magnify his holy Name.

As *sin* is the cause of the ruin of mankind, the Gospel system which is its *cure*, is called *good news*, or *glad tidings*: and it is *good news* because it proclaims Him who saves his people from their sins. It would be dishonourable to the *grace* of Christ, to suppose that sin had made *wounds* which it could not heal.

CHAPTER IV.

The apostle exhorts them to walk worthy of their vocation, and to live in peace and unity, 1—6. Shows that God has distributed a variety of gifts, and instituted a variety of offices in his church, for the building up and perfecting of the body of Christ, 7—13. Teaches them the necessity of being well instructed and steady in Divine things, 14. Teaches how the body, or church, of Christ is constituted, 15, 16. Warns them against acting like the Gentiles, of whose conduct he gives a lamentable description, 17—19. Points out how they had been changed, in consequence of their conversion to Christianity, 20, 21. Gives various exhortations relative to the purification of their minds; their conduct to each other, and to the poor, 22—28. Shows them that their conversation should be chaste and holy, that they might not grieve the Spirit of God; that they should avoid all bad tempers, be kindly affectioned one to another, and be of a forgiving spirit, 29—32.

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I THEREFORE, ^a the prisoner ^b of the Lord, beseech you that ye ^c walk

worthy of the vocation wherewith ye are called, ² ¹ With all lowliness

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^a Ch. 3. 1. Phil. 1. 9.—^b Or, in the Lord.—^c Phil. 1. 27. Col. 1. 10.

1 Thess. 2. 12.—4 Acts 20. 19. Gal. 5. 22, 23. Col. 3. 12, 13.

NOTES ON CHAP. IV.

Verse 1. *I therefore*] Therefore, because God has provided for you such an abundant salvation; and ye have his testimonies among you, and have full liberty to use all the means of grace;

I—the prisoner of the Lord] Who am deprived of my liberty for the Lord's sake:—
Beseech you that ye walk] Ye have your liberty, and may walk; I am deprived of mine, and cannot. This is a fine stroke, and wrought up into a strong argument. You who are at large,

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and meekness, with long-suffering, forbearing one another in love;

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

a Col. 3. 14.—b Rom. 12. 5. 1 Cor. 12. 12, 13. Ch. 2. 16.
c 1 Cor. 12. 4, 11.—d Ch. 1. 18.

can show forth the virtues of Him who called you into his marvellous light; I am in bondage, and can only exhort others by my writing; and show my submission to God by my patient suffering.

The vocation wherewith ye are called] The calling, κλησις, is the free invitation they have had from God, to receive the privileges of the Gospel; and become his sons and daughters without being obliged to observe Jewish rites and ceremonies. Their vocation, or calling, took in their Christian profession, with all the doctrines, precepts, privileges, duties, &c. of the Christian religion.

Among us, a man's calling signifies his trade, or occupation in life; that at which he works, and by which he gets his bread; and it is termed his calling, because it is supposed, that God, in the course of his providence, calls the person to be thus employed; and thus to acquire his livelihood. Now, as it is a very poor calling by which a man cannot live; so it is a poor religion by which a man cannot get his soul saved. If, however, a man have an honest and useful trade, and employ himself diligently in labouring at it, he will be surely able to maintain himself by it: but, without care, attention, and industry, he is not likely to get, even by this providential calling, the necessaries of life. In like manner, if a man do not walk worthy of his heavenly calling, i. e. suitable to its prescriptions, spirit and design, he is not likely to get his soul saved unto eternal life. The best trade, unpractised, will not support any man: the most pure and holy religion of the Lord Jesus, unapplied, will save no soul. Many suppose, because they have a sound faith, that all is safe and well: as well might the mechanic, who knows he has a good trade, and that he understands the principles of it well, suppose it will maintain him, though he brings none of its principles into action, by honest, assiduous, and well-directed labour.

Some suppose that the calling refers to the epithets usually given to the Christians; such as, children of Abraham, children of God, true Israel of God, heirs of God, saints, fellow citizens with the saints, &c. And that these honourable appellations must be a strong excitement to the Ephesians, to walk worthy of these exalted characters. But I do not find that the word κλησις calling, is taken in this sense any where in the New Testament; but that it has the meaning which I have given it above, is evident, from 1 Cor. vii. 20. Εκαστος εν τη κλησει η ελευθει, η ταυτη μενηται: Let every man abide in the calling to which he hath been called. The context shows that condition, employment, or business of life, is that to which the apostle refers.

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

5 One Lord, one faith, one baptism,

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e 1 Cor. 1. 13. & 8. 6. & 12. 5. 2 Cor. 11. 4.—f Jude 3.
Ver. 13.—g Gal. 3. 27, 28. Hebr. 6. 6.

Verse 2. With all lowliness] It is by acting as the apostle here directs, that a man wales worthy of this high vocation: ταπεινωσιν signifies subjection, or humility of mind.

Meekness] The opposite to anger, and irritability of disposition.

Long-suffering] Μακροθυμια, long-mindedness; never permitting a trial or provocation to get to the end of your patience.

Forbearing one another] Ανιχομενι αλληλων, sustaining one another; helping to support each other in all the miseries and trials of life: or, if the word be taken in the sense of bearing with each other, it may mean that, through the love of God working in our hearts, we should bear with each other's infirmities, ignorance, &c. knowing how much others have been, or are still obliged to bear with us.

Verse 3. Endeavouring to keep the unity of the Spirit in the bond of peace] There can be no doubt that the church at Ephesus was composed partly of converted Jews, as well as Gentiles. Now, from the different manner in which they had been brought up, there might be frequent causes of altercation. Indeed the Jews, though converted, might be envious, that the Gentiles were admitted to the same glorious privileges with themselves, without being initiated into them by bearing the yoke and burden of the Mosaic law. The apostle guards them against this, and shows them that they should intensely labour, for so the word σπουδαζω implies, to promote and preserve peace and unity. By the unity of the Spirit, we are to understand not only a spiritual unity, but also a unity of sentiments, desires, and affections; such as is worthy of, and springs from, the Spirit of God. By the bond of peace, we are to understand a peace or union, where the interests of all parties are concentrated, cemented and sealed: the Spirit of God being the seal upon this knot.

Verse 4. There is one body] Viz. of Christ, which is his church.

One Spirit] The Holy Ghost, who animates this body.

One hope] Of everlasting glory; to which glory ye have been called by the preaching of the Gospel; through which ye have become the body of Christ, instinct with the energy of the Holy Ghost.

Verse 5. One Lord] Jesus Christ, who is the governor of this church.

One faith] One system of religion, proposing the same objects to the faith of all.

One baptism] Administered in the name of the Holy Trinity; indicative of the influences, privileges and effects of the Christian religion.

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

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

8 Wherefore he saith, ^d When he
ascended up on high, ^e he led ^f capti-

* Mal. 2. 10. 1 Cor. 8. 6. & 12. 6. — b Rom. 11. 36.
c Rom. 12. 3. 6. 1 Cor. 12. 11. — d Psa. 68. 18. — e Judg.
5. 12. Col. 2. 15. — f Or, a multitude of captives.

Verse 6. *One God*] The fountain of all be-
ing, self-existent and eternal; and *Father of all*,
both Jews and Gentiles; because he is the Fa-
ther of the spirits of all flesh.

Who is above all] *Ὁ ἐπὶ πάντων*, who is
over all; as the King of kings, and Lord of
lords.

And through all] Pervading every thing;
being present with every thing; providing for
all creatures; and, by his energy, supporting all
things.

And in you all.] By the energy of his Spirit,
enlightening, quickening, purifying and com-
forting; in a word, making your hearts the tem-
ples of the Holy Ghost. Some think the mys-
tery of the blessed Trinity is contained in this
verse: God is over all as *Father*: *through all*,
by the *Logos* or *Word*; and *in all*, by the *Holy
Spirit*.

Verse 7. *Unto every one of us is given grace*]
Grace may here signify a particular office: as if
the apostle had said, though we are all equal in
the respects already mentioned, yet we have all
different offices and situations to fill up in the
church and in the world: and we receive a *free
gift* from Christ, according to the nature of the
office, that we may be able to discharge it ac-
cording to his own mind. So the *free gift*, which
we receive from Christ, is according to the
office or function which he has given us to fulfil;
and the office is according to that *free gift*, each
suited to the other.

Verse 8. *Wherefore he saith*] The reference
seems to be to Psal. lxxviii. 18. which, however
it may speak of the removal of the tabernacle;
appears to have been intended to point out the
glorious ascension of Christ after his resurrec-
tion from the dead. The expositions of various
commentators have made the place extremely
difficult. I shall not trouble my reader with them;
they may be seen in *Rosenmüller*.

When he ascended up on high] The whole of
this verse, as it stands in the Psalm, seems to
refer to a military triumph. Take the following
paraphrase; *Thou hast ascended on high*: the
conqueror was placed in a very elevated chariot.
Thou hast led captivity captive: the conquered
kings and generals were usually bound behind
the chariot of the conqueror, to grace the
triumph. *Thou hast received* (Paul, *given*) *gifts
to men*: at such times, the conqueror was wont
to throw money among the crowd. *Even to the
rebellious*: those who had fought against him,
now submit unto him, and share his munifi-
cence; for it is the property of a hero to be

generous, and gave
gifts unto men.

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

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

† John 3. 13. & 6. 33, 62. — b Acts 1. 9, 11. 1 Tim. 3. 16.
Hebr. 4. 14. & 7. 26. & 8. 1. & 9. 24. — c Acts 2. 33.
d Or, fulfil.

generous. *That the Lord God might dwell
among them*: the conqueror being now come
to fix his abode in the conquered provinces, and
subdue the people to his laws.

All this the apostle applies to the resurrec-
tion, ascension and glory of Christ; though it has
been doubted by some learned men, whether
the Psalmist had this in view. I shall not dis-
pute about this; it is enough for me that the
apostle, under the inspiration of God, applied
the verse in this way: and whatever David
might intend, and of whatever event he might
have written, we see plainly that the sense in
which the apostle uses it, was the sense of the
Spirit of God: for the Spirit, in the Old and
New Testaments, is the same. I may venture
a short criticism on a few words in the original.

Thou hast received gifts for men, *לָקַחְתָּ לְאָדָם*
lakachta mattanoth baadam; thou hast taken
gifts in man, in Adam. The gifts which Jesus
Christ distributes to man, he has received in man,
in and by virtue of his incarnation; and it is
in consequence of his being made man, that it
may be said, *The Lord God dwells among them*;
for Jesus was called *Immanuel*, God with us, in
consequence of his incarnation. This view of
the subject is consistent with the whole economy
of grace: and suits well with the apostle's appli-
cation of the words of the Psalmist in this place.

Verse 9. *But that he also descended*] The
meaning of the apostle appears to be this: the
person who ascended is the Messiah; and his
ascension plainly intimates his *descent*; that
is, his incarnation, humiliation, death and re-
surrection.

Verse 10. *He that descended*] And he who
descended *so low*, is the same who has ascended
so high. He came to the *lower parts of the
earth*; the very deepest abasement, having
emptied himself, taken upon him the form of
servant, and humbled himself unto death, *עָצָר*,
the death of the cross; now he is ascended *high
above all heavens*; higher than all height. He
has a name above every name. Here his de-
scending into the *lower parts of the earth*, is
put in opposition to his ascending *far above
all heavens*. His abasement was unparalleled;
so also is his exaltation.

That he might fill all things.] That he might
be the fountain whence all blessings might flow;
dispensing all good things to all his creatures,
according to their several capacities and neces-
sities; and particularly fill, both converted
Jews and Gentiles, with all the gifts and graces
of his Holy Spirit; hence it follows—

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11 ^a And he gave some, apostles; and some, prophets; and some, ^b evangelists; and some, ^c pastors and ^d teachers;

12 ^e For the perfecting of the saints, for the work of the ministry, ^f for the edifying of ^g the body of Christ :

13 Till we all come ^h in the unity of the faith, ⁱ and of the knowledge of the Son of God, unto ^k a perfect man, unto

^a 1 Cor. 12. 28. Ch. 2. 20. — ^b Acts 21. 8. 2 Tim. 4. 5. ^c Acts 20. 28. — ^d Rom. 12. 7. — ^e 1 Cor. 12. 7. — ^f 1 Cor. 14. 26. — ^g Ch. 1. 23. Col. 1. 24. — ^h Or, into the unity. ⁱ Col. 2. 2. — ^j 1 Cor. 14. 20. Col. 1. 28.

Verse 11. *He gave some, apostles*] He established several offices in his church; furnished these with the proper officers; and, to qualify them for their work, gave them the proper gifts. For a full illustration of this verse, the reader is requested to refer to the notes on 1 Cor. chap. xii. 6—10, and 28—30, and to the concluding observations at the end of that chapter.

Verse 12. *For the perfecting of the saints*] For the complete instruction, purification, and union of all who have believed in Christ Jesus, both Jews and Gentiles. For the meaning of *καταρτισμος*; perfecting, see the note on 2 Cor. xiii. 9.

For the work of the ministry] All these various officers, and the gifts and graces conferred upon them, were judged necessary by the great Head of the church, for its full instruction in the important doctrines of Christianity. The same officers and gifts are still necessary; and God gives them, but they do not know their places. In most Christian churches there appears to be but one office, that of preacher; and one gift, that by which he professes to preach. The apostles, prophets, evangelists, pastors, and teachers, are all compounded in the class preachers; and many to whom God has given nothing but the gift of exhortation, take texts to explain them; and thus lose their time, and mar their ministry.

Edifying of the body] The body of Christ is his church; see chap. ii. 20; &c. and its edification consists in its thorough instruction in Divine things, and its being filled with faith and holiness.

Verse 13. *In the unity of the faith*] Jews and Gentiles being all converted according to the epistle being laid down in the faith, the Christian system.

The knowledge of the Son of God] A true understanding of the mystery of the incarnation; why God was manifest in the flesh, and why this was necessary in order to human salvation.

Unto a perfect man] *Εἰς ἀνδρα τέλειον*, one thoroughly instructed; the whole body of the church being fully taught, justified, sanctified, and sealed.

Measure of the stature] The full measure of knowledge, love, and holiness, which the Gospel of Christ requires. Many preachers, and multitudes of professing people, are studious to

the measure of the ^l stature of the fulness of Christ :

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

15 But ^q speaking ^r the truth in love, ^s may grow up into him in all things, ^t which is the head, even Christ.

^l Or, age. — ^m Isai. 28. 9. 1 Cor. 14. 20. — ⁿ Heb. 13. 9. ^o Matt. 11. 7. — ^p Rom. 16. 18. 2 Cor. 2. 17. — ^q Zech. 8. 16. 2 Cor. 4. 2. Var. 25. 1 John 3. 18. — ^r Or, being sincere. — ^s Ch. 1. 22. & 2. 21. — ^t Col. 1. 18.

find out how many imperfections and infidelities, and how much inward sinfulness, is consistent with a safe state in religion: but how few, very few, are bringing out the fair Gospel standard, to try the height of the members of the church; whether they be fit for the heavenly army; whether their stature be such as qualifies them for the ranks of the church militant! The measure of the stature of the fulness, is seldom seen; the measure of the stature of littleness, dwarfishness, and emptiness, is often exhibited.

Verse 14. *Be no more children*] Children here are opposed to the perfect man in the preceding verse; and the state of both is well explained by the apostle's allusions. The man is grown up, strong and healthy; and has attained such a measure, or height, as qualifies him for the most respectable place in the ranks of his country.

The child is ignorant, weak, and unsteady; tossed about in the nurse's arms; or whirled round in the giddy sports or mazes of youth: this seems to be the apostle's allusion. Being tossed to and fro, and carried about with every wind of doctrine, refers to some kind of ancient play, but what I cannot absolutely determine; probably to something similar to a top; or to our paper kite.

By the sleight of men] The words *οἱ τῶν ἀνθρώπων*, refer to the arts used by gamblers, who employ false dice, that will always throw up one kind of number, which is that, by which those who play with them cannot win.

Cunning craftiness] It is difficult to give a literal translation of the original words, *οἱ πανουργοὶ καὶ πρὸς τὴν μεθοδίαν τῆς ψαλῆς*; "by cunning, for the purpose of using the various means of deception." *Πανουργία*, signifies craft and subtlety in general; cheating and imposition: *μεθοδία*, from which we have our term *method*, signifies a wile, a particular sleight, mode of tricking and deceiving; it is applied to the arts which the devil uses, to deceive and destroy souls; see chap. vi. 11. called there the *works of the devil*. From this, it seems that various arts were used, both by the Greek sophists and the Judaizing teachers, to render the Gospel of none effect; or to adulterate and corrupt it.

Verse 15. *But, speaking the truth in love*] The truth recommended by the apostle, is the whole system of Gospel doctrine; this they are to teach and preach; and this is opposed to the

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

^a Col. 2. 19.—^b Ch. 2. 1, 2, 3. Ver. 22. Col. 3. 7. 1 Pet. 4. 3.

deceit mentioned above. This truth, as it is the doctrine of God's eternal love to mankind, must be preached in *love*. Scolding, and abuse from the pulpit or press, in matters of religion, are truly *monstrous*. He who has the truth of God, has no need of any means to defend or propagate it, but those which love to God and man provides.

Grown up into him] This is a continuance of the metaphor taken from the members of a human body, receiving nourishment equally, and growing up, each in its due proportion to their parts, and to the body in general. The truth of God should be so preached to all the members of the church of God, that they may all receive an increase of grace and life; so that each, in whatever state he may be, may get forward in the way of truth and holiness. In the church of Christ, there are persons in various states, the *careless*, the *penitent*, the *lukewarm*, the *tempted*, the *diffident*, the *little child*, the *young man*, and the *father*. He who had got a talent for the edification of only one of those classes should not stay long in a place, else the whole body cannot grow up in all things under his ministry.

Verse 16. *From whom the whole body*] Dr. Macknight has a just view of this passage; and I cannot express my own in more suitable terms: "The apostle's meaning is, that as the human body is formed by the union of all the members to each other, under the head, and by the fitness of each member for its own office and place in the body: so the church is formed by the union of its members under Christ, the head. Further, as the human body increases till it arrives at maturity, by the energy of every part in performing its proper function; and by the sympathy of every part with the whole: so the body or church of Christ grows to maturity by the proper exercise of the gifts and graces of individuals for the benefit of the whole."

This verse is another proof of the wisdom and learning of the apostle. Not only the general ideas here are anatomical, but the whole phraseology is the same. The *articulation* of the *bones*, the *composition* and *action* of the *muscles*, the *circulation* of the *juices*, carrying nourishment to every part, and depositing some in every place, the *energy* of the *system* in keeping up all the functions, being particularly introduced, and the whole terminating in the general process of *nutrition*; increasing the body, and supplying all the *waste* that had taken place in consequence of labour, &c. Let any medical man who understands the apostle's language,

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

18 ^d Having the understanding darkened, ^e being alienated from the life of God through the ignorance that is in

^e Rom. 1. 21.—^d Acts 26. 18.—^c Ch. 2. 12. Gal. 4. 8. 1 Thess. 4. 5.

take up this verse, and he will be convinced that the apostle had all these things in view. I am surprised that some of those who have looked for the discoveries of the *moderns* among the *ancients*, have not brought in the apostle's word *επιχορηγίας*, *supply*, from *επιχορηγῶ*, to *lead up*, *lead along*, *minister supply*, &c. as some proof that the *circulation of the blood* was not unknown to St. Paul!

Verse 17. *Walk not as other Gentiles walk*] Ye are called to holiness by the Gospel; the other Gentiles have no such calling; walk not as *they* walk. In this, and the two following verses, the apostle gives a most awful account of the conduct of the heathens who were without the knowledge of the true God. I shall note the particulars.

1. They walked in the *vanity of their mind*, *ἡ ματαιότητι τῶν νοῦν αὐτῶν*; in the *foolishness of their mind*: want of *genuine wisdom*, is that to which the apostle refers; and it was through this that the Gentiles became addicted to every species of *idolatry*: and they fondly imagined that they could obtain help from gods which were the work of their own hands! Here their *foolishness* was manifested.

2. Verse 18. *Having the understanding darkened*] This is the *second* instance alleged by the apostle, in the degradation of the Gentiles. Having no means of knowledge, the heart naturally dark, became more and more so by means of habitual transgression; every thing in the Gentile system having an immediate tendency to blind the eyes, and darken the whole soul.

3. *Being alienated from the life of God*] The original design of God was to *live in man*; and the life of God, in the soul of man, was that by which God intended to make man happy; and without which, true happiness was never found by any human spirit; from this, *through the ignorance that was in them*, *διὰ τῆν ἀγνοίαν τῆν ὑμῶν*, through the *substantial*, or continually existing ignorance, which there was nothing to instruct, nothing to enlighten. For the most accurate writings of their best philosophers left them entirely ignorant of the real nature of God. And if they had no correct knowledge of the true God, they could have no *religion*; and if no religion, no *morality*. Their moral state became so wretched that they are represented as *abhorring* every thing spiritual and pure, for this is the import of the word *ἀπαλλοτριωμένοι*, (which we translate *alienated*) in some of the best Greek writers. They *abhorred* every thing that had a tendency to lay any restraint on their vicious passions and inclinations.

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them, because of the ^ablind-
ness ^b of their heart :

19 ^c Who being past feel-
ing ^d have given them-

selves over unto lasciviousness, to
work all uncleanness with greediness.

20 But ye have not so learned Christ ;

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

22 That ye ^f put off concern-
ing ^g the former conver-
sation ^h the old man,
which is corrupt according
to the deceitful lusts ;

23 And ⁱ be renewed in the spirit of
your mind ;

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

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^a Rom. 1. 21.—^b Or, hardness.—^c 1 Tim. 4. 2.—^d Rom.
1. 24, 26. 1 Pet. 4. 3.—^e Ch. 1. 13.—^f Col. 2. 11. &
3. 8, 9. Hebr. 12. 1. 1 Pet. 2. 1.—^g Ch. 2. 2, 3. Ver. 17.

Col. 3. 7. 1 Pet. 4. 3.—^h Rom. 6. 6.—ⁱ Rom. 12. 2. Col.
3. 10.—^k Rom. 6. 4. 2 Cor. 5. 17. Gal. 6. 15. Ch. 6.
11. Col. 3. 10.—^l Ch. 2. 10.—^m Or, holiness of truth.

4. *Blindness of their heart*] *Δια τὰς ἁμαρτίας* ;
because of the *callousness* of their hearts. *Cal-*
lous signifies a thickening of the outward skin of
any particular part, especially on the hands and
feet, by repeated exercise or use, through which
such parts are rendered *insensible*. This may
be metaphorically applied to the conscience of
a sinner, which is rendered stupid and insensible
by repeated acts of iniquity.

5. Verse 19. *Who being past feeling*] *ὄντες*
ἀπαλψότες. The verb *ἀπαλψω*, signifies—1. To
throw off all *sense of shame*, and to be utterly
devoid of pain, for committing unrighteous acts.
2. To be *desperate*, having neither *hope* nor
desire of reformation ; in a word, to be *without*
remorse ; and to be utterly regardless of conduct,
character, or final blessedness. Instead of *ἀπαλ-*
ψότες, several excellent MSS. and Versions
have *ἀπαισθητοί*, *being without hope* ; that is,
persons who, from their manner of life in this
world, could not possibly hope for blessedness
in the world to come ; and who might feel it
their interest to deny the *resurrection* of the
body, and even the *immortality* of the soul.

6. *Have given themselves over unto lascivious-*
ness] *Lasciviousness*, *ἀσχημια*, is here personi-
fied ; and the Gentiles in question are repre-
sented as having delivered themselves over to
her jurisdiction. This is a true picture of the
Gentile world : uncleanness, lechery, and de-
bauchery of every kind, flourished among them
without limit or restraint. Almost all their
gods and goddesses were of this character.

7. *To work all uncleanness with greediness*] This
is a complete finish of the most abandoned
character ; to do an unclean act, is *bad* ; to
labour in it, is *worse* : to labour in all unclean-
ness, is worse still : but to do all this, in every
case, to the utmost extent, *ἢ πλεονεξία*, with a *de-*
sire exceeding time, place, opportunity, and
strength, is *worst of all* ; and leaves nothing
more profligate, or more abandoned, to be de-
scribed or imagined. Such was the state of the
Gentiles before they were blessed with the light
of the Gospel ; and such is the state of those
nations who have not yet received the Gospel ;
and such is the state of multitudes of those in
Christian countries, who refuse to receive the
Gospel ; endeavour to decry it, and to take re-
fuge in the *falsities* of infidelity, against the tes-
timony of eternal truth.

Verse 20. *But ye have not so learned Christ*] Ye
have received the doctrines of Christianity,

and therefore are taught differently : ye have
received the Spirit of Christ, and therefore are
saved from such dispositions. Some would point,
and translate the original thus : *Ἦστε δὲ οὐχ*
οὕτως : ὡς ἄλλοτε τοῦ Χριστοῦ. *But ye are not thus ; ye*
have learned Christ.

Verse 21. *If so be that ye have heard him*] *Ἦτε*,
Seeing that, since indeed, ye have heard us
proclaim his eternal truth ; we have delivered
it to you, as we received it from Jesus.

Verse 22. *That ye put off*] And this has been
one especial part of our teaching, that ye should
abandon all these, and live a life totally opposite
to what it was before.

The old man] See the note on Rom. vi. 6. and
especially the notes on Rom. xiii. 13, 14.

Which is corrupt] The whole of your former
life was corrupt and abominable ; ye lived in the
pursuit of *pleasure* and *happiness* ; ye sought
this in the *gratification* of the *lusts* of the *flesh* ;
and were ever *deceived* by these lusts, and *dis-*
appointed in your expectations.

Verse 23. *And be renewed in the spirit of your*
mind] Their *old mode* of living was to be aban-
doned ; a *new one* to be assumed. The *mind* is
to be renovated ; and not only its *general* com-
plexion, but the very *spirit* of it, all its faculties
and powers must be thoroughly, completely,
and universally renewed.

Verse 24. *Put on the new man*] Get a *new*
nature ; for in Christ Jesus, under the Christian
dispensation, neither circumcision availed any
thing, nor uncircumcision, but a *new creation*.
Therefore ye must be renewed in the spirit of
your mind.

Which after God is created in righteousness] Here
is certainly an allusion to the creation of
man. Moses tells us, Gen. i. 27. *That God*
created man in his own image : that is, God was
the *model* according to which he was *formed* in
the spirit of his mind. St. Paul says here, that
they *should put on the new man ; which, after*
God, is created, in righteousness and true holi-
ness ; or, *ὡς ἦν τὸ πνεῦμα τοῦ ἀληθοῦς*, in the holiness of
truth. Both certainly refer to the same thing ;
and the one illustrates the other. From the
apostle we learn what Moses meant by the
Image of God ; it was *righteousness and the*
truth of holiness.—See the note on Gen. i. 26.
It is not this or the *other degree* of moral good
which the soul is to receive by Jesus Christ ; it
is the *whole image of God* : and is to be formed
κατὰ Θεοῦ, according to God : the likeness of the

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

26 ^c Be ye angry, and sin not: let not the sun go down upon your wrath: 27 ^d Neither give place to the devil.

^a Zech. 8. 16. Ver 15. Col. 3. 9.—^b Rom. 12. 5. ^c Psa. 4. 4. & 37. 8.—^d 2 Cor. 2. 10, 11. James 4. 7. 1 Pet. 5. 9.

Divine Being is to be traced upon his soul; and he is to bear that as fully as his first father Adam bore it in the beginning.

Verse 25. *Wherefore putting away lying*] All falsity, all *prevarication*; because this is opposite to the *truth*; as it is in Jesus; ver. 21. and to the *holiness of truth*, ver. 24.

Speak every man truth with his neighbour] Truth was but of small account among many, of even the best heathens; for they taught that, on many occasions, a *lie* was to be preferred to the *truth* itself. Dr. *Whitby* collects some of their maxims on this head.

Κριττον δι ελαθει ψευδος, η αληθης κηρον. "A lie is better than a hurtful truth." *Menander*.

Το γαρ αγαθον κρηττον εστι της αληθειας. "Good is better than truth." *Proclus*.

Ενθα γαρ τι δι και ψευδος λεγασθαι, λεγασθω. "When telling a lie will be profitable, let it be told." *Darius* in *Herodotus*, lib. iii. pag. 191.

"He may lie who knows how to do it, or δεκντι καιρο, in a suitable time." *Plato* apud. *Stob.* ser. 12.

"There is nothing decorous in truth but when it is profitable; yea, sometimes και ψευδος οπισθ ανθρωπων, και τ' αληθης ελαθει, truth is hurtful, and lying is profitable to men." *Maximus Tyrius*, Diss. 3. pag. 29.

Having been brought up in such a loose system of morality; these converted Gentiles had need of these apostolic directions; *Put away lying, speak the truth*; let lying never come near you; let truth ever be present with you.

We are members one of another] Consider yourselves as *one body*, of which Jesus Christ is the *head*: and as a man's right hand would not deceive or wrong his left hand, so deal honestly with each other; for ye are members one of another.

Verse 26. *Be ye angry, and sin not*] Οργησθε, here is the same as η μιν οργησθε, Ιη υε be angry, do not sin. We can never suppose that the apostle delivers this as a *precept*, if we take the words as they stand in our version. Perhaps the sense is, *Take heed that ye be not angry, lest ye sin*; for it would be very difficult, even for an apostle himself, to be *angry*, and not *sin*. If we consider anger as implying *displeasure* simply, then there are a multitude of cases in which a man may be *innocently*, yea, *laudably angry*; for he should be displeased with every thing which is not for the glory of God, and the good of mankind. But in any other sense, I do not see how the words can be safely taken.

Let not the sun go down upon your wrath] That

28 Let him that stole steal no more: but rather ^e let him labour, working with his hands the thing which is good, that he may have ^f to give ^g to him that needeth.

29 ^h Let no corrupt communication proceed out of your mouth, but ⁱ that

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^e Acts 20. 35. 1 Thess. 4. 11. 2 Thess. 3. 8, 11, 12.—^f Or, to distribute.—^g Luke 3. 11.—^h Matt. 12. 36. Ch. 6. 4. Col. 3. 8.—ⁱ Col. 4. 6. 1 Thess. 5. 11.

is, if you do get angry with any one, see that the fire be cast with the utmost speed out of your bosom. Do not go to sleep with any unkind or unbrotherly feeling: anger continued in, may produce *malice* and *revenge*. No temper of this kind can consist with *peace of conscience*, and the *approbation* of God's Spirit in the soul.

Verse 27. *Neither give place to the devil*.] Your adversary will strive to influence your mind, and irritate your spirit; watch and pray that he may not get any place in you, or ascendancy over you.

As the word διαβολος, is sometimes used to signify a *calumniator*, *tale-bearer*, *whisperer*, or *backbiter*; (see in the original, 1 Tim. iii. 11. 2 Tim. iii. 3. and Tit. ii. 3) here it may have the same signification. Do not open your ear to the *tale-bearer*, to the *slanderer*, who comes to you with accusations against your brethren; or with surmisings and evil-speakings. These are human devils; they may be the means of making you angry, even without any solid pretence; therefore give them no place, that you may not be angry at any time: but if, unhappily, you should be overtaken in this fault, let not the sun go down upon your wrath; go to your brother, against whom you have found your spirit irritated; tell him what you have heard, and what you fear; let your ears be open to receive his own account; carefully listen to his own explanation; and, if possible, let the matter be finally settled, that Satan may not get advantage over either.

Verse 28. *Let him that stole steal no more*] It is supposed that among the rabbins, stealing was not entirely discountenanced, provided a portion was given to the poor. The apostle here teaches them a different doctrine: as they should speak truth, every man with his neighbour, so they should in every respect act *honestly*; for nothing contrary to *truth* and *righteousness* could be tolerated under the Christian system. Let no man, under pretence of helping the poor, defraud another; but let him *labour, working with his hands*, to provide that which is *good*, that he may have to give to him who is in necessity. *Stealing, over-reaching, defrauding, purloining, &c.* are consistent with no kind of religion that acknowledges the *true God*. If Christianity do not make men honest, it does nothing for them. Those who are not saved from dishonesty, *fear not God*, though they may *dread man*.

Verse 29. *Let no corrupt communication*] Πας λογος σαπρος: *Kypke* observes, that λογος σαπρος, signifies a *useless, putrid, unsavoury, and obscene word*, or *conversation*: 1. *Useless*, particularly

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which is good ^a to the use of edifying, ^b that it may minister grace unto the hearers.

And ^c grieve not the Holy Spirit of God, ^d whereby ye are sealed unto the day of ^e redemption.

31 Let all bitterness, and wrath,

and anger, and clamour, and ^a evil speaking, be put away from you, ^b with all malice:

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32 And ¹ be ye kind one to another, tender-hearted, ^k forgiving one another, even as God for Christ's sake hath forgiven you.

^a Or, to edify profitably.—^b Col. 3. 16.—^c Isai. 7. 13. & 63. 10. Ezek. 18. 43. 1 Thess. 5. 19.—^d Ch. 1. 13. ^e Luke 21. 28. Rom. 8. 28. Ch. 1. 14.

^f Col. 3. 8, 19.—^g Tit. 3. 2. James 4. 11. 1 Pet. 2. 1. ^h Tit. 3. 3.—ⁱ 2 Cor. 2. 10. Col. 3. 12, 13.—^k Matt. 6. 14. Mark 1. 24.

that which has been rendered so by old age and corruption: 2. Putrid, impure; so Aristophanes in Lysistrat. pag. 859. calls a bad woman, *σαρξ*, *ισοι τῷ λουτρον ἢ σαρξ*; Tune, Spurca! balneum mihi parabis? 3. Calumnious, or reproachful; whatever has a tendency to injure the name, fame, or interest of another. In short, it appears to mean any word or thing obscene, any thing that injures virtue, countenances vice, or scoffs at religion. In the parallel place, Col. iv. 6. the apostle exhorts that our speech may be seasoned with salt, to preserve it from putrefaction. See Kypke and Mucknight.

But that which is good to the use of edifying] To be good for a thing, is a Græcism as well as a Anglicism; for, to be fit, proper, suitable, &c. so Achilles, Tatius, lib. 4. pag. 231. α γ α β ε ρ ο ρ ι μ α ρ α ἰ δ ε σ τ ε, I know thee to be good, (formed) for friendship. And Appian, de Bell. Hisp. pag. 439. terms both the Scipios, α ρ ρ α ς κ ε π α ρ τ α α γ α θ ο υ ς γ α μ μ ο υ ς, men who were good, suitable for all things. And also Lucian in Torari, pag. 53. ο υ μ ο υ ς α π α τ ο ρ ο υ μ ε ν α γ α θ ο ι κ ο ν α ς Σ κ υ θ ο ι. The Scythians are not good, expert in archery only.—See Kypke, from whom I quote.

That it may minister grace] *ἵνα δε χάρις*. This may be understood thus: 1. Let your conversation be pure, wise, and holy, that it may be the means of conveying grace, or Divine influences, to them that hear: 2. Let it be such as to be grateful or acceptable to the hearers. This is the meaning of *ἵνα δε χάρις*, in some of the most correct Greek writers. Never wound modesty, truth, or religion, with your discourse; endeavour to edify those with whom you converse; and, if possible, speak so as to please them.

Verse 30. Grieve not the Holy Spirit of God] By giving way to any wrong temper, unholy word, or unrighteous action. Even those who had already a measure of the light and life of God, both of which are not only brought in by the Holy Spirit, but maintained by his constant indwelling, may give way to sin, and so grieve this Holy Spirit that it shall withdraw both its light and presence; and, in proportion as it withdraws, then hardness and darkness take place; and, what is still worse, a state of insensibility is the consequence: for the darkness prevents the fallen state from being seen; and the hardness prevents it from being felt.

Whereby ye are sealed] The Holy Spirit, in the soul of a believer, is God's seal, set on his heart to testify that he is God's property: and that he should be wholly employed in God's service. It is very likely that the apostle had in view the words of the prophet, Isai. lxiii. 10.

But they rebelled and vexed his HOLY SPIRIT; therefore he was turned to be their enemy, and fought against them. The Psalmist refers to the same fact, in nearly the same words, Psal. lxxviii. 4. How oft did they PROVOKE him in the wilderness, and GRIEVE him in the desert! Let every man, therefore, take heed that he grieve not the Spirit of God, lest God turn to be his enemy, and fight against him.

Verse 31. Let all bitterness] *πασα πικρία*. It is astonishing that any who profess the Christian name should indulge bitterness of spirit. Those who are censorious, who are unmerciful, to the failings of others; who have fixed a certain standard by which they measure all persons, in all circumstances; and unchristian every one that does not come up to this standard; these have the bitterness against which the apostle speaks. In the last century there was a compound medicine made up, from a variety of drastic acid drugs, and ardent spirits, which was called *Hiera Piera*, ἱερα πικρία, the holy bitter; this medicine was administered in a multitude of cases, where it did immense evil; and perhaps in scarcely any case did it do good. It has ever appeared to me to furnish a proper epithet for the disposition mentioned above, the holy bitter; for the religiously censorious act under the pretence of superior sanctity. I have known such persons to do much evil in Christian society; but never knew an instance of them doing any good.

And wrath] *θυμὸς*, is more properly anger, which may be considered the commencement of the passion.

Anger] *οργή*, is more properly wrath, the passion carried to its highest pitch, accompanied with injurious words, and outrageous acts, some of which are immediately specified.

And clamour] *κραυγή*, loud and obstreperous speaking; brawling, railing, boisterous talk, often the offspring of wrath; all of which are highly unbecoming the meek, loving, quiet, sedate mind of Christ and his followers.

And evil speaking] *βλασφημία*, blasphemy; that is, injurious speaking; words which tend to hurt those of whom, or against whom, they are spoken.

With all malice] *κακία*, all malignity: as anger produces wrath, and wrath clamour; so all together produce malice, that is, settled, sullen, fell wrath; which is always looking out for opportunities to revenge itself by the destruction of the object of its indignation. No state of society can be even tolerable where these prevail; and if eternity were out of the

question, it is of the utmost consequence to have these banished from time.

Verse 32. *Be ye kind one to another*] *Γινοσθε—χρηστοι*: be kind and obliging to each other: study good breeding and gentleness of manners. A Christian cannot be a savage; and he need not be a boor. Never put any person to needless pain.

Tender-hearted] *Ευπλεγχροι*, *compassionate*; having the bowels easily moved, (as the word implies,) to commiserate the state of the wretched and distressed.

Forgiving one another] Should you receive any injury from a brother, or from any man, be as ready to forgive him on his repentance and acknowledgment, as God was, for Christ's sake, to forgive you, when you repented of your sins, and took refuge in his mercy.

1. The exhortations given in this chapter, if properly attended to, have the most direct tendency to secure the peace of the individual, the comfort of every family, and the welfare and unity of every Christian society. That God never prohibits any thing that is useful to us, is an unshaken truth. And that he never commands what has not the most pointed relation to our present and eternal welfare, is not less so. How is it, then, that we do not glory in his commandments, and rejoice in his prohibitions? If the gratification of our fleshly propensities could do us good, that gratification had never been forbidden. God plants thorns in the way, that would lead us to death and perdition.

2. From the provision which God has made for the soul's salvation, we may see the nature, and, in some sense, the extent of the salvation provided. Much on this subject has been said on the preceding chapter; and the same subject is continued here. God requires that the church shall be holy, so that it may be a proper habitation for himself; and he requires that each believer should be holy, and that he should, under the influences of His grace, arrive at the measure of the stature of the fulness of Christ! ver. 13. This is astonishing; but God is able to make all grace abound towards us.

3. It is the will of God, that Christians should be well instructed; that they should become wise and intelligent; and have their understandings well cultivated and improved. Sound learning is of great worth, even in religion; the wisest and best instructed Christians are

the most steady and may be the most useful. If a man be a child in knowledge, he is likely to be tossed to and fro, and carried about with every wind of doctrine; and often lies at the mercy of interested, designing men: the more knowledge he has, the more safe is his state. If our circumstances be such, that we have few means of improvement, we should turn them to the best account. "Partial knowledge is better than total ignorance; he who cannot get all he may wish, must take heed to acquire all that he can." If total ignorance be a bad and dangerous thing, every degree of knowledge lessens both the evil and the danger. It must never be forgotten, that the Holy Scriptures themselves are capable of making men wise unto salvation, if read and studied with faith in Christ.

4. Union among the followers of Christ, is strongly recommended. How can spiritual brethren fall out by the way! Have they not all one Father, all one Head; do they not form one body, and are they not all members of each other? Would it not be monstrous to see the nails pulling out the eyes; the hands tearing off the flesh from the body; the teeth biting out the tongue, &c. &c. And is it less so to see the members of a Christian society bite and devour each other, till they are consumed one of another? Every member of the mystical body of Christ, should labour for the comfort and edification of the whole; and the honour of the Head. He that would live a quiet life, and keep the unity of the Spirit in the bond of peace, must be as backward to take offence as to give it. Would all act on this plan, and surely it is: rational as it is Christian, we should soon have glory to God in the highest; and on earth peace and good will among men.

5. A roughness of manners is to some unavoidable; it is partly owing to the peculiar texture of their mind, and partly to their education. But there are others who glory in, and endeavour to cultivate this ungentle disposition under this is often concealed a great degree of spiritual pride, and perhaps some malignity, for they think that this roughness gives them a right to say grating, harsh, and severe things. They should be taught another lesson; and if they will not demean themselves as they ought, they should be left to themselves, and no man should associate with them. They are not Christians; and they act beneath the character of men.

CHAPTER V.

Christians should imitate their heavenly Father, and walk in love, after the example of Christ, 1, 2. They should avoid all uncleanness, impurity, covetousness, and foolish jesting and idolatry, because these things exclude from the kingdom of God, 3—7. The Ephesians were once in darkness, but being now light in the Lord, they are exhorted to walk in that light, and bring forth the fruits of the Spirit; and to have no fellowship with the workers of iniquity, whose evil deeds are manifested by the light, 8—13. All are exhorted to awake; to walk circumspectly; to redeem the time, and to learn what the will of the Lord is, 14—17. The apostle gives particular directions relative to avoiding excess of wine, 18. To singing and giving thanks, 19, 20. Submission to each other, 21. To husbands, that they should love their wives, as Christ loved the church; for, by the marriage union, the union between Christ and the church is pointed out: and wives are exhorted to reverence their husbands, 22—33.

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Be ye therefore fol-
lowers of God, as
dear children;

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

a Matt. 5. 45, 48. Luke 6. 36. Ch. 4. 32.—b John 13. 34.
& 15. 12. 1 Thess. 4. 9. 1 John 3. 11, 23, & 4. 21.—c Gal.
1. 4. & 2. 20. Hebr. 7. 27. & 9. 14, 26, & 10. 10, 12.
1 John 3. 16.

NOTES ON CHAP. V.

Verse 1. *Be ye therefore followers of God*

The beginning of this chapter is properly a continuation of the preceding, which should have ended with the second verse of this. The word μιμηται, which we translate followers, signifies such as *personate others*, assuming their gait, mode of speech, accent, carriage, &c. and it is from this Greek word that we have the word *mimic*. Though this term is often used in a ludicrous sense, yet here it is to be understood in a very solemn and proper sense. Let your whole conduct be like that of your Lord: imitate him in all your actions, words, spirit, and inclinations: imitate him as children do their beloved parents, and remember that you stand in the relation of *beloved children* to him. It is natural for children to imitate their parents; it is their constant aim to learn of them, and to copy them in all things: whatever they see the parent do, whatever they hear him speak, that they endeavour to copy and imitate; yea, they go further, they insensibly copy the very tempers of their parents. If ye, therefore, be children of God, show this love to your heavenly Father, and imitate all his moral perfections; and acquire the mind that was in Jesus.

Verse 2. *And walk in love*] Let every act of life be dictated by love to God and man.

As Christ—hath loved us] Laying down your lives for your brethren, if necessary; counting nothing too difficult to be done in order to promote their eternal salvation.

Hath given himself for us] Christ hath died for our stead, and became thereby a sacrifice for our sins.

An offering] Προσφορά, an oblation, an eucharistic offering; the same as מנחה *minchah*, Lev. ii. 1, &c. which is explained to be an offering made unto the Lord, of fine flour, with oil, and frankincense. It means any offering by which gratitude was expressed for temporal blessings received from the bounty of God.

A sacrifice] Θυσία, a sin-offering, a victim for sin; the same as זבח *zebach*, which almost universally means that sacrificial act in which the blood of an animal was poured out as an atonement for sin. These terms may be justly considered as including every kind of sacrifice, offering, and oblation made to God on any account; and both these terms are with propriety used here, because the apostle's design was to represent the sufficiency of the offering made by Christ for the sin of the world. And the passage strongly intimates, that as man is bound to be grateful to God for the good things of this life, so he

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

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

d Gen. 8. 21.— Lev. 1. 9. 2 Cor. 2. 15.—e Rom. 6. 13.
1 Cor. 6. 18. 2 Cor. 12. 21. Ch. 4. 19, 20. Col. 3. 5.
1 Thess. 4. 3, &c.—f 1 Cor. 5. 1.—g Matt. 12. 35. Ch.
4. 29.—h Rom. 1. 28.

should testify that gratitude by suitable offerings; but having sinned against God, he has forfeited all earthly blessings, as well as those that come from heaven: and that Jesus Christ gave himself *υπαγιασθησθαι*, in our stead, and on our account, as the gratitude offering, προσφορά, which we owe to our MAKER, and without which, a continuance of temporal blessings could not be expected; and also as a sacrifice for sin, θυσία, without which we could never approach God; and without which we must be punished with an everlasting destruction from the presence of God, and the glory of his power. Thus we find, that even our temporal blessings come from and by Jesus Christ, as well as all our spiritual and eternal mercies.

For a sweet-smelling savour.] ΕΙΣ ΟΣΜΗΝ ΣΩΜΑΤΟΣ, the same as is expressed in Gen. viii. 21. Lev. i. 9. iii. 16. ריח ניהוה ריח ניהוה *riach nichoach layhoeah*, "a sweet savour unto the Lord;" i. e. an offering of his own prescription, and one with which he was well pleased; and, by accepting of which, he showed that he accepted the person who offered it. The *sweet-smelling savour* refers to the burnt offerings, the fumes of which ascended from the fire, in the act of burning; and, as such odours are grateful to man, God represents himself as pleased with them when offered by an upright worshipper, according to his own appointment.

Verse 3. *But fornication*] It is probable that the three terms used here by the apostle, refer to different species of the same thing. The word *fornication*, πορνεία, may imply not only *fornication*, but *adultery* also, as it frequently does; *uncleanness*, ακαθαρσία, may refer to all abominable and unnatural lusts—sodomy, bestiality, &c. and *covetousness*, κλεμψία, to *excessive indulgence* in that which, moderately used, is lawful. As the covetous man never has enough of wealth, so the pleasure-taker and the libertine never have enough of the gratifications of sense; the appetite increasing in proportion to its indulgence. If, however, simple covetousness, i. e. the love of gain, be here intended, it shows from the connexion in which it stands, (for it is linked with *fornication*, *adultery*, and all *uncleanness*,) how degrading it is to the soul of man, and how abominable it is in the eye of God. In other places, it is ranked with *idolatry*; for the man who has an inordinate love of gain, makes money his god.

Let it not be once named] Let no such things ever exist among you, for ye are called to be saints.

Verse 4. *Neither filthiness*] Αισχροτης; any thing base or vile, in words or acts.

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5 For this ye know, that * no whoremonger, nor unclean person, nor covetous man, b who is an idolater,

c hath any inheritance in the kingdom of Christ and of God.

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

a 1 Cor. 6. 9. Gal. 5. 19, 21.—b Col. 3. 5. 1 Tim. 6. 17. c Gal. 5. 21. Rev. 22. 15.—d Jer. 29. 8. Mstt. 24. 4. Col. 2. 4, 3. 18. 2 Thess. 2. 3.—e Rom. 1. 18.—f Ch. 2. 2.—g Or, unbeliev; Col. 3. 6.—h Isai. 9. 2. Matt. 4. 16. Acts 7. 18. Rom. 1. 21.

Foolish talking] Μαρολογία; scurrility, buffoonery, ridicule; or what tends to expose another to contempt.

Nor jesting] Ευπραγμία; artfully turned discourses or words, from ευ, well or easily, and πρᾶξις, I turn, words that can be easily turned to other meanings; double entendres, chaste words, which, from their connexion, and the manner in which they are used, convey an obscene or offensive meaning. It also means jests, puns, witty sayings, and mountebank repartees of all kinds.

Which are not convenient] Ουκ ἀνεκτα, they do not come up to the proper standard: they are utterly improper in themselves, and highly unbecoming in those who profess Christianity.

But rather giving of thanks] Ευχαριστία; decent and edifying discourse, or thanksgiving to God. Prayer or praise is the most suitable language for man: and he who is of a trifling, light disposition, is ill fitted for either. How can a man who has been talking foolishly, or jestingly, in company, go in private to magnify God for the use of his tongue, which he has abused; or his rational faculties, which he has degraded?

Verse 5. For this ye know] Ye must be convinced of the dangerous and ruinous tendency of such a spirit and conduct, when ye know that persons of this character can never inherit the kingdom of God. See on ver. 3. and see the observations on the Greek article at the end of this epistle.

Verse 6. Let no man deceive you] Suffer no man to persuade you that any of these things is innocent; or that they are unavoidable frailties of human nature; they are all sins and abominations in the sight of God; those who practise them are children of disobedience: and on account of such practices, the wrath of God, Divine punishment, must come upon them.

Verse 7. Be not ye therefore partakers with them.] Do not act as your fellow-citizens do; nor suffer their philosophy, with vain words, κενὸν λεγόντες, with empty and illusive doctrines, to lead you astray from the path of truth.

That there was much need for such directions and cautions to the people of Ephesus, has been often remarked. It appears from Athenæus, that this people were addicted to luxury, effeminacy, &c. He tells us that the famous Aspasia, who was herself of the Socratic sect, brought a vast number of beautiful women into Greece, and by their means filled the country with pros-

7 Be not ye therefore partakers with them.

8 h For ye were sometimes darkness, but now

i are ye light in the Lord: walk as k children of light:

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

10 m Proving what is acceptable unto the Lord.

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Ch. 2. 11, 12. & 4. 18. Tit. 8. 3. 1 Pet. 2. 9.—1 John 8. 12. & 12. 46. 2 Cor. 3. 18. & 4. 6. 1 Thess. 5. 4. 1 John 2. 9.—k Luke 16. 8. John 12. 36.—l Gal. 5. 22.—m Rom. 12. 2. Phil. 1. 10. 1 Thess. 5. 21. 1 Tim. 2. 3.

titules, και λαθουσι απο των ταυτης εταιριων η Ελλάς lib. xiii. cap. 25. ibid. cap. 31. he observes, that the Ephesians had dedicated temples, ἱερῆς Ἀφροδίτης, to the prostitute Venus: and again, cap. 32. he quotes from Demosthenes in Orat. contra Neærum, τας μὲν ἱεραίας ἡδὲν οὐκ ἔχουσι, τας δὲ παλλακὰς τῆς καθ' ἡμέραν παλλακίας, τας δὲ γυναικὰς τῶν παιδοποιουμένων γυναικῶν, και τῶν ὡδῶν εὐλακὰ πιστῶν ἔχουσι.—“We have whores for our pleasure; harlots for daily use; and wives for the procreation of legitimate children, and for the faithful preservation of our property.” Through the whole of this 13th book of Athenæus, the reader will see the most melancholy proofs of the most abominable practices among the Greeks; and the high estimation in which public prostitutes were held: the greatest laugh-givers, and the wisest philosophers among the Greeks, supported this system, both by their authority and example. Is it not in reference to their teaching and laws, that the apostle says Let no man deceive you with vain words?

Verse 8. For ye were sometimes (πᾶσι formerly) darkness] While ye lived in darkness, ye lived in these crimes.

But now are ye light in the Lord] When ye were in heathenish darkness, ye served divers lusts and pleasures; but now ye have the light, the wisdom and teaching which come from God therefore, walk as children of the light: let the world see that ye are not slaves to the flesh; but free, willing, rational servants of the Most High; not brutish followers of devil gods.

Verse 9. For the fruit of the Spirit] Instead of Spirit Πνεύματος, ABD*EFG. the Syriac, Coptic, Sahidic, Æthiopic, Armenian, Vulgate, and Itala, together with several of the Fathers, read φῶτος, light, which is supposed by most critics to be the true reading, because there is no mention made of the Spirit in any part of the context. As light, ver. 8. not only means the Divine influence upon the soul, but also the Gospel; with great propriety it may be said, The fruit of the light, i. e. of the Gospel; is in all goodness, and righteousness, and truth. Goodness, αγαθότης, in the principle and disposition righteousness, δικαιοσύνη the exercise of that goodness, in the whole conduct of life: truth, ἀλήθεια, the director of that principle and its exercise to the glorification of God, and the good of mankind.

Verse 10. Proving what is acceptable] I y walking in the light, under the influence of the

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11 And ^a have no fellow-
ship with ^b the unfruitful
works of darkness, but rather
^c reprove *them*.

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

13 But ^e all things that are ^f re-

^a 1 Cor. 5. 9, 11. & 10. 20. 2 Cor. 6. 14. 2 Thess. 3. 6, 14.
^b Rom. 6. 21. & 13. 12. Gal. 6. 8. — Lev. 19. 17. 1 Tim.
5. 20. — Rom. 1. 24, 26. Ver. 3.

proved are made mani-
fest by the light: for what-
soever doth make manifest
is light.

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

^g John 9. 20, 21. Heb. 4. 13. — Or, discovered. —
^h Isai. 60. 1. Rom. 13. 11, 12. 1 Cor. 15. 34. 1 Thess. 5. 6.
ⁱ John 5. 25. Rom. 6. 4, 5. Ch. 2. 5. Col. 3. 1.

Divine Spirit, according to the dictates of the
Gospel; ye shall be able to *try*, and bring to
full proof, that by which God is best pleased.
Ye shall be able to please him well in all things.

Verse 11. *Have no fellowship*] Have no religious
connexion whatever with heathens or their
worship.

Unfruitful works of darkness] Probably allu-
ding to the *mysteries* among the heathens; and
the different lustrations and rites through which
the initiated went, in the caves and dark re-
cesses where these mysteries were celebrated;
all which he denominates *works of darkness*,
because they were destitute of true *wisdom*;
and *unfruitful works*, because they were of no
use to mankind; the initiated being obliged, on
pain of death, to keep secret what they had *seen*,
heard, and *done*; hence they were called *ἀρ-
ρητοῦ μυστηρίων*, *unspeakable mysteries*; things that
were *not to be divulged*. That the apostle may
refer to magic and incantations is also probable;
for to these the Ephesians were greatly addicted.
See the proofs in the notes on Acts xix. 19.

Neither reprove them.] Bear a *testimony*
against them; *convince* them that they are wrong;
confute them in their vain reasons; *reprove* them
for their vices, which are flagrant, while pre-
tending to superior illumination. All these
meanings has the Greek word *ἐλεγχοῦ*, which we
generally render to *convince*, or *reprove*.

Verse 12. *For it is a shame even to speak*]
This, no doubt, refers to the *Eleusinian* and *Bac-
chanalian* mysteries, which were performed in
the night and darkness; and were known to be
so impure and abominable, especially the *latter*,
that the Roman senate banished them both from
Rome and Italy. How the discovery of these
depths of Satan was made, and the whole pro-
ceedings in that case, may be seen in Livy,
Hist. lib. xxxix. cap. 8—19. where the reader
will see the force of what the apostle says here,
*It is a shame even to speak of those things which
are done of them in secret*; the abominations
being of the most stupendous kind, and of the
deepest die.

Verse 13. *But all things that are reprov'd*]
Dr. Macknight paraphrases this verse as fol-
lows: "*Now all these reprobable actions, ἐλε-
γχομενα*, which are practised in celebrating these
mysteries, are *made manifest* as sinful by the
Gospel; and seeing every thing which discovers
the true nature of actions is *light*, the Gospel,
which discovers the evil nature of the actions
performed in these mysteries, is *light*."

The apostle speaks against these mysteries,
as he speaks against fornication, uncleanness,

and covetousness; but by no means either bor-
rows expression, or similitude from them, to
illustrate Divine truths; for, as it would be a
shame, even to *speak of those things*; surely it
would be an *abomination* to allude to them in
the illustration of the doctrines of the Gospel.

Verse 14. *Wherefore he saith*] It is a matter
of doubt and controversy, whence this saying is
derived: some think it is taken from Isai. xxvi.
19. *Thy dead-men shall live; with my dead
body shall they arise; awake and sing, ye that
dwell in the dust, &c.* Others think that it is
taken from Isai. lxv. 1—3. *Arise, shine; for
thy light is come, &c.* but these passages neither
give the words nor the meaning of the apostle.
Epiphanius supposed them to be taken from
an ancient prophecy of *Elijah*, long since lost:
Syncellus and *Euthalius* think they were taken
from an apocryphal work attributed to *Jeremiah*
the prophet; others, that they made part of a
hymn then used in the Christian church; for,
that there were, in the apostle's time, hymns
and spiritual songs, as well as psalms; we learn
from himself, in ver. 19. and from Col. iii. 16.
The hymn is supposed to have begun thus:

Εγυραι ὁ καθυδων,
Και ανιστα εκ των νεκρων,
Επιφανει σοι ὁ Χριστος.

Awake, O thou who sleepest,
And from the dead arise thou,
And Christ shall shine upon thee.

See *Rosenmüller*, *Wolff*, and others. But it
seems more natural to understand the words *he
saith*, as referring to the *light*, i. e. the *Gospel*,
mentioned ver. 13. And the *δοξα*, should be
translated *Wherefore it saith, Awake thou, &c.*
that is, this is the general, the strong command-
ing voice of the Gospel in every part: receive
instruction; leave your sins, which are leading
you to perdition; believe on the Lord Jesus
Christ, and he will enlighten and save thee.

As a man *asleep* neither knows nor does any
thing that can be called good or useful; so the
Gentiles, and all others, while without the
knowledge of Christianity, had not only no
proper knowledge of vice and virtue; but they
had no correct notion of the true God.

As the *dead* can perform no function of life;
so the Gentiles, and the unconverted, were in-
capable of performing any thing worthy either
of *life* or *being*. But, though they were *asleep*,
in a state of complete spiritual torpor, yet they
might be awake by the voice of the Gospel:
and, though *dead* to all goodness, and to every

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

16 ^b Redeeming the time, ^c because the days are evil.

^a Col. 4. 5. — ^b Col. 4. 5. Gal. 6. 10. — ^c Eccles. 11. 2. & 12. 1. John 12. 35. Ch. 6. 15. — ^d Col. 4. 5.

function of the spiritual life; yet, as their animal life was whole in them, and perception and reason were still left, they were capable of hearing the Gospel, and under that influence which always accompanies it, when faithfully preached, they could discern its excellency, and find it to be the power of God to their salvation. And they are addressed by the apostle as possessing this capacity; and on their using it properly, have the promise that Christ shall enlighten them.

Verse 15. *Walk circumspectly*] Our word *circumspect*, from the Latin *circumspicio*, signifies to look round-about; on all hands, to be every way watchful; wary and cautious; in order to avoid danger, discern enemies before they come too nigh, and secure a man's interest by every possible and lawful means. But the original word *αἰσθεῖς*, signifies *correctly, accurately, consistently, or perfectly*. Be ye, who have received the truth, careful of your conduct; walk by the rule which God has given you; do this as well in little as in great matters; exemplify your principles which are holy and good, by a correspondent conduct; do not only profess, but *live* the Gospel. As you embrace all its *promises*, be careful also to embrace all its *precepts*; and behave yourselves so, that your enemies may never be able to say, that ye are *holy* in your *doctrines* and *profession*, but *irregular* in your *lives*.

Not as fools, but as wise] *Μη ὡς Ἀσφοῖς ἀλλ' ὡς Σοφοί.* The heathens affected to be called *Σοφοί*, or *wise men*: Pythagoras was perhaps the first who corrected this vanity, by assuming the title of *φιλοσοφός*, a *lover of wisdom*; hence our term *philosopher*, used now in a much *prouder* sense, than that in which the great Pythagoras wished it to be applied. The apostle here takes the term *σοφός*, and applies it to the *Christian*; and instead of it, gives the empty Gentile philosopher the title of *ασφός*, *without wisdom*; *fool*.

Verse 16. *Redeeming the time*] *Ἐξαγοράζουμι τὸν καιρὸν*: buying up those moments which others seem to throw away; steadily improving every present moment, that ye may, in some measure, *regain* the time ye have *lost*. Let *time* be your chief commodity; deal in that alone; buy it all up, and use every portion of it yourselves. *Time* is that on which *eternity* depends; in *time* ye are to get a preparation for the kingdom of God; if you get not this in *time*, your ruin is inevitable; therefore buy up *the time*.

Some think there is an allusion here to the case of *debtors*, who, by giving some valuable consideration to their creditors, obtain further time for paying their debts. And this appears to be the sense in which it is used by the Septuagint, Dan. ii. 8. *Ἐπ' ἀλλοθίας οὐδα ἕως ὅτι καί-*

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

18 And ^g be not drunk with wine,

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^e Rom. 12. 2. — ^f 1 Thess. 4. 5. & 5. 18. — ^g Prov. 20. 1. & 23. 29, 30. Isai. 5. 11, 22. Luke 21. 34.

πορ οὐκ ἐξαγοράζετε. I know certainly that ye would gain or buy time. Ye wish to have the time *prolonged*, that ye may seek out for some plausible explanation of the dream. Perhaps the apostle means, in general, *embrace every opportunity* to glorify God, save your own souls, and do good to men.

Because the days are evil.] The present times are dangerous; they are full of trouble and temptations; and only the watchful and diligent have any reason to expect that they shall keep their garments unspotted.

Verse 17. *Wherefore be ye not unwise*] *Μη γινώσθε ἀσσοῖς*, do not become madmen. Here is a most evident allusion to the *orgies of Bacchus*, in which his votaries acted like madmen; running about, tossing their heads from shoulder to shoulder, appearing to be in every sense completely frantic. See the whole of the passage in *Livy*, to which I have referred, on ver. 12.

But understanding what the will of the Lord is.] It is the will of God that ye should be *sober, chaste, holy, and pure*. Get a thorough understanding of this; acquaint yourselves with God's will, that ye may know how to glorify Him.

Verse 18. *Be not drunk with wine, wherein is excess*] This is a further allusion to the *Bacchanalian mysteries*; in them his votaries got drunk, and ran into all manner of excesses. *Plato*, though he forbade *drunkenness*, in general, yet allowed that the people should get drunk in the solemnities of that god who invented wine. And indeed this was their common custom, when they had offered their sacrifices, then they indulged themselves in drunkenness, and ran into all kinds of extravagance. Hence it is probable that *μεθυσ*, to get drunk, is derived from *μετα*, *after*, and *θυα*, to sacrifice; for having completed their sacrifices, they indulged themselves in wine. The word *αἰσθῆσις*, which we translate *excess*, means profligacy and debauchery of every kind; such as are the general concomitants of drunkenness; and especially among the votaries of Bacchus, in Greece and Italy.

But be filled with the Spirit] The heathen priests pretended to be filled with the influence of the god they worshipped; and it was in these circumstances that they gave out their oracles. See a remarkable instance of this quoted in the note on Luke ix. 39. where the case of a *Bacchanalian* is described. The apostle exhorts the Ephesians not to resemble these, but instead of being filled with wine, to be filled with the Spirit of God; in consequence of which, instead of those *discoveries* of the Divine will, to which in their drunken worship the votaries of Bacchus pretended, they should be wise indeed; and should understand what the will of the Lord is.

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wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 Submitting yourselves one to another in the fear of God. 22 Wives, submit yourselves unto

• Acts 16. 25. 1 Cor. 14. 26. Col. 3. 16. James 5. 13.
b Psal. 34. 1. Isal. 63. 7. Col. 3. 17. 1 Thess. 5. 13.
2 Thess. 1. 3. c Heb. 13. 15. 1 Pet. 2. 5. & 4. 11.
d Phil. 2. 3. 1 Pet. 5. 5. e Gen. 3. 16. 1 Cor. 14. 34.

Verse 19. *Speaking to yourselves in psalms*] We can scarcely say what is the exact difference between these three expressions. *Psalms*, ψαλμοι, may probably mean those of David.

Hymns] ὕμνοι; extemporaneous effusions in praise of God, uttered under the influence of the Divine Spirit, or a sense of his especial goodness. See Acts xvi. 25.

Songs] ὕμνοι, odes; premeditated and regular poetic compositions; but in whatever form they were composed, we learn that they were all πνευματικα, spiritual, tending to magnify God, and edify men.

Singing and making melody in your heart] The heart always going with the lips. It is a shocking profanation of Divine worship, to draw nigh to God with the lips, while the heart is far from him. It is too often the case, that in public worship, men are carried off from the sense of the words by the sounds that are put to them. And how few choirs of singers are there in the universe, whose hearts ever accompany them in what they call singing the praises of God?

Verse 20. *Giving thanks always*] God is continually loading you with his benefits; you deserve nothing of his kindness; therefore give Him thanks for his unmerited bounties.

God and the Father] That is, God, who is your Father, and the Father of mercies. See the observations on the Greek article, at the end of this epistle.

In the name of our Lord Jesus] He is the only Mediator, and through him alone can ye approach to God; and it is for his sake only, that God will hear your prayers; or receive your praises.

Verse 21. *Submitting—one to another*] Let no man be so tenacious of his own will, or his opinion, in matters indifferent, as to disturb the peace of the church; in all such matters, give way to each other; and let love rule.

In the fear of God] Setting him always before your eyes; and considering that he has commanded you to love one another, and to bear each other's burdens; and that what you do in this or any other commanded case, you do as unto the Lord. Instead of τὸ φόβον Θεοῦ, in the fear of God, τὸ φόβον Χριστοῦ, in the fear of Christ, is the reading of ABDEFG. with all others of

your own husbands, as unto the Lord.

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

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

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

Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1. f Ch. 6. 5. g 1 Cor. 11. 3. h Ch. 1. 22. & 4. 15. Col. 1. 18. i Ch. 1. 23. k Col. 3. 20, 22. Tit. 2. 9. l Col. 3. 19. 1 Pet. 3. 7. m Acts 20. 28. Gal. 1. 4. & 2. 20. Ver. 2.

most value; besides the Syriac, Coptic, Sahidic, Ethiopic, Armenian, Vulgate, and Itala; Basil the Great, and Chrysostom. Neither reading makes any difference in the sense.

Verse 22. *Wives, submit yourselves unto your own husbands*] As the Lord, viz. Christ, is the head or governor of the church, and the head of the man: so is the man the head or governor of the woman. This is God's ordinance, and should not be transgressed. The husband should not be a tyrant; and the wife should not be the governor. Old Francis Quarles, in his homely rhymes, alluding to the superstitious notion, that the crowing of a hen bodes ill luck to the family, has said—

“ Ill thrives the hapless family that shows,
A cock that's silent, and a hen that crows:
I know not which live most unnatural lives,
Obeying husbands, or commanding wives.”

As unto the Lord] The word church, seems to be necessarily understood here; that is, act under the authority of your husbands, as the church acts under the authority of Christ. As the church submits to the Lord, so let wives submit to their husbands.

Verse 23. *For the husband is the head of the wife*] This is the reason which the apostle gives for his injunctions.—See above.

He is the saviour of the body] As Christ exercises authority over the church, so as to save and protect it; so let the husband exercise authority over his wife, by protecting, comforting, and providing her with every necessary and comfort of life, according to his power.

Verse 24. *In every thing*] That is, every lawful thing; for it is not intimated that they should obey their husbands in any thing criminal, or in any thing detrimental to the interests of their souls. The husband may be profligate, and may wish his wife to become such also; he may be an enemy to true religion, and use his authority to prevent his wife from those means of grace which she finds salutary to her soul; in none of these things should she obey him.

Verse 25. *Husbands, love your wives*] Here is a grand rule, according to which every husband is called to act. Love your wife, as Christ loved the church. But how did Christ love the church? He gave himself for it: he laid down his life for

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

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

28 So ought men to love their wives

^a John 8. 5. Tit. 3. 5. Heb. 10. 22. ^b 1 John 5. 6. ^c 1 John 15. 3. & 17. 17. ^d 2 Cor. 11. 2. Col. 1. 22. ^e Cant. 4. 7.

it. So then husbands should, if necessary, lay down their lives for their wives: and there is more implied in the words than mere protection and support; for, as Christ gave himself for the church, to *save* it; so husbands should, by all means in their power, labour to promote the salvation of their wives, and their constant edification in righteousness. Thus we find that the authority of the man over the woman is founded on his *love* to her: and this love must be such as to lead him to risk his life for her. As the care of the family devolves on the wife, and the children must owe the chief direction of their minds, and formation of their manners, to the mother, she has need of all the assistance and support which her husband can give her; and if she perform her duty well, she deserves the utmost of his love and affection.

Verse 26. *That he might sanctify and cleanse it*] The church is represented as the *spouse of Christ*, as the woman is the *spouse of the man*; and to prepare this church for himself, he *washes, cleanses, and sanctifies* it. There is certainly an allusion here to the ancient method of *purifying women*, who were appointed to be consorts to kings; *twelve months*, it appears, were in some instances spent in this purification; *Six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of women*. See the case of Esther, chap. ii. ver. 12. See also Psal. xlv. 13, 14. Ezek. xvi. 7—14.

With the washing of water] Baptism, accompanied by the purifying influences of the Holy Spirit.

By the word] The doctrine of Christ crucified; through which baptism is administered, sin cancelled, and the soul purified from all unrighteousness; the *death of Christ* giving efficacy to all.

Verse 27. *That he might present it to himself*] It was usual to bring the royal bride to the king in the most *sumptuous apparel*; and is there not here an allusion to Psal. xlv. 13, 14. *The king's daughter (Pharaoh's) is all glorious within, her clothing is of wrought gold; she shall be brought unto the king (Solomon) in raiment of needle work*. This *presentation* here spoken of by the apostle, will take place on the last day. See the note on 2 Cor. xi. 2.

A glorious church] Every way splendid and honourable, because pure and holy.

Not having spot] *Σπιλον*, no blemish on the

as their own bodies. He that loveth his wife loveth himself.

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

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

31. ^g For this cause shall a man leave

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^f Ch. 1. 4. ^g Gen. 2. 23. Rom. 12. 5. 1 Cor. 6. 15. & 12. 27. ^h Gen. 2. 24. Matt. 19. 5. Mark 10. 7.

face; no spots upon the garment; the heart and life both holy.

Wrinkle] *Ρυτίδα*, no mark of *superannuation* or *decay*. The word is commonly applied to *wrinkles on the face*, indicative of *sickness* or *decrepitude*.

Holy and without blemish] In every sense, holy, pure, and perfect. Now it was for this purpose that *Christ gave himself for the church*, and for this purpose he continues the different ordinances which he has appointed; and particularly the preaching of the word, the doctrine of reconciliation through faith in his blood. And it is in *this life* that all this purification is to take place, for none shall be *presented* at the day of judgment to him, who has not here been *sanctified, cleansed, washed, made glorious*, having neither *spot, wrinkle, blemish, nor any such thing*. How vain is the pretension of multitudes to be members of the true church, while full of *spots, wrinkles, blemishes, and many such things*; fondly supposing that their holiness is in their Surety, because not in themselves! Reader, lay thy hand on thy conscience, and say, dost thou believe that this is St. Paul's meaning? See the notes on chap. iii. 14, &c.

Verse 28. *As their own bodies*] For the woman is, properly speaking, a *part of the man*; for God made man *male and female*, and the woman was taken out of his side; therefore is she *flesh of his flesh, and bone of his bone*; and, therefore, he that loveth his wife, loveth himself, for they two are one flesh. The apostle, in all these verses, refers to the creation and original state of the first human pair.

Verse 29. *No man ever yet hated his own flesh*] And this is a natural reason why he should love his wife, and nourish and cherish her.

Verse 30. *We are members of his body*] He has partook of our nature, as we have partaken of the nature of Adam. And as he is the head of the church, and the Saviour of this body; so we, being members of the church, are members of his mystical body. That is, we are united to him by one Spirit, in the closest intimacy, even similar to that which the members have with the body.

Verse 31. *Shall be joined unto his wife*] *Προσενωθήσεται*; he shall be *glued or cemented* to her; and, as a *well glued board* will sooner break in the whole wood than in the *glued joint*, so death alone can *part* the husband and wife: and nothing but *death* should dis-

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his father and mother, and shall be joined unto his wife, and they ^atwo shall be one flesh.

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

^a 1 Cor. 6. 16.—^b Ver. 25. Col. 3. 19.

solve their affection. See the notes on Gen. ii. 21—24.

Verse 32. *This is a great mystery*] Το μυστήριον τούτο μυστα ἐστίν; *this mystery is great. Sacramentum hoc magnum est; this sacrament is great, VULGATE.* And on the evidence of this version the church of Rome has made matrimony a sacrament; which, as they use it, is no meaning of the original. By *mystery*, here, we may understand a natural thing by which some *spiritual* matter is signified; which signification the Spirit of God alone can give. So here, the creation, and union of Adam and Eve, were intended in the design of God, to point out the union of Christ and the church; a union the most important that can be conceived; and therefore the apostle calls it *a great mystery*. See the observations at the end of this chapter.

Verse 33. *Nevertheless*] Πλαν, *moreover, or therefore*, on the consideration of God's design in the institution of marriage, let every one of you love his wife as himself, because she is both *naturally*, and by a *Divine ordinance*, a part of himself.

That she reverence her husband] Let the wife ever consider the husband as her head; and this he is, not only by nature, but also by the ordinance of God. These are very important matters, and on them the apostle lays great stress. See the following observations.

There is one subject in the preceding verse, on which I could not enlarge sufficiently in the notes; and which I have reserved for this place; viz. what the apostle says concerning the *mystery of marriage*, which certainly has a deeper meaning than what is generally apprehended. Dr. Macknight has some good observations on this part of the subject, which I shall beg leave to lay before my readers.

1. "The apostle calls the formation of Eve from Adam's body his marriage with her, and the intimate union established between them by that marriage, *a great mystery*, because it contained an important emblematical meaning, concerning the regeneration of believers, and their union with Christ, which hitherto had been kept secret, but which he had discovered in the 30th verse. For there, in allusion to what Adam said concerning Eve, 'This now is bone of my bones, and flesh of my flesh,' the apostle says concerning Christ and believers, 'We are bone of his bones, and flesh of his flesh,' that is, we are parts of his body the church; and by this application of Adam's words concerning Eve, to Christ, and to his church, he intimates. First, that the formation of Eve, of a rib taken out of Adam's body, was a figure of the regeneration of believers by the breaking of Christ's body, mentioned ver. 25. Secondly, That

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

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Nero-
nis Cæs. Aug. 8.

^c 1 Pet. 3. 6.

Adam's love to Eve, on account of her being formed of his body, was a figure of Christ's love to believers, because they are become his body, ver. 30. Thirdly, that Adam's marriage with Eve was a figure of the eternal union of Christ with believers in heaven, mentioned ver. 27. For he left his Father to be united to his church.

2. "In giving this emblematical representation of these ancient facts, the apostle has not exceeded the bounds of probability. In the first age, neither the art of writing, nor any permanent method of conveying instruction being invented, it was necessary to make such striking actions and events as could not easily be forgotten, emblems of the instruction meant to be perpetuated. On this supposition, Adam, in whom the human race began, was a natural image of Christ, in whom the human race was to be restored; and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his side on the cross, and of the regeneration of believers by his death. The love which Adam expressed towards Eve, and his union with her by marriage, were lively images of Christ's love to believers, and of his eternal union with them in one society, after their resurrection: and Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers, who are regenerated both in their body and in their mind, by the breaking of Christ's side on the cross. Thus the circumstances which accompanied the formation of Eve, being fit emblems of the formation of the church, we may suppose they were brought to pass to prefigure that great event; and, by prefiguring it, to show that it was decreed of God from the very beginning.

3. "The aptness however of these images, is not the only reason for supposing that the formation of Eve, and her marriage with Adam in Paradise, were emblems of the regeneration of believers by the death of Christ, and of their eternal union with him in heaven. The singular manner in which Eve was formed, and the declaration at her marriage with Adam, 'Therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh,' strongly lead to that conclusion. Eve was not formed of the dust of the earth, as all other living things were made, (not excepting Adam himself,) but of a rib taken from Adam's side, while he was in a deep sleep. Now for this diversity, what reason can be assigned, if that which the apostle hath suggested is not admitted? Further, unless some deep instruction were couched under the formation of Eve, what occasion was there for Adam, at his marriage with her, to declare, 'This is now bone of my bones, and flesh of my flesh; she shall be called

Woman, because she was taken out of man, therefore shall a man leave, &c. For, although the taking of Eve out of Adam might be a reason for Adam's affection towards her, it was no reason for the affection of his posterity towards their wives, who were not so formed. The reason of their love to their wives, is their being creatures of the same species with themselves. This Eve might have been, though like Adam, she had been formed of the dust of the earth. Wherefore Adam's declaration concerning Eve's being taken out of his body, and concerning his love to her on that account, was intended for some purpose peculiar to himself; namely, as he was a type of Him who was to restore the human race by the breaking of his body on the cross; and who, on that account, loves them, and will unite them to himself for ever. Upon the whole, the formation of Eve, and her marriage with Adam, and his love to, and union with her, because she was taken out of his side, and the declaration, that, on that account, all his posterity should love their wives, and continue united to them through life, an union which does not subsist among other animals, are events so singular, that I do not see what account can be given of them, unless, with the apostle Paul, we suppose that, agreeably to the most ancient method of instruction, God intended these things as figurative representations of the regeneration of believers by the death of Christ, and of his eternal union with them in heaven; and that Adam and Eve were taught by God himself to consider them as such.

4. "It is no small confirmation of the apostle's emblematical interpretation of the formation and marriage of Eve, that in Scripture we find a variety of images and expressions founded on that interpretation. For example—Rom. v. 14. Adam is expressly called a *type of him who was to come*, on which account, 1 Cor. xv. 45. Christ is called the *last Adam*. Next, the catholic church, consisting of believers of all nations, is called the *body of Christ*, and the members thereof are said to be *members of his body, of his flesh, and of his bones*, in allusion to the formation of Eve, the emblem of the church. For, as Eve was formed of a rib taken out of Adam's body during his deep sleep; so believers are regenerated both in mind and body, and formed into one great society, and united to Christ as their head and governor, by the breaking of his body on the cross. Thirdly, to this emblematical meaning of the formation of Eve, our Lord, I think, alluded when he instituted his supper. For instead of appointing one symbol only of his death, he appointed two; and, in explaining the first of them, he expressed himself in such a manner as to show that he had his eye on what happened to Adam when Eve was formed, *This is my body, which is broken for you*, for your regeneration. Fourthly, the eternal union of the regenerated with Christ after the resurrection, is called a marriage, Rev. xix. 7. and the new Jerusalem, that is, the inhabitants of the new Jerusalem, the society of the redeemed, is termed the *bride, the Lamb's wife*; and the preparing of men for that happy union, by introducing them into the church upon earth, through faith, and by sanctifying them through

the word, is called, 2 Cor. xi. 2. *A fitting them for one husband, that at the resurrection they may be presented a chaste virgin to Christ*, in allusion, I suppose, to the presenting of Eve to Adam, in order to her marriage with him; and to show, that in this expression, the apostle had the figurative meaning of Eve's marriage in his mind, he mentions, ver. 3. the subtlety of the devil in deceiving Eve. Finally, the union of the Jewish church with God, as the figure of the catholic church, consisting of the regenerated of all nations, is by God himself termed a *marriage*, Jer. iii. 14. Ezek. xvi. 8, 32. and God is called the *husband* of that people, Isai. liv. 5. and their union to him by the law of Moses is termed, *The day of their espousals*, Jer. ii. 2.—1. A truly Christian marriage has an excellence, holiness, and unity in it, that cannot be easily described: and let it be observed, that while it prefigures the union of Christ with his church; it is one means of giving children to the church, and members to the mystical body of Christ. It is an ordinance of God, and cannot be too highly honoured; endless volumes might be written on its utility to man: without marriage, by which every man is assigned his *own wife*, and every woman *her own husband*, even the multitude of spurious births which would take place, would fail to keep up the population of the earth; and natural, moral, and political wretchedness, would be the consequence of promiscuous, fortuitous, and transitory connexions. For, without that ascertainment of peculiar property which marriage gives to every man in his wife, and to every woman in her husband, the human progeny would be unnoticed, unclaimed, uneducated, and totally neglected. This would continually increase the wretchedness, and in process of time bring about the total depopulation of the world.

2. The husband is to love his wife; the wife, to obey and venerate her husband: love and protection on the one hand, affectionate subjection and fidelity on the other. The husband should provide for his wife without encouraging profuseness; watch over her conduct without giving her vexation, keep her in subjection, without making her a slave; to love her, without jealousy; oblige her, without flattery; honour her, without making her proud; and to be hers entirely, without becoming either her footman or her slave. In short, they have equal rights and equal claims: but superior strength gives the man dominion; affection and subjection entitle the woman to love and protection. Without the woman, man is but half a human being; in union with the man, the woman finds her safety and perfection.

In the above remarks there are many things *solid and useful*; there are others which rest more on *fancy than judgment*.

3. Of marriage, the church of Rome has made a *sacrament*; and it is one of the *seven* which that church acknowledges. That it is an ordinance of God is sufficiently evident; that *He* has not made it a *sacrament* is not less so. Though the *minister of religion* celebrates it, yet the regulation of it, in reference to inheritance, &c. is assumed by the *state*. This is of great moment, as, by it, many evils are prevented, and many political and domestic advantages secured.

Children to obey their parents, EPHESIANS. and servants their masters.

If a man enter hastily into this state, it is at his own risk; after he has once entered it, the seal of the legislature is imposed upon it, and with his engagements he cannot trifle. A consideration

of this has prevented many hasty and disproportionate alliances. Though they might hope to trifle with the church, they dare not do it with the state.

CHAPTER VI.

Children should obey their parents, that they may live long and be happy, 1—3. Parents should be tender towards their children, 4. Servants should show all obedience and fidelity to their masters, 5—8. And masters should treat their servants with humanity, 9. All should be strong in the Lord, and be armed with his armour, because of their wilety, powerful, and numerous foes, 10—13. The different parts of the Christian armour enumerated, 14—17. The necessity of all kinds of prayer and watchfulness, 18—20. Tychicus is commissioned to inform the Ephesians of the apostle's affairs, 21, 22. The apostolic benediction and farewell, 23, 24.

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Nero-
nis Cms. Aug. 8.

CHILDREN, ^a obey your parents in the Lord: for this is right.

² ^b Honour thy father and mother; which is the first commandment with promise;
³ That it may be well with thee, and thou mayest live long on the earth.
⁴ And, ^c ye fathers, provoke not your

^a Prov. 23, 22. Col. 3. 20.—^b Exod. 20. 12. Deut. 5. 16. & 27. 16. Jer. 35. 18. Ezek. 22. 7. Mal. 1. 6. Ecclus. 3. 8. Matt. 15. 4. Mark 7. 10.—^c Col. 3. 21.—^d Gen. 18. 19. Deut. 4. 9. & 6. 7, 20. & 11. 19.

NOTES ON CHAP. VI.

Verse 1. *Children, obey your parents*] This is a duty with which God will never dispense; He commands it, and one might think that gratitude, from a sense of the highest obligation, would most strongly enforce the command.

In the Lord] This clause is wanting in several reputable MSS. and in some Versions. *In the Lord*, may mean on account of the commandment of the Lord; or, as far as the parents' commands are according to the will and word of God. For, surely, no child is called to obey any parent, if he give unreasonable or unscriptural commands.

Verse 2. *Honour thy father*] See the notes on Exod. xx. 12, &c. where this subject, together with the promises and threatenings, connected with it, are particularly considered; and the reasons of the duty laid down at large.

Verse 4. *Fathers, provoke not your children to wrath*] Avoid all severity; this will hurt your own souls, and do them no good: on the contrary, if punished with severity or cruelty, they will be only hardened and made desperate in their sins. *Cruel parents* generally have bad children. He who corrects his children according to God and reason, will feel every blow on his own heart more sensibly than his child feels it on his body. Parents are called to correct, not to punish their children. Those who punish them, do it from a principle of revenge; those who correct them, do it from a principle of affectionate concern.

Bring them up, &c.] *Επιτρέφει αυτα ω παιδευσει και νουθεσει Κυριου*: literally, *Nourish them in the discipline and instruction of the Lord*. The

children to wrath: but ^d bring them up in the nurture and admonition of the Lord.

A. M. cir. 4066.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Nero-
nis Cms. Aug. 8.

⁵ ^e Servants, be obedient to them that are your masters according to the flesh, ^f with fear and trembling, ^g in singleness of your heart, as unto Christ;

^a Ps. 78. 4. Prov. 19. 18. & 22. 6. & 29. 17.—^b Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9. 1 Pet. 2. 18.—^c 2 Cor. 7. 15. Phil. 2. 12.—^d 1 Chron. 29. 17. Col. 3. 22.

mind is to be nourished with wholesome discipline and instruction, as the *body* is with proper food. *Παιδεια, discipline*, may refer to all that knowledge which is proper for children, including elementary principles and rules for behaviour, &c. *Νουθεσια, instruction*, may imply whatever is necessary to form the mind: to touch, regulate, and purify the passions; and necessarily includes the whole of religion. Both these should be administered *in the Lord*; according to his will and word; and in reference to his eternal glory. All the important lessons and doctrines being derived from his revelation, therefore they are called *the discipline and instruction of the Lord*.

Verse 5. *Servants, be obedient*] Though *δουλος*, frequently signifies a slave or bondman; yet it often implies a servant in general; or any one bound to another either for a limited time, or for life. Even a slave, if a Christian, was bound to serve him faithfully, by whose money he was bought, howsoever illegal that traffic may be considered. In heathen countries slavery was in some sort excusable: among Christians, it is an enormity and a crime for which perdition has scarcely an adequate state of punishment.

According to the flesh] Your masters in secular things; for they have no authority over your religion nor over your souls.

With fear and trembling] Because the law gives them a power to punish you for every act of disobedience.

In singleness of your heart] Not merely through fear of punishment, but from a principle of uprightness, serving them as you would serve Christ.

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Nero-
nis Cæs. Aug. 8.

6 ^a Not with eye-service
as men-pleasers; but as
the servants of Christ,
doing the will of God from

the heart;

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

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

9 And, ye ^d masters, do the same
things unto them, ^e forbearing ^f threat-
ening: knowing that ^g your ^h Master

^a Col. 3. 22, 23. — ^b Rom. 2. 6. 2 Cor. 5. 10. Col. 3. 24.
^c Gal. 3. 29. Col. 3. 11. — ^d Col. 4. 1. — ^e Or, *moder-
ating*. — ^f Lev. 25. 43. — ^g Some read, *both your and
their master*. — ^h John 13. 13. 1 Cor. 7. 22. — ⁱ Wisd.
6. 7. Ecclus. 35. 12. Rom. 2. 11. Col. 3. 25.

Verse 6. *Not with eye-service*] Not merely in
their presence, when their eye is upon you, as
unfaithful and hypocritical servants do, without
consulting conscience in any part of their work.

Doing the will of God] Seeing that you are
in the state of servitude, it is the will of God
that you should act conscientiously in it.

Verse 7. *With good will*] *Mετ' αἰτίας*, with
cheerfulness: do not take up your service as a
cross, or bear it as a burden; but take it as
coming in the order of God's providence, and a
thing that is pleasing to him.

Verse 8. *Whosoever good thing any man doeth*]
Though your masters should fail to give you the
due reward of your fidelity and labour, yet as
ye have done your work as unto the Lord, he
will take care to give you the proper recompense.

Whether he be bond] A *slave*, bought with
money;—

Or free] A person who has *hired* himself of
his own free accord.

Verse 9. *Ye masters do the same things unto
them*] Act in the same affectionate, conscien-
tious manner, towards your slaves and servants,
as they do towards you.

The words *forbearing threatening*, *ἀντιτάξαι τὴν
ἐπιτίμησιν*, signifies to mitigate, relax, or not exact
threatening; that is, the *threatened punishment*.
The sense is given above.

In *Shemoth Rabba*, sect. 21. fol. 120. there is
a good saying concerning *respect of persons*.
“If a poor man comes to a rich man to converse
with him, he will not regard him; but if a rich
man comes, he will bear and rehear him. The
holy and blessed God acts not thus; for all are
alike before Him, women, slaves, the poor and
the rich.”

Knowing that your Master also is in heaven]
You are their masters, God is yours. As you
deal with them, so God will deal with you; for,
do not suppose because their condition on earth
is inferior to yours, that God considers them to
be less worthy of his regard than you are; this
is not so, for there is no respect of persons with
Him.

Forbearing threatening] If they should trans-
gress at any time, lean more to the side of

also is in heaven; ¹ neither
is there respect of persons
with him.

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Nero-
nis Cæs. Aug. 8.

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

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

12 For we wrestle not against ^m flesh
ⁿ and blood, but against ^o principalities,
against powers, against ^p the rulers of
the darkness of this world, against
^q spiritual wickedness in ^r high places.

^k Ch. 1. 19. & 3. 16. Col. 1. 11. — ^l Rom. 13. 12. 2 Cor. 6. 7.
^m Ver. 13. 1 Thess. 5. 8. — ⁿ Gr. *blood and flesh*. — ^o Matt.
16. 17. 1 Cor. 15. 50. — ^p Rom. 8. 38. Ch. 1. 24. Col. 2. 15.
^q Luke 22. 53. John 12. 31. & 14. 30. Ch. 2. 2. Col. 1. 13.
^r Or, *wicked spirits*. — ^s Or, *heavenly*, as Ch. 1. 3.

mercy, than *justice*; and when ye are obliged
to punish, let it be as light and as moderate as
possible; and let *revenge* have no part in the
chastisement, for that is of the devil, and not
of God.

Verse 10. *Finally*] Having laid before you
your great and high calling; and all the doc-
trines and precepts of the Gospel, it is necessary
that I should show you the enemies that will
oppose you; and the strength which is requisite
to enable you to repel them.

Be strong in the Lord] You must have
strength, and strength of a *spiritual* kind; and
such strength too as the *Lord* himself can fur-
nish: and ye must have this strength through
an *indwelling God*; the power of His might
working in you.

Verse 11. *Put on the whole armour of God*]
Ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ. The apostle
considers every Christian as having a warfare
to maintain against numerous, powerful, and
subtle foes; and that therefore they would
need much strength, much courage, complete
armour, and skill to use it. The *panoply* which
is mentioned here, refers to the armour of the
heavy troops among the Greeks; those who
were to sustain the rudest attacks; who were
to sap the foundations of walls, storm cities, &c.
Their ordinary armour was the *shield*, the
helmet, the *sword*, and the *greaves*, or *brazen
boots*. To all these the apostle refers below.—
See on ver. 13.

The wiles of the devil] *Τὰς μεθόδους τοῦ διαβό-
λου*, the *methods of the devil*; the different *means*,
plans, *schemes*, and *machinations* which he uses
to deceive, entrap, enslave, and ruin the souls
of men. A *man's method of sinning*, is *Satan's
method of ruining his soul*. See on chap.
iv. 14.

Verse 12. *For we wrestle not against flesh and
blood*] *Οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα*,
our *wrestling* or *contention* is not with men like
ourselves: *flesh and blood* is a Hebraism for
men, or human beings. See the note on
Gal. i. 16.

The word *πάλη*, *palè*, implies the athletic ex-
ercises in the Olympic, and other national

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Nero-
nis Cms. Aug. 9.

13 * Wherefore take unto you the whole armour of God, that ye may be able

to withstand ^b in the evil day, and, ^c having done all, to stand.

A. M. cir. 4065.
A. D. cir. 61.
A. U. C. 813.
An. Imp. Nero-
nis Cms. Aug. 9.

a 2 Cor. 10. 4. Ver. 11.—b Ch. 5. 16.

c Or, having overcome all.

games; and *παισιμα* was the place in which the contenders exercised. Here, it signifies warfare in general.

Against principalities] *Αρχας*, chief rulers; beings of the first rank and order in their own kingdom.

Powers] *Εξουσιαι*, authorities derived from, and consulted by the above.

The rulers of the darkness of this world] *Τους κοσμοκρατορας του σκοτους του αιωτος τωτου*; the rulers of the world; the emperors of the darkness of this state of things.

Spiritual wickedness] *Τα πνευματικα της πονηριαις*, the spiritual things of wickedness; or the spiritualities of wickedness; highly refined and sublimed evil: disguised falsehood, in the garb of truth; *antinomianism*, in the guise of religion.

In high places.] *Εν τοις ανωρατοις*, in the most sublime stations. But who are these of whom the apostle speaks? *Schoetgen* contends, that the rabbins, and Jewish rulers are intended. This he thinks proved, by the words *του αιωτος τωτου*, of this world, which are often used to designate the Old Testament, and the Jewish system: and the words *τοις ανωρατοις*, in heavenly places, which are not unfrequently used to signify the time of the New Testament, and the Gospel system.

By the spiritual wickedness in heavenly places, he thinks false teachers, who endeavoured to corrupt Christianity, are meant; such as those mentioned by St. John, 1st Epist. ii. 19. *They went out from us, but they were not of us, &c.* And he thinks the meaning may be extended to all corrupters of Christianity, in all succeeding ages. He shows also, that the Jews called their own city *עיר של ישׁרׁאֵל* *shel blam, κοσμοκρατωτης*, the ruler of the world: and proves that David's words, *Psal. ii. 2. The kings of the earth set themselves, and the rulers take counsel together*, are applied by the apostles, *Acts iv. 26.* to the Jewish rulers, *αρχοντας*, who persecuted Peter and John for preaching Christ crucified. But commentators in general are not of this mind; but think that by *principalities, &c.* we are to understand different orders of evil spirits, who are all employed under the devil, their great head, to prevent the spread of the Gospel in the world, and to destroy the souls of mankind.

The spiritual wickednesses are supposed to be the angels which kept not their first estate; who fell from the heavenly places; but are ever longing after, and striving to regain them; and which have their station in the regions of the air. "Perhaps," says Mr. Wesley, "the principalities and powers remain mostly in the citadel of their kingdom of darkness: but there are other spirits which range abroad, to whom the provinces of the world are committed; the darkness is chiefly spiritual darkness which prevails during the present state of things. And the wicked spirits are those which continually oppose faith, love, and holiness,

either by force or fraud; and labour to infuse unbelief, pride, idolatry, malice, envy, anger, and hatred." Some translate the words *τοις ανωρατοις*, about heavenly things; that is, we contend with these fallen spirits for the heavenly things which are promised to us; and we strive against them, that we may not be deprived of those we have.

Verse 13. Wherefore] Because ye have such enemies to contend with; take unto you, assume, as provided and prepared for you, the whole armour of God; armour, which if you put on and use, you shall be both invulnerable and immortal. The ancient heroes are fabled to have had armour sent to them by the gods; and even the great armour-maker *Vulcan* was reputed to be a god himself; this was fable: what Paul speaks of, is reality. See before, on ver. 11.

That ye may be able to withstand] That ye may not only stand fast in the liberty wherewith Christ hath made you free, but also discomfit all [your spiritual foes; and continuing in your ranks, maintain your ground against them; never putting off your armour, but standing always ready prepared to repel any new attack.

And having done all to stand] *Και ανωρατα υπεργερασασθαι εστιναι*; rather, *And having conquered all, stand*; this is a military phrase, and is repeatedly used in this sense by the best Greek writers. So *Dionys. Hal. Ant. lib. vi. page 400. Και παρτα πολυμια η αληθ καταργασαμενοι χρησθαι*,—"Having in a short time discomfited all our enemies, we returned with numerous captives, and much spoil." See many examples in *Kypke*. By evil day, we may understand any time of trouble, affliction, and sore temptation.

As there is here allusion to some of the most important parts of the Grecian armour, I shall give a short account of the whole. It consists properly of two sorts, 1. Defensive armour, of that which protected themselves. 2. Offensive armour, or that by which they injured their enemies.—The apostle refers to both.

1.—Defensive armour.

Πικροβαλακι, the HELMET; this was the armour for the head, and was of various forms, and embossed with a great variety of figures. Connected with the helmet was the crest, or ridge on the top of the helmet, adorned with several emblematic figures; some for ornament, some to strike terror. For crests on ancient helmets, we often see the winged lion, the griffin, chimera, &c. St. Paul seems to refer to one which had an emblematical representation of hope.

Ζαγμα, the GIRDLE; this went about the loins, and served to brace the armour tight to the body, and to support daggers, short swords, and such like weapons, which were frequently stuck in it. This kind of girdle is

A. M. cir. 4065. 14 Stand therefore, ^a having
 A. D. cir. 61. your loins girt about
 A. U. C. 613. with truth, and ^b having on

the breast-plate of righ- A. M. cir. 4065.
 teousness; A. D. cir. 61.
 15 ^c And your feet shod A. U. C. 613.
 An Imp. Nero-
 nis Cæs. Aug. 8.

^a Isai. 11. 5. Luke 12. 35. 1 Pet. 1. 13. — ^b Isai. 59. 17.

2 Cor. 6. 7. 1 Thes. 5. 8. — Isai. 52. 7. Rom. 10. 16.

in general use among the Asiatic nations to the present day.

Θώραξ, the BREAST-PLATE: this consisted of two parts, called *πτερυγες*, or *wings*; one covered the whole region of the thorax, or *breast*, in which the principal viscera of life are contained; and the other covered the back, as far down as the front part extended.

Κρημνίς, GREAVES, or *brazen boots*, which covered the skin or front of the leg: a kind of *solea* was often used, which covered the sole, and laced about the instep, and prevented the foot from being wounded by rugged ways, thorns, stones, &c.

Χυμνίς, GAUNTLETS: a kind of *gloves* that served to defend the hands, and the arm up to the elbow.

Ασπίς, the *clipeus*, or SHIELD: it was perfectly round, and sometimes made of wood, covered with bullocks' hides; but often made of *metal*. The *aspis*, or shield of Achilles, made by Vulcan, was composed of five plates, two of *brass*, two of *tin*, and one of *gold*; so Homer, *Il. T. v. 270*.

— επι πωτι πτερυγες βλαστει Κυλλεποδιω,
 Τας δυο χαλκωιας, δυο δ' ασηδι κασσητοιω,
 Τη δε μιας χρυσοι.

Of shields there were several sorts:

Γερρον, or *γερρα*, the *gerron*, a small square shield, used first by the *Persians*.

Λασιον, LASEION; a sort of *oblong* shield, covered with rough hides, or skins with the hair on.

Πελας, the *PELTA*; a small *light* shield, nearly in the form of a demicrescent, with a small ornament similar to the recurved leaves of a flower de luce, on the centre of the diagonal edge, or straight line: this was the *amazonian* shield.

Θυρας, the *scuta*, or OBLONG SHIELD; this was always made of *wood*, and covered with hides. It was exactly in the shape of the *laseion*, but differed in *size*, being much larger; and being covered with hides, from which the hair had been taken off. It was called *θυρας*, from *θυρα*, a *door*, which it resembled in its oblong shape; but it was made curved, so as to embrace the whole forepart of the body. The *aspis* and the *thureus* were the shields principally in use; the former for *light*, the latter for *heavy* armed troops.

II.—*Offensive armour*, or weapons; the following were chief:

Εγχευς, the *SPEAR*; which was generally a head of brass or iron, with a long shaft of *ash*.

Ασπες, the *LANCE*; differing perhaps little from the former, but in its size and lightness; being a missile used both by infantry and

cavalry, for the purpose of annoying the enemy at a *distance*.

Σιφος, the *SWORD*; these were of various sizes, and in the beginning all of *brass*. The swords of Homer's heroes are all of this metal.

Μαχαίρα, called also a *sword*, sometimes a *knife*; it was a *short sword*, used more frequently by gladiators, or in single combat. What other difference it had from the *xiphos*, I cannot tell.

Αξίς, from which our word *ax*; the common *battle-ax*.

Πελαυς, the *BIPEN*; a sort of *battle-ax*, with double face, one opposite to the other.

Κεγυς, an *iron club*, or *mace*, much used both among the ancient Greeks and Persians.

Τεζορ, the *BOW*: with its *pharetra* or *quiver*, and its stock or sheaf of *arrows*.

Σπινδιον, the *SLING*; an instrument, in the use of which most ancient nations were very expert; particularly the Hebrews and ancient Greeks.

The arms and armour mentioned above, were not always in use; they were found out and improved by degrees. The account given by *Lucretius* of the arms of the first inhabitants of the earth, is doubtless as correct as it is natural.

*Arma antiqua manus, ungues, dentes, fuere,
 Et lapides, et item silvarum fragmina rami,
 Et flammæ, atque ignes postquam sunt cognita
 primum:*

*Posterius ferri vis est, æriæque reperta:
 Sed prius æris erat quàm ferri cognitus usus:
 Quo facilius magis est natura, et copia major.
 De Rerum Nat. lib. v. ver. 1282.*

Whilst *cruelty* was not improved by *art*,
 And *rage* not furnished yet with *sword* or *dart*;
 With *fits*, or *boughs*, or *stones*, the warriors
 fought;

These were the only weapons *Nature* taught;
 But when *flames* burnt the trees and scorched
 the ground,

Then *brass* appeared, and *iron* fit to wound.
 Brass first was used, because the softer ore,
 And earth's cold veins contained a greater store.
 CÆCÆM.

I have only to observe further on this head—1. That the ancient Greeks and Romans went *constantly armed*. 2. That before they engaged they *always ate together*: and, 3. That they commenced every attack with prayer to the gods for success.

Verse 14. *Stand therefore*] Prepare yourselves for combat: *Having your loins girt about with truth*. He had told them before to *take the whole armour of God*, ver. 13. and to *put on this whole armour*. Having got all the pieces of it together, and the defensive parts put on, they were then to gird them close to their bodies with the *ζαμα*, or *girdle*; and instead of a fine ornamented *belt*, such as the ancient warriors

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with the preparation of
the Gospel of peace;
16 Above all, taking ^a the
shield of faith, wherewith

ye shall be able to quench
all the fiery darts of the
wicked.
17 And ^b take the helmet

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^a 1 John 5. 4.

^b Isai. 59. 17. 1 Thess. 5. 8.

used, they were to have *truth*. The Gospel of Jesus Christ is the *truth of God*: unless this be *known and conscientiously believed*, no man can enter the spiritual warfare with any advantage or prospect of success. By this alone we discover who our enemies are, and how they come on to attack us; and by this we know where our strength lies: and as the truth is great, and must prevail, we are to gird ourselves with this against all false religion, and the various winds of doctrine by which cunning men, and insidious devils, lie in wait to deceive. *Truth* may be taken here for *sincerity*; for if a man be not conscious to himself that his *heart is right* before God, and that he makes no false pretences to religion, in vain does he enter the spiritual lists. This alone can give him confidence—

—Hic murus aræneus esto
Nil conscire sibi, nulla pallescere culpa.

Let this be my brazen wall; that no man can reproach me with a crime; and that I am conscious of my own integrity.

The breast-plate of righteousness] What the *breast-plate*, or *breast-plate*, was, see before. The word *righteousness*, *δικαιοσύνη*, we have often had occasion to note, is a word of very extensive import: it signifies the *principle of righteousness*; it signifies the *practice of righteousness*, or living a *holy life*; it signifies *God's method of justifying sinners*; and it signifies *justification itself*. Here it may imply a consciousness of justification through the blood of the cross; the principle of righteousness, or true holiness, implanted in the heart; and a *holy life*; a life regulated according to the testimonies of God. As the *breast-plate* defends the heart and lungs, and all those vital functionaries that are contained in what is called the *region of the thorax*; so this righteousness, this life of God in the soul of man, defends every thing on which the man's spiritual existence depends. While he possesses this principle, and acts from it, his spiritual and eternal life is secure.

Verse 15. *Your feet shod*] The *armour*, or *greaves*, have been already described; they were deemed of essential importance in the ancient armour: if the feet or legs are materially wounded, a man can neither stand to resist his foe, pursue him if vanquished, nor flee from him, should he have the worst of the fight.

That the apostle has *obedience to the Gospel* in general, in view, there can be no doubt; but he appears to have more than this, a *readiness to publish* the Gospel: for, *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!* Isai. lii. 7. Rom. x. 15.

The Israelites were commanded to eat the pass-over with their *feet shod*, to show that they

were *ready* for their journey. And our Lord commands his disciples to be *shod with sandals*, that they might be ready to go and publish the Gospel; as the Israelites were to go to possess the Promised Land. Every Christian should consider himself on his journey from a strange land, to his own country; and not only stand every moment prepared to proceed, but be every moment in actual progress towards his home.

The preparation of the Gospel] The word *ετοιμασία*, which we translate *preparation*, is variously understood; some think it means a *habitual readiness* in walking in the way prescribed by the Gospel: others, that *firmness and solidity* which the Gospel gives to them who conscientiously believe its doctrines: others, those *virtues and graces* which, in the *first planting* of Christianity, were indispensably necessary to those who published it.

Should we take the word *preparation* in its common acceptation, it may imply that, by a conscientious belief of the Gospel, receiving the salvation provided by its Author, and walking in the way of obedience which is pointed out by it; the *soul is prepared* for the kingdom of heaven.

The Gospel is termed the *Gospel of peace*, because it establishes peace between God and man, and proclaims peace and good will to the universe: Contentions, strife, quarrels, and all wars, being as alien from its nature and design, as they are opposed to the nature of Him who is love and compassion to man.

Verse 16. *Above all* (*ἐν πρώτῳ*, over all the rest of the armour) *taking the shield of faith*] In the word *θυρεός*, *thureos*, the apostle alludes to the great *oblong shield*, or *scutum*, which covers the whole body: see its description before. And as *faith* is the grace by which all others are preserved and rendered active, so it is properly represented here under the notion of a *shield*, by which the whole body is covered and protected. Faith, in this place, must mean that evidence of things unseen which every genuine believer has, that God, for Christ's sake, has blotted out his sins; and by which he is enabled to call God his Father; and feel Him to be his portion. It is such an *appropriating* faith as this, which can quench any dart of the devil.

The fiery darts of the wicked] *Βέλος*, a *dart*, signifies any kind of *missile weapon*; every thing that is projected to a distance by the hand, as a *javelin*, or short spear; or by a *bow*, as an *arrow*; or a stone by a *sling*.

The fiery darts—*τὰ βέλη τῆς νεφελῆς*. It is probable that the apostle alludes to the darts called *salarica*, which were headed with lead, in or about which some combustible stuff was placed, that took fire in the passage of the arrow through the air, and often burnt up the enemy's engines, ships, &c; they were calcula-

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of salvation, and ^a the sword of the Spirit, which is the word of God :

18 ^b Praying always with all prayer and supplication in the Spirit, and

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^a Heb. 4. 12. Rev. 1. 16. & 2. 16. & 19. 15.

^b Luke 18. 1. Rom. 12. 12. Col. 4. 2. 1 Thes. 5. 17.

ted also to stick in the shields, and set them on fire. Some think that *poisoned arrows* may be intended, which are called *fiery*, from the burning heat produced in the bodies of those who were wounded by them. To quench or extinguish such fiery darts, the shields were ordinarily covered with metal on the outside, and thus the fire was prevented from catching hold of the shield. Where they struck on a shield of another kind, and set it on fire, the soldier was obliged to cast it away, and thus became defenceless.

The fiery darts of the *wicked*, τῶν πονηρῶν, or *devil*, are evil thoughts, and strong *injections*, as they are termed, which in the unregenerate, inflame the passions, and excite the soul to acts of transgression. While the *faith* is strong in Christ, it acts as a shield to quench these. He who walks so as to feel the witness of God's Spirit that he is his child, has all evil thoughts in abhorrence; and though they pass through his mind, never fix in his passions. They are caught on this shield, blunted and extinguished.

Verse 17. *Take the helmet of salvation*] Or, as it is expressed, 1 Thes. v. 8. And, for a *helmet, the hope of salvation*. It has already been observed, in the description of the Grecian armour, that on the crest and other parts of the helmet were a great variety of emblematical figures; and that it is very likely the apostle refers to helmets which had on them an emblematical representation of *hope*; viz. that the person should be *safe* who wore it; that he should be prosperous in all his engagements, and ever escape safe from battle. So the *hope* of conquering every adversary, and surmounting every difficulty through the blood of the Lamb, is as a helmet that protects the head; an impenetrable one, that the blow of the battle-ax cannot cleave. The *hope* of continual safety and protection, built on the promises of God, to which the upright follower of Christ feels he has a Divine right, protects the *understanding* from being darkened, and the judgment from being confused by any temptations of Satan, or subtle arguments of the sophistical ungodly. He who carries Christ in his heart, cannot be cheated out of the hope of his heaven.

The sword of the Spirit] See what is said before on ἐπίς and μάχαρα, in the account of the Greek armour. The *sword* of which St. Paul speaks is, as he explains it, *the word of God*; that is, the revelation which God has given of himself; or what we call the *Holy Scriptures*. This is called the *word of the Spirit*, because it comes from the Holy Spirit, and receives its fulfilment in the soul through the operation of the Holy Spirit. An ability to quote this, on proper occasions, and especially in times of temptation and trial, has a wonderful tendency to cut in pieces the snares of the adversary. In God's word, a genuine Christian may have unlimited confidence; and to every purpose, to which it is applicable, it may be

brought with the greatest effect. The *shield, faith*; and the *sword, the word of God*, or faith in God's unchangeable word, is the principal armour of the soul. He, in whom the word of God dwells richly, and who has that faith by which he knows that he has redemption, even the forgiveness of sins, need not fear the power of any adversary. He stands fast in the liberty wherewith Christ hath made him free. Some suppose that τῶν πνευματικῶν, *of the Spirit*, should be understood of our *own spirit*, or *soul*; the word of God being the proper sword of the soul; or that offensive weapon, the only one which the soul uses. But though it is true that every Christian soul has this for its sword, yet the first meaning is the most likely.

Verse 18. *Praying always*] The apostle does not put praying among the armour; had he done so, he would have referred it, as he has done all the rest, to some part of the Grecian armour; but, as he does not do this, therefore we conclude, that his account of the armour is ended, and that now, having equipped his spiritual soldier, he shows him the necessity of *praying*, that he may successfully resist those principalities, powers, the rulers of the darkness of this world, and the spiritual wickednesses in heavenly places, with whom he has to contend. The *panoply, or whole armour of God*, consists in—1. The *girdle*—2. The *breast-plate*—3. The *greaves*—4. The *shield*—5. The *helmet*—and 6. The *sword*. He who had these was completely armed. And as it was the custom of the Grecian armies before they engaged, to offer *prayers* to the gods for their success, the apostle shows that these spiritual warriors must depend on the Captain of their salvation; and pray with all prayer, i. e. incessantly, being always in the spirit of prayer, so that they should be ever ready for public, private, mental, or ejaculatory prayer; always depending on HIM who can alone *save*, and who alone can *destroy*.

When the apostle exhorts Christians to *pray with all prayer*, we may at once see that he neither means *spiritual* nor *formal* prayer, in exclusion of the other. *Praying, προσευχόμενοι*, refers to the *state of the spirit* as well as to the *act*.

With all prayer] Refers to the different *kinds* of prayer that is performed in *public*, in the *family*, in the *closet*, in *business*, on the *way*, in the *heart*, without a *voice*, and *with the voice* from the heart. All these are necessary to the genuine Christian: and he, whose heart is right with God, will be frequent in the whole. "Some there are," says a very pious and learned writer, "who use only *mental* prayer or ejaculations, and think they are in a state of grace, and use a way of worship far superior to any other; but such only fancy themselves to be *above* what is really above *them*; it requiring far more grace to be enabled to pour out a fervent and continued prayer, than to offer up mental aspirations." J. Wesley.

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^a watching thereunto with all perseverance and ^b supplication for all saints;

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

20 For which ^e I am an ambassador ^f in ^g bonds: that ^h therein ⁱ I may speak boldly, as I ought to speak.

21 But ^k that ye also may know my affairs, and how I do, ^l Tychicus, a beloved brother and faithful minister

in the Lord, shall make known to you all things:

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

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

24 Grace *be* with all them that love our Lord Jesus Christ ⁿ in ^o sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

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^a Matt. 26. 41. Mark 13. 33.—^b Ch. 1. 16. Phil. 1. 4. 1 Tim. 2. 1.—^c Acts 4. 29. Col. 4. 3. 2 Thess. 3. 1. ^d 2 Cor. 3. 12.—^e 2 Cor. 5. 20.—^f Acts 26. 29. & 28. 20. Ch. 3. 1. Phil. 1. 7, 13, 14. 2 Tim. 1. 16. & 2. 9. Philem. 10.

^g Or, in a chain.—^h Or, thereof.—ⁱ Acts 28. 31. Phil. 1. 20. 1 Thess. 2. 2.—^k Col. 4. 7.—^l Acts 20. 4. 2 Tim. 4. 12. Tit. 3. 12.—^m 1 Pet. 5. 14.—ⁿ Tit. 2. 7.—^o Or, with incorruption.

And supplication] There is a difference between *ἰκνησμός*, prayer, and *δέσμις*, supplication. Some think the former means prayer for the attainment of good; the latter prayer for averting evil. Supplication, however, seems to mean prayer continued in—strong and incessant pleadings, till the evil is averted, or the good communicated. There are two things that must be attended to in prayer—1. That it be *ἡμετέρας χάριτος*, in every time, season, or opportunity—2. That it should be *ἡ Πνεύματος*, in or through the Spirit; that the heart should be engaged in it, and that its infirmities should be helped by the Holy Ghost.

Watching thereunto] Being always on your guard, lest your enemies should surprise you. Watch not only against evil, but also for opportunities to do good, and for opportunities to receive good. Without watchfulness, prayer and all the spiritual armour will be ineffectual.

With all perseverance] Being always intent on your object, and never losing sight of your danger, or of your interest. The word implies stretching out the neck, and looking about, in order to discern an enemy at a distance.

For all saints.] For all Christians; for this was the character by which they were generally distinguished.

Verse 19. *And for me, that utterance may be given unto me*] *Ἰνα μοι δοθῆναι λόγος*. Kypke has proved, by many examples, that *λόγος δοθῆναι* signifies permission and power to defend oneself in a court of justice; and this sense of the phrase is perfectly applicable to the case of St. Paul, who was an ambassador in bonds, ver. 20. and expected to be called to a public hearing, in which he was not only to defend himself, but to prove the truth and excellency of the Christian religion. And we learn from Phil. i. 12—14. that he had his desire in this respect, *For the things which happened to him fell out to the furtherance of the Gospel, so that his bonds in Christ were manifest in all the palace, and in all other places*. Thus God had enabled him to make a most noble defence, by which the Gospel acquired great credit.

The mystery of the Gospel] The whole doctrine of Christ, not fully revealed previously to that time.

Verse 20. *An ambassador in bonds*] An ambassador being the representative of his king, his person was, in all civilized countries, held sacred. Contrary to the rights of nations, this ambassador of the King of Heaven was put in chains! He had, however, the opportunity of defending himself, and of vindicating the honour of his Master.—See above.

As I ought to speak] As becomes the dignity and the importance of the subject.

Verse 21. *That ye also*] As well as other churches, to whom I have communicated the dealings both of God and man to me.

May know my affairs] May be acquainted with my situation and circumstances.

And how I do] How I employ my time, and what fruit there is of my apostolical labours.

Tychicus, a beloved brother] We learn from Acts xx. 4. that Tychicus was of Asia, and that he was a useful companion of St. Paul. See the note on the above place.

This same person, and with the same character and commendation, is mentioned in the Epistle to the *Colossians*, chap. iv. 7. He is mentioned also in Tit. iii. 12. and in 2 Tim. iv. 12.; from all these places it is evident that he was a person in whom the apostle had the highest confidence; and that he was a very eminent minister of Christ.

Verse 22. *Whom I have sent—for the same purpose*] Namely, that the Ephesians might know his affairs, and those of the church at Rome. Messengers of this kind frequently passed between the churches in those ancient times.

Comfort your hearts.] By showing you how powerfully he was upheld in all his tribulations; and how God turned his bonds to the furtherance of the Gospel. This must have been great consolation to all the followers of God; and particularly to those in *Ephesus*, or *Laodicea*, or to whomsoever the epistle was directed. The question, To whom was it sent? is divided between the *Ephesians* and the *Laodiceans*. Dr. Lardner has argued strongly in favour of the former; Dr. Paley not less so in favour of the latter.

Verse 23. *Peace be to the brethren*] If the epistle were really sent to the *Ephesians*, a

people with whom the apostle was so intimately acquainted, it is strange that he mentions no person by name. This objection, on which Dr. Paley lays great stress, (see the Preface to this epistle,) has not been successfully answered.

Peace] All prosperity, and continual union with God and among yourselves; and love to God and man, the principle of all obedience and union; with faith, continually increasing, and growing stronger and stronger, from God the Father, as the fountain of all our mercies; and the Lord Jesus Christ, through whose sacrifice and mediation they all come.

Verse 24. *Grace be with all them*] May the Divine favour, and all the benedictions flowing from it, be with all them who love our Lord Jesus Christ, who has so loved us as to give his life to redeem ours, and to save us unto life eternal.

In sincerity] *Ἐν ἀσθασιᾷ*, in incorruptibility. Those who show the genuineness of their love by walking before Him in holiness of life. Many profess to love our Lord Jesus who are corrupt in all their ways: on these the grace or favour of God cannot rest; they profess to know him, but in works deny him. Such can neither expect favour here, nor hereafter.

Amen.] This is wanting in ABFG. and some others. It is, however, more likely to be a genuine subscription here, than most others of its kind. The apostle might have sealed his most earnest wish by this word, which means not so much, *so be it!* or *may it be so!* but rather implies the faithfulness of Him who had given the promises; and whose prerogative it was to give effect to the prayers which his own Spirit had inspired.

The principal subscriptions to this epistle are the following:—*To the Ephesians. The Epistle to the Ephesians is finished. To the Ephesians, written from Rome. To the Ephesians written from Rome by Tychicus.* This is the subscription which we have followed; and it is that of the larger number of modern MSS. and Editions. *The Epistle to the Ephesians, written from Rome, and sent by Tychicus*—*STRAC.* *To the Ephesians*—*ÆTHIOPIC.* *VULGATE*, no subscription. *The end of this epistle, which was written from Rome by Tychicus.* Praise be to God for ever. *Amen*—*ARABIC.* *Written at Rome, and sent by Tychicus*—*COPTIC.* The *SARIDIC* is defective. *The Epistle to the Ephesians is ended, which was written at Rome by Tychicus*—*Philoxenian, STRAC.*

We have had already occasion to observe that the subscriptions to the sacred books were not written by the authors themselves, but were added in a much later age; and generally by unskilful hands. They are consequently not much to be depended on; and never should be quoted as a part of the Divine oracles.

1. It may be supposed that on the principal subject of this concluding chapter, *the armour of God*, I should have been much more diffuse. I answer, my constant aim is just to say enough, and no more, on any point. Whether I attain this in general, or not, I can still say, it is what I have desired. As to the *Christian armour*, it does not appear to me that the apostle has couched such a profusion of mystical meaning in it, as to require a huge volume to explain.

I believe the Ephesians did not understand it so; nor did the primitive church of God. Men of rich imaginations may write large volumes on such subjects; but when they come to be fairly examined, they will be found not to be explanations of the text, on which they professedly treat; but immense *bodies of divinity*, in which the peculiar creed of the writer, both with respect to doctrine and discipline, is amply set forth. *Mr. Gurnal's Christian Armour* contains a great many excellencies; but surely it does not require such a volume to explain the five verses of this chapter, in which the apostle speaks of the spiritual armour! The grand design of the apostle was to show that *truth, righteousness, obedience to the Gospel, faith in our Lord Jesus Christ, a well grounded hope of salvation, a thorough knowledge of the word of God, and a continual dependence on, and application to Him by prayer, were essentially necessary to every soul who desired to walk uprightly in this life, and finally to attain everlasting blessedness.* This is the obvious meaning of the apostle; in this sense it was understood by the Ephesians, and by the primitive church; we may amplify it as we please.

2. In two or three places in the preceding notes, I have referred to a piece in a very remarkable rule relative to the *Greek article*, to be introduced at the end. From the labours of several learned men, this subject has acquired considerable importance, and has excited no small interest among biblical critics. The late benevolent, learned, and excellent Mr. Grenville Sharp was, I believe, the first who brought this subject fairly before the public; he was followed by the Rev. Dr. Wordsworth, a learned and intelligent clergyman of the established church.

The Rev. Dr. Middleton, now bishop of Calcutta, has since presented the subject in all its force and excellence, fortified by innumerable proofs, and a great variety of critical disquisition. The principal design of these writers was to exhibit a new and substantial mode of proving the *Divinity of our Lord and Saviour.* Their works are before the public, and within the reach of all who are capable of judging of this mode of proof.

The piece which I now subjoin is the result of the researches of one of my literary friends, H. S. Boyd, Esq. author of *Translations from Chrysostom, &c.* who has read the Greek writers, both sacred and profane, with peculiar attention; and has collected a vast number of additional examples, both from prose and poetic writers, for the confirmation and illustration of the rule in question; and in support of the great doctrine of the *Godhead of Christ.*

Till now, this piece has existed only in MS. but the critical reader, who has entered into this subject, will be glad to see such a number of pointed examples brought within his reach; which at once serve the purpose both of *philology and divinity.* The learned author has transmitted them to me for the purpose of insertion in this place; but want of room has obliged me to omit several of his quotations.

I would not wish the reader to suppose that these are the only proofs of the grand doctrine of the Godhead of Christ; they are not: the Holy

Scripture, in its plain obvious meaning, independently of such criticism, affords the most luminous and convincing proofs of the doctrine in question; but this is no sufficient reason that we should reject any additional light, which may come to us in the way of Divine Providence.

BRIEF REMARKS ON THE GREEK ARTICLE.

“It has been now completely proved, and irrefragably established by the labours of learned men, that, independently of the common laws of syntax, the Greek article is governed by a very remarkable rule, to which it is universally subject. The rule is this:—When two or more personal pronouns, (of the same gender, number, and case,) are coupled together by the conjunction *καί*, and the article is prefixed to the *first*, but not to the *second, third, &c.* those two or more nouns, whether they be substantives or adjectives, denote *one and the same person*. This is the case also when two *participles* are thus coupled together.

I have given the rule nearly as it is laid down by Mr. Sharp: it is however subject to certain limitations. Whenever we meet, in a Greek writer, with a sentence constructed according to the rule, if the substantives, adjectives, or participles, be indicative of qualities and properties which are inconsistent and contradictory; in that case, two different persons may be intended, although the article be not prefixed to the latter. The reason of this is obvious. When a Greek writer was speaking of two persons, whom he designated by terms which were opposite and irreconcilable to one another, it was not necessary that he should prefix the article to the second, although he had placed it before the first. Every reader would see at once that the same person could not be both sober and drunken, both virtuous and wicked, both handsome and ugly, &c. It is also manifest, that all proper names must, for the same reason, be excepted. Every body knows that Paul and Peter cannot be the same person; therefore the article may be placed before Paul, but omitted before Peter. But if a Greek writer was speaking of two different persons, and the substantives, &c. which he employed, were indicative of qualities and attributes which might harmonize and coalesce in one person; it then became necessary that the article, if prefixed to the first, should also be placed before the second, for otherwise the reader might be misled. It follows from hence, that whenever we meet with a passage constructed according to our rule, if the substantives, &c. indicate qualities and properties which are not contradictory, but may be united in one person, we may then be absolutely certain that one person only is intended.

Corollary. It follows from hence, that when two personal nouns are united by the conjunction *καί*, and those nouns are descriptive of two different persons, the article must be prefixed to both, or prefixed to the last only, or neither.

Let us apply this doctrine to the criticism of the New Testament, and see if we can arrive at any conclusion of importance.

I shall first select some passages, where different persons are plainly and obviously meant.

‘Οι τελωναι και οι αμαρτανολοι.—“The publicans and the sinners.”

‘Οι Φαρισαι και οι γραμματει.—“The Pharisees and the scribes,” Luke xv. 1, 2.

‘Οι αρχιερευς και οι γραμματει.—“The high-priests, and the scribes,” Luke xx. i.

‘Οι αποστολοι και οι αδελφοι.—“The apostles and the brethren,” Acts xi. 1.

‘Ο βασιλευς και ο ηγεμων.—“The king and the governor,” (viz. Agrippa and Festus,) Acts xxvi. 30.

‘Οι κυνεις, και οι φαρμακοι, και οι πορνοι.—“Dogs, and enchanters, and fornicators,” Rev. xxii. 15.

Απο Θεου Πατρος ημων, και Κυριου Ιησου Χριστου.—“From God our Father, and the Lord Jesus Christ,” 2 Thess. i. 2.

Τακταβος Θεου και Ιησου Χριστου δουλος.—“James, a servant of God, and of Jesus Christ,” James i. 1.

We see that in the above instances, the article is either used *twice*, or is wholly omitted.

Let us now examine some passages, wherein it is evident from the context, that two nouns, coupled together by the conjunction, refer to one and the *same person*. And here I would observe, that the examples which I have just adduced, and am about to adduce, are not all which the New Testament contains. The catalogue might be easily increased; but my object is to be as brief and as plain as possible.

‘Ο Θεος και Πατηρ του Κυριου ημων.—“The God and Father of our Lord,” 2 Cor. i. 3. 2 Cor. xi. 31. Ephes. i. 3.

Τυ Θεου και Πατρος ημων.—“Of our God and Father,” 1 Thess. i. 3.

Τω Θεω και Πατρι του Κυριου ημων.—“To the God and Father of our Lord,” Coloss. i. 3.

Τω Θεω και Πατρι αυτου.—“To his God and Father,” Rev. i. 6.

Επιστραφητε νυν επι τον Ποιμωνα και Επισκοπον των ψυχων ημων.—“Ye have now returned to the Shepherd and Bishop of your souls,” 1 Pet. ii. 25.

Τυχικως, ο αγαπητος αδελφος και πιστος διακων.—“Tychicus, a beloved brother and faithful deacon,” Ephes. vi. 21.

‘Ο μακαριος και μωτος δυναστης, ο Βασιλευς των βασιλευωντων και Κυριος των κηρυμιστων.—“The blessed and only potentate, the King of kings, and Lord of lords,” 1 Tim. vi. 15.

Τον αποστολον και αρχιερευ της ομολογιας ημων Χριστου Ιησου.—“The apostle and high-priest of our profession, Christ Jesus,” Heb. iii. 1.

Τον της πιστως αρχηγον και τελειωτην Ιησων.—“Jesus, the author and perfecter of our faith,” Heb. xii. 2.

Τυ Κυριου και Σωτηριου Ιησου Χριστου.—“Of the Lord and Saviour Jesus Christ,” 2 Pet. ii. 20. iii. 18.

Εγω Ιωαννης ο και αδελφος και συγκαταπα.—“I John, your brother and companion,” Rev. i. 9.

In all the above cases, the nouns are *substantives*—In the following, they are *adjectives*.

Ωςτι του τυφλου και κωφου και κελου και βλαου.—“So that the man who was blind and dumb, both saw and spake,” Matt. xii. 22.

‘Ο μακαριος και μωτος δυναστης.—“The blessed and only potentate,” 1 Tim. vi. 15.

‘Ο πιστος δουλος και θετημος.—“The faithful and wise servant,” Matt. xxiv. 45.

Ουα αδελφε οτι συ ει ο τελειωτατος, και ομωτος, και πιστωτος, και τυφλως, και κωμωτος.—“Thou knowest

not that thou are wretched, and miserable, and poor, and blind, and naked," Rev. iii. 17.

Φίληματι τῷ ἀγαπῶντι καὶ συνευχῶν ἡμῶν.—"To Philemon, our beloved and coadjutor," Phil. i. 1. This rule extends also to *participles* :—

Ὁ δὲ φίλος τῆ Νυμφῆς ὁ ἰσχυρὸς καὶ ἀκούων αὐτοῦ.—"He that loveth and purified us," Rev. i. 5.

Τῷ ἀγαπῶσαντι καὶ λυσιχάρτι ἡμᾶς.—"To Him who loved us, and purified us," Rev. i. 5.

Ἐγὼ Ἰωάννης, ὁ βλέπων ταῦτα καὶ ἀκούων.—"I John, the man seeing and hearing these things," Rev. xxii. 8.

Πᾶς ὁ φιλῶν καὶ πῖνον ψεύδους.—"Every person who loveth and maketh a lie," Rev. xii. 15.

Ὁ τρώγων μὲν τὴν σὰρκά, καὶ πίνων μὲν τὸ αἷμα.—"He that eateth my flesh, and drinketh my blood," John vi. 54.

I have now laid before the reader examples of the phraseology which is employed, when two *different persons* are manifestly and obviously spoken of in the same member of a sentence; and when *one person* is as obviously depicted, under *two different appellations*. We see that in the one case the article is prefixed to *both* words, or to *neither*: we see that in the other case, the article is *prefixed to the first word*, but *wanting to the second*, whether they be *substantives, or adjectives, or participles*. Let us then apply it, as we do the other rules of syntax, to the explication of a passage in Ephesians, chap. v. verse 5.

Ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.

"In the kingdom of the Christ and God."

This passage speaks for itself; and to make any comment upon it would be utterly superfluous. I shall only observe, that as far as certainty can be attained in this present life, as far as we can be assured of the meaning and import of human language, so far may we be certain, that the writer of the Epistle to the Ephesians, pronounces Christ to be God.

But what will the Arian say to this? He will tell us, that in this passage the apostle pronounces Jesus Christ to be a god, (mark, a god,) that is, a being of a high and exalted nature. There are one or two passages in the Old Testament where *angels* are called *gods* on account of their transcendent dignity; and Christ, whom we allow, in dignity and power, to be equal to the highest of the angels, may, therefore, be called a god. This, I believe, is the sum and substance of the Arian doctrine.

In the second chapter of the Epistle to Titus, and the thirteenth verse, we have the following glorious testimony:

Ἐπιφανῶν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ.

"The manifestation of the glory of the great God and Saviour of us, Jesus Christ."

In the last passage that I quoted, Christ is styled God. But here, He is called the Great God. If angels have a right to be denominated gods, we must confess that there are in heaven myriads of gods; but by the words, the Great God, one being only can be designated. Angels may be termed *θεοί*, but ὁ *μεγάλος Θεός* is the incommunicable appellation of the Lord God Jehovah!

Although we have already proved, to the satisfaction of the unprejudiced, that the rule we have laid down is inherent in the language, and that certain passages of Scripture can admit of no other interpretation than that which we have given, an objection may be started, and a question may be proposed, which claims our most serious attention. The question I mean, is this—In what sense were these passages understood by the Fathers of the Greek church? As they lived nearer to the primitive times of Christianity than we do, we must allow that they were at least as competent as ourselves to pass judgment in any subject of theological discussion; but in the case now before us, their authority must be vastly greater. In addition to the circumstance of the Greek being their native tongue, some of them were men of very extensive learning, and of distinguished skill in philological researches: they must, therefore, have had a more accurate perception, than the most learned amongst us can pretend to, of the precise application of every rule in syntax, the exact meaning of the minutest particle, and the determinate effect of the slightest inflection in the language. They are therefore the properest persons to decide if such expressions as *τῷ Χριστῷ καὶ Θεοῦ*, and *τῷ μεγάλῳ Θεοῦ καὶ Σωτῆρος*, have, according to the laws of grammar, the meaning which we affix to them. If they perceived in them the force and evidence that we do, they would of course have appealed to them in their controversies with the Arians; and happy would they have been in bringing forward such resistless testimonies to the Divinity of our Lord. And they did appeal to them! yes, the most illustrious of the Fathers, St. *Chrysostom* himself, appealed to them! In his fifth discourse on the incomprehensible nature of Deity, he sums up those texts of Scripture wherein Christ is called God! and he reckons amongst them the 5th verse of the 5th chapter of Ephesians, and the 13th verse of the second of Titus. For the satisfaction of the reader, I shall translate the passage; and that he may have the clearest view of the subject, I shall transcribe a considerable portion of the context.

An extract from St. Chrysostom's Fifth Homily, Περὶ ἀκατάκλυτου, Tom. VI. pag. 417, 418. Edit. Savil.

"Of the titles which are attributed to the Deity, some are *common*, and some *particular*; the common, denote the *indivisibility* of the Divine essence; the *particular*, characterize the personality of the hypostases. Thus the name of *Father* and of *Son* appertain each to its peculiar hypostasis; but the name of *God*, and of *Lord*, is common to both. Since the Scripture has applied the appellation of God to all the Persons of the Trinity, it was needful also to make use of a distinguishing appellation, that we might know of which Person it was speaking, and not run into the error of *Sabellius*. For, that the name *God*, is not greater than that of *Lord*, nor the name *Lord* inferior to that of *God*, is manifest from hence: in every part of the Old Testament the *Father* is continually styled *Lord*, the *Lord thy God*; again, there is *one LORD*; and again, *Thou shalt worship thy*

LORD thy God, and Him only shall thou serve; and again, **Great is our LORD, and mighty is His power;** and again, **Let them know that thy name is LORD, Thou only art the highest over all the earth.** Now, if the name **LORD** be inferior to that of **God**, and consequently unworthy of the Divine essence, it should not have been said, **Let them know that thy name is LORD;** again, if the name of **God** be greater, and more venerable than that of **Lord**, the Son, who, according to them is an inferior being, should not have been addressed by a name appropriated to the **Father**, and which was his own peculiar title; but far otherwise is the case, for neither is the Son of a lower nature than the **Father**, nor is the name of **Lord** inferior to that of **God**. Wherefore with regard to the **Father** and the **Son**, the Scripture uses, indiscriminately, the same appellations.

“Having laid before you the passages wherein the **Father** is called **LORD**, it is necessary to adduce those passages wherein the **Son** is styled **God**. Behold, a virgin shall conceive, and shall bear a Son, and they shall call his name **EMMANUEL**; which signifies **God is with us**. We now perceive, that the name of **Lord** is given to the **Father**, and that of **God** unto the **Son**: for, as in the other place it is said, **Let them know that thy name is LORD;** so here it saith, **They shall call his name EMMANUEL.** And again, **A Child is born to us, and a Son is given us, and his name is called, The Angel of High Counsels, The great and mighty God.** And here observe the cautious prudence, and spiritual wisdom, of the prophetic writers; for when they are speaking of the great and mighty **God**, lest they should seem to be speaking of the **Father**, they make the most particular mention of the miraculous conception. It is evident, at once, that the **Father** was not born of a virgin, and did not become a little child: again, another of the prophets somewhere says, **This is our God.** But concerning whom doth he say it? Is it of the **Father**? By no means; for he also alludes to the miraculous economy. Having said, **This is our God**, he adds, **He explored the way of knowledge, and gave it to Jacob his child, and to Israel his well-beloved.** After this, he was seen upon the earth, and he dwelt amongst men. Paul also writes, **Of whom, as to the flesh, is Christ, who is over all, God blessed for evermore;** again, **No fornicator, or covetous man, hath any inheritance in the kingdom of the Christ and God;** and again, **The glorious appearance of the GREAT GOD and Saviour of us, Jesus Christ.** John likewise calls him by the same name, for he says, **In the beginning was the Word, and the Word was with God, and the Word was God.**

“But perhaps an adversary will say, Can you show me any passage where the Scripture, ranking him with the **Father**, calls the **Father Lord**? I will not only show this; but I will produce passages where the Scripture calls both the **Father LORD**, and the **Son LORD**; and where it calls both the **Father God**, and the **Son God**. Christ, one day discoursing with the Jews, said, **What think ye concerning Christ? Whose Son is He? They say unto him, He is the Son of David.** He saith to them, **How then doth David, in Spirit, call Him LORD; saying,**

The LORD said unto my LORD, Sit thou on my right hand? Mark, here are two **LORDS**. I will now show you where the Scripture, speaking at once of the **Father** and the **Son**, calls both the one and the other **God**. Hear then the words of the prophet **David**, and of the apostle **Paul**, commenting upon that prophet:—**Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and abhorrest iniquity; therefore, O God, thy God hath anointed Thee with the oil of gladness, above thy fellows.** And **Paul**, bringing forward this testimony concerning **Christ**, writes thus: **Of His angels he saith, Who maketh his ANGELS spirits. But of the Son He saith, Thy throne, O God, is for ever and ever!**”

In his 5th Hom. on the Epistle to Titus, he thus comments on chap. ii. ver. 13.

Που υπη οι του Πατρος ελαττονα τον Τιον λεγοντα; του μεγαλυ, ουκ, Θεου και Σωτηρος.

“Where are they who assert that the **Son** is inferior to the **Father**? Mark, he saith, ‘of the great **God** and **Saviour**!’”—Tom. IV. p. 401. Edit. Sav.

There is, however, another passage in the writings of that learned Father, more absolute and conclusive than those which are already given. The original may be found in the 4th vol. of Sir Henry Savile's edition, page 32. It is in English as follows:

“He that is small cannot be **God**; for every where in the Scripture **God** is denominated **Great**. **GREAT is the Lord**, says **David**, and **greatly to be praised.** (Mark, he also speaks of the **Son**, for every where he calls him **Lord**.) And again: **GREAT art thou, and doing wonders: ihou art God alone.** And again: **GREAT is our Lord, and mighty is His power.**—But these things, you will say, are spoken of the **Father**; but the **Son** is small. You say this, but the Scripture asserts the contrary; for, as it speaks of the **Father**, so likewise does it of the **Son**. Listen unto **Paul**, who says, **Expecting the blessed hope and glorious appearance of the GREAT God.** Surely he could not apply the word **appearance** to the **Father**. And that he may refute you more completely, he adds, **of the GREAT God.** Well then, must not this have been spoken of the **Father**? Certainly not; for the words which follow will not admit it, **The appearance of the Great God and Saviour of us, JESUS CHRIST.** You perceive that the **Son** also is denominated **Great**. Away then with your idle talk about **small** and **great**! Listen also to the prophet, who calls him **The ANGEL of GREAT COUNSEL.** The **Angel** of great counsel, is he not **Great**? The **Mighty God**, is he not **Great**, but **small**? How then can these obstinate and shameless wretches assert that he is a less **God**? I often repeat their words, that ye may the more eschew them.”

If a reader wholly impartial could be found, I think he would confess that, as far as we can attain to certainty in any thing, we may be certified, from the above extract, that the canon laid down by Mr. Sharp is correct and genuine. Chrysostom supposes an adversary to address him thus:—

"I see that in this sentence God is spoken of; and not merely spoken of, but likewise styled *The GREAT God*. Surely such an expression as this must refer to the Father. No, replies our saint, that is impossible; for the phrase *και Σωτηρ*, which follows, shows at once that *Θεος* and *Σωτης* mean the same Person; and *Σωτης*, in this place, is spoken of Jesus Christ."

Such is the testimony of *Chrysostom*, the most eloquent, if not the most learned, of the Fathers. *Basil*, archbishop of Cæsarea, though inferior to *Chrysostom* in richness of imagination and brilliancy of rhetoric, far surpassed him, and almost all the Fathers, in the universality of his learning, and in his profound knowledge of the Sacred Writings. No authority can be higher, or more unquestionable, than his. As I have not his works at hand, I can only refer to them from memory; but I am confident, that what I am about to state, will be found, upon examination, to be correct. In his fourth book against *Eunomius*, speaking of the Divinity of Christ, he cites the latter of these texts: but, having done so, he is fearful lest some of his hearers should be misled by it. The expression *του μεγαλου Θεου*, appears to him so strong, that he is apprehensive lest it should be thence inferred, that the Son is *greater* than the Father!

This passage will be found in the first volume of the Benedictine edition, and at page 294—Tom. II. pag. 107. Edit. Par. 1618.

As we have proved that the best and purest of the Greek Fathers were well acquainted with the full force of the article, it may be asked, Do their own writings abound with examples to confirm it? I answer, that they abound with them in numerous instances; let a few examples suffice.

From Chrysostom.

'Ο αγιαζων αυτα και μετασπειραζων Αυτος εστι.— "It is He who sanctifies and transforms the bread and wine." Homil. 82. in Matth.

Εγκαλιον τα Σωτηρι και Ευφηγια.— "He would accend the Saviour and Benefactor." De Sacerd. lib. iv.

'Η σφοδρα παλις και ακαθαρτα, (σφατα)—"Who was most impious and impure." Orat. in Eutrop.

Συν τα ζωοποιη και παναγιω Πνευματι.— "With the life-bestowing and all-holy Spirit." De Incompreh. Hom. 2.

Που δε οι συνουντες και μυρια σκαμια λογοντες.— "Where are they who walk insolently, and utter ten thousand panegyrics?" Orat. in Eutrop.

Και τι λογονται προφηται; αυτοι αγα σοι, του του προφητου δεσποτου, του κοιπου ημου Θεου και Κυριου, του Χριστου. Αυτος γαρ φησι, οτι Παιωντα με ιδεσθαι, και εδραβηται.— "But why do I quote the prophet? I will bring against you Him who is the Master of the prophet, our common God and Lord, the Christ. For he says, 'Ye saw me hungering, and ye fed me.'" Orat. in Eliam. et in viduam.

Mark, either *Chrysostom* speaks of one single Person, or the sentence is ungrammatical. Now the passage in the 13th of the 2d chapter of *Titus*, *του μεγαλου Θεου και Σωτηρος*, must have the same meaning as *του κοιπου Θεου και Κυριου*.

From Gregory Nazianzen.

'Ο ποιμην και μαρτυς.— "Who was both a pastor and a martyr." Orat. de Mamante.

'Οι τινι στυγαι ημιν επιδιδουτε και τα πλουτου κομπαζουτε.— "Reproaching our poverty, and boasting of their own wealth." Orat. in Arianos.

Τον ηραιον οτι και τα ζην επιτηδων.— "Who were in the bloom of youth, and fitted to enjoy life." Orat. Funebr. in Patrem.

Των ισωτων και ου ιωντων.— "Beings, permanent and imperishable." Ibid.

Τον σου ιηου και ομωνυμου.— "Me, thy priest and namesake." Ibid.

From Basil.

'Οι ακτηται και ζηταιαι του Χριστου στρατιωται.— "These unconquered and noble soldiers of Christ." Orat. in quadragint. Martyr.

Τον λουστα και αναλαζοντα.— "Him who liberates us, and brings us back." Orat. in Martyr. Julitt.

But what say the heathen authors? Is this doctrine of the Greek article founded only upon the phraseology of ecclesiastical writers, or does it exist in the works of those who wrote in the utmost purity and perfection of the language? It reigns triumphant in them all. Take up whatever authority you please, whether in prose or verse: consult the poets, the philosophers, and the historians; peruse the writings of *Homer* and of *Sophocles*, of *Aristotle*, and of *Plato*, of *Thucydides* and *Xenophon*, of *Isocrates* or *Demosthenes*; in them you will meet with the most decisive testimonies to the truth of the doctrine already laid down. If you appeal to *Lucian*, you will find that *Ulysses* is called *του ζωου και φιλου*, "the host and friend." You may, perchance, have heard that the great Person pronounced *Lucian* to be a writer of small authority; and you may wish to be convinced from the example of a pure Attic writer. Was ever writer more pure than *Xenophon*? And he will tell you, that *Cyrus* was, at once, *ο βασιλευς και ηγεμον*.—"The king and the general."

In the *Agamemnon* of *Æschylus*, (and indeed in every tragedy of that poet,) we are presented with numerous confirmations of our rule.

'Ο χρυσαμοιβος δ' Αρης σωματες
και ταλαντουχος η μαχη δαρος.

V. 432, 433.

"Mars, the exchanger of bodies; and holder of the balance in the conflict of the spear."

Πατερα Θυεις η τον μου,
Αυτου η' αδελφου.

V. 1593, 1594.

"Thyestes, my father and his brother."

This last is a happy instance. *Ægisthus* is speaking of his father, who was brother to *Atreus*.

One of the passages which I have cited from the New Testament, may be thought, by some, to be liable to an objection. I mean the 5th verse of the 5th chapter of *Ephesians*. It may be said, that the word *Χριστου* is not a substantive, but an adjective; *αγιω*, or *αδελφω*, being understood; and it may be asked, Does this rule apply, when an adjective and a substantive are united by the conjunction, the article being prefixed to the first, and not to the second? I answer, by referring the objector to an example which I have given from *St. Gregory Nazianzen*: there *μνηστω* is a substantive, and *ισατος* an adjective; and it is manifest that *Jupiter*, and *Jupiter* only, is intended.

Least it should appear to any, that I have been too concise, and have not furnished a sufficient number of corroborating examples, I have subjoined the following: two from the New Testament, some from the Fathers, and some from heathen poets.

Αναβαίνω προς τον Πατέρα μου και Πατέρα ἡμῶν, και Θεοῦ μου και Θεοῦ ἡμῶν.—“I ascend to my Father and your Father, and my God and your God.” John xx. 17. This is an excellent example, where the Supreme Being is considered in the four distinct relations of God and Father of Christ, and God and Father of men; the article being placed before the first only.

Αναγκασθὼν δι' ἐπρωταγῆν Ἐπαφροδίτου τοῦ ἀδελφοῦ και συντροῦ δι' ἐπρωταγῆν με, ἡμῶν δι' ἀποστολῆς, και λυτρωτοῦν τῆς χρεμῆς μου, συμψαί προς ἡμᾶς.—“Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.” Philip. ii. 25. This is a very remarkable example, where the article is placed before ἀδελφοῦ, and wanting before συντροῦ, ἐπρωταγῆν, ἀποστολῆς, and λυτρωτοῦν, because all referring to Ἐπαφροδίτου.

Οἱ σκῆπτροι τοῦ Σταυρωμένου και λεγῆτος, Ἄφρι αυ- τῶν.—“The servants of Him that was crucified, and saith, ‘Forgive them.’” Chrysostom. Orat. in Eutrop.

Πειθομένους κατ' Ἐμεῶν τοῦ καλλίστου και ἀγαθω- ταιῶν τῶν Θεῶν.—“Being persuaded by Mercury, the fairest and best of the gods.” Heliod.

Ἄμφι τοῦ ἀναρχοῦ και ἀναλῆθρου Βασιλέως.—“Around the King without beginning, and im- mortal.” Methodius.

Τὸν κεκυρωτοτάτου κατ' ἡμῶν και πρώτου τῶν ποιητῶν, Ὅμηρον.—“Homer, the most distinguish- ed among you, and first of the poets.” Justin Martyr, Cohortatio ad Græcos.

Ὁ δυστυχῆς δαιμόνι, ὁ σοὶ καὶ μοῖρα.
“Mine and thine evil genius.”

Sophocles Electra.

Ὁ Ἀρχιπρωταγῆς και Ποιμὴν τῶν κατ' οὐρανοῦ ὅντα πάντα πηδῶνται.—“The Great Ruler and Shep- herd of them in heaven, whom all things obey.” Methodius.

Ἰνα τὸν Βασιλέα γεραίη πάντων και Ποιητῆν.—“That he may venerate the King and Maker of all.” Ibid.

Ὁ στρατῆς ἡμῶν και ποιμὴν Ἰησοῦς, και ἀρχὸν, και ἡγούμενον.—“Jesus, our leader, and Shepherd, and governor, and bridegroom.” Ibid.

The three following instances are from the poems of Gregory Nazianzen. It will be seen that even in poetry he cannot deviate from the established rule:

Ὁ ματαιώδης και κακιστὸς ζωγράφος.

Adv. Iram. p. 234, Edit. Paris.

“The insane and most execrable painter.”

Τι λοιπὸν; ὀμίζω σε τῶν κακῶν φίλον,
Τὸν δυσμῆν ἐπιτροχῶν και προστάτην.

Ibid. p. 237.

“What remains? I adjure thee, the friend of the wicked, the malevolent advocate and patron.”

Ὁ λυσσωδῆς και βασκαῖος οἶα τῆ' Ἰωβ
Εἰς δὲ τῆν κακίαν—

“Doth the infuriate and invidious demon call me, like another Job, unto the combat.”

Most of the above writers have not yet been quoted on this subject. The examples from *Me- thodius*, appear to me to be the most valuable; and we may say from these, that any Greek writer whatever, will furnish sufficient exam- ples to illustrate and establish this important rule.

Τὸν Θεοῦ μόνου ἀγνισθῆ, τοῖ δισποτῆν και δημιουργ- ῶν τοῦ πάντος.—“Ye deny the only God, the Lord and Creator of all.” Chrysostomi Orat. De non anathem. vivis aut defunctis.

Τὸν πῆντα και πλουσίον, (speaking of Elias)—“The indigent and rich man.” Chrysostom. Adver. Anom. Orat. 6.

Τὸν μακαρίον και αἰδόμενον ταυτοῦ.—“This bless- ed and celebrated man.” Georg. Archiep. Alexand. De Vitâ Chrysostomi.

Ὁι ταχῆς τὰ πάντα και οὐκ ἀσφαλεῖς, οἱ ῥαδίως οἰκοδομοῦντες και καταλόντες.—“They who are swift in every thing, and not firm; who readily rear superstructures, and destroy them.” Gregor. Nazianz. Orat. Apol. de Fugâ.

Ἄφρι—ὁ τῆς χρυσοῦς Ἀφροδίτης ἀφῆς φρασεῖς και μοιχὸς ἀπεισιδέκτος.—“Mars, the ungraceful lover of the golden Venus, and the uncircum- spect adulterer.” Ibid. Orat. 1. adv. Julianum.

Μωυσης—ὁ μὲν Θεὸς Φαραῶ, και τὸ Ἰσραὴλ προεστῆς και ἡγούμενος.—“Moses, the god of Pharaoh, and governor and lawgiver of Israel.” Ibid. Orat. 4. adv. Julian.

Ὁ μὲν ἀρχὸν ἀρχόντων, και ἱερεῖς ἱερέων, (speaking of Moses)—“The ruler of rulers, and priest of priests.” Ibid.

Σὺ τε ὁ τῆς ἐμῆς φιλοσοφίας βασανιστὴς και κριτῆς.—“Thou art both the investigator and judge of my philosophy.” Ibid.

Ἐν ἡμέρᾳ ἐπιφανείας και ἀποκαλύψεως τοῦ μεγάλου Θεοῦ και Ἀρχιποιμῆτος ἡμῶν, Ἰησοῦ Χριστοῦ.—“In the day of the appearing and revelation of Jesus Christ, the Great God and chief Shepherd of us.” Ibid. in fine.

Τὸν τῶν γέννητων ἀπάντων Κυριῶν και Θεοῦ και Βασιλέα.—“The Lord, and God, and King of all mortals.” (De Christo loquitur.) Eusebii Pamph. Eccles. Hist. lib. i. c. 2.

Ὅσα τὰς Τηρέως
Μυτιῶδες οἰκτρᾶς ἀλοχῶ
Κικηλατοῦ τ' ἀνδρός.

Æschylis Supplices, l. 62—64.

“The voice of the wretched wife of Tereus, the nightingale, pursued by the falcon.”

This is an excellent example. It may be necessary to inform the unlearned, that, accord- ing to Æschylus, the wife, and not the sister-in- law of Tereus, was changed into the nightingale. See the Agamemnon, v. 1146. Edit. Porson.

Ὁ μακαρίος Ἐπιφανῆς, ὁ μαρτυρῆς και ἐπισκοπῆς Λουγ- δουνου.—“The blessed Irenæus, the martyr and bishop of Lugdanum.” Justinus in Responsione ad Questionem 115 ad Orthodoxos.

Ἰουστίνου τοῦ φιλοσοφοῦ και μαρτυροῦς, και Ἐπιφανῆς τοῦ τα Κελτικὰ και ζωοζῶσαντος και φωτιστῆτος Ἰστῆν.—“Justin, the philosopher and martyr; and Ire- næus, who cultivated and illuminated the Celtic nations.” Theodoretus in Præfatione Hæreticarum Fabularum.

Ἰνα Χριστῶ Ἰησοῦ τῶ Κυριῶ ἡμῶν, και Θεοῦ, και Σωτῆρῆ, και Βασιλέα, κατὰ τὴν ἐδοκίαν τοῦ Πατρὸς τοῦ ἀπατάω, παν ἰου καμψ.—“That to Christ Jesus, our Lord, and God, and Saviour, and King, ac-

ording to the good pleasure of the invisible Father, every knee may bow." *Irenæus* adversus Hæreses, lib. i. c. 2. p. 45. Edit. Oxon. 1702.

Τον Κτίστην και Δημιουργον.—"The Creator and Maker." *Ibid.* c. 4. p. 48.

Ὁ Πατήρ — ἄανθρωπος και ἀσώματος.—"The Father that cannot be fathomed by the understanding, and who is immaterial." *Ibid.* c. 10. page 63.

Ἄ ἐστὶ κατὰ πίστιν και ἀγάπην Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ και Σωτῆρος ἡμῶν.—"Which are according to the faith and love of Jesus Christ, our God and Saviour." *Ignatii Epist. ad Romanos.*

Μισοῦ ἴνα τοῦ Χριστοῦ ἴδω τοῦ Σωτῆρα μου και Θεοῦ.—"That I may know Christ only, my Saviour and God." *Epistola ad Tarsenses Ignatio adscripta.*

Ὅτι πάντα πρὸς χάριν ποιῶντες και λογιῶντες.—"They who do and say every thing to gain favour." *Chrysostom. Orat. in Eutrop.*

Ἄλλα τοῦ δράκοντα, τοῦ ἀποστάτη, τοῦ γού τοῦ μεγάλου, τοῦ Ἀσσυρίου, τοῦ λοιποῦ ἀπαιτητοῦ ἐχθροῦ και πολεμίου, τοῦ πᾶσα μὴ ἐστὶ γὰρ μάχητα και ἀπειλάσαντα, κ. τ. λ.—"But that dragon, that apostate, that mighty genius, that Assyrian, that common enemy and foe of all, even him who so furiously raged upon the earth, and threatened many things," &c. *Gregor. Naz. Orat. Prima. adv. Julianum, in principio.*

Ὁ Ζωὸς ἰ τοῦ Θεοῦ μετῆρ και ἰσότης.—"Jupiter, the counsellor and chief of the gods." *Gregor. Nazianz. Orat. 2. in Julian.*

Ἡ τῶν μεγάλου Διὸς ἀδελφὴ και ἡμέτερα, [so. Ἥρα] —"The sister and wife of the great Jove." *Gregor. Nazianz. Orat. 1. in Julian.*

Μιχαὴλ, συμβασιλευσὶ Ἀνδρονικῶν τῷ βασιλεῖ και πατρὶ.—"Michael reigning conjointly with Andronicus, the emperor and father." *Joannis Cantacuzeni Hist. lib. i. c. 1.*

Ἀγγιλλεται τῷ βασιλεῖ Ἀνδρονικῶν τῷ τε τοῦ αὐτοῦ πατρὶ ἢ τῷ βασιλεῖ και ἰῷ τῶ αὐτοῦ.—"The death of the emperor and son is announced to the emperor Andronicus, the father of the

deceased." *Ibid.* Ὁ βασιλεὺς και πατὴρ, "the emperor and grandfather," is very frequently met with in this writer, when speaking of Andronicus.

Additional examples out of the New Testament.

Ὁνεσίμου τῷ πιστῷ και ἀγαπῶντι ἀδελφῷ.—"Onesimus, the faithful and beloved brother." *Colos. iv. 9.*

Ὁ ἀπτικαίμωνος και ὑπεραιρῶμενος ἐπὶ πάντα λογιμῶν ἑσῶν.—"Who opposeth and exalteth himself above all that is called God." *2 Thess. ii. 4.*

Ἦνα κριθασὶ πάντες οἱ μὴ πιστωσάντες τῇ ἀληθείᾳ ἀλλ' ὠδύκασαντες ἐν τῇ ἀδικίᾳ.—"That they all may be damned who believed not the truth, but had pleasure in unrighteousness." *2 Thess. ii. 12.*

Αὐτοὺς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς, Χριστὸς και ὁ Θεὸς και Πατήρ ἡμῶν ὁ ἀγαπῶντας ἡμᾶς, και δούς παρακλησὶν ἀμύνην.—"Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and given us everlasting consolation." *2 Thess. ii. 16.*

Ὁ δὲ παρακλιζόμενος τοῖμοι τῶν τοῦ εὐδόμενος, και παραμύνην.—"But he who looketh into the perfect law of liberty, and continueth therein." *James i. 25.*

Ἀδύνατοι γὰρ τῶν ἀπὸ ἐξ ὁμοιωθῶντας, ζωσάμενος τε τῶν δόξης τῶν ἀσφαγῶν, και μετοχῶν τοῦ ἁγίου Πνεύματος ἑσῶν, και κλητοῦ ζωσάμενος Θεοῦ ἡμᾶς δύναιμι τε μελλοῦτος ἀμύνη, κ. τ. λ.—"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, &c." *Heb. vi. 4—6.*

Προσυχῶσθε ἰσῶν τῶν ἐπηρεάζοντων ἡμᾶς και διακόντων ἡμᾶς.—"Pray for them who despitefully use you and persecute you." *Matt. v. 44.*

Αὐτοὺς γὰρ ἐστὶ ἡ ἐκκλησία ἡμῶν, ὁ ποιῶντας τὰ ἀμύνητα ἰδῶν, και μεσοτοιχοῦν τῷ ὁρατῶν λῶσας.—"For he is our peace, who hath made both one, and hath broken down the middle wall of partition" *Eph. ii. 14.*

FURTHER OBSERVATIONS ON THE GREEK ARTICLE.

POSTSCRIPT,

Intended as a Supplement to the Essay on that subject.

The author of the above mentioned Essay, conceiving that he has been misunderstood, and that certain objections raised against the doctrine of the Greek Article require a more particular answer, has requested me to subjoin the following *Postscript*. This I do without pretending to determine any thing relative to the merits of the objections, or the answers here given.

AS they who disbelieve the Divinity of Christ, are naturally ready to assail whatever tends to confirm and to establish it; and as the lovers of disputation are often prone to the same conduct, without having the same excuse; I deem it necessary to answer the objections which have been brought against me, in conversation, and by letter. The most ingenious objection which I have yet heard, I shall notice first. It was made by a Unitarian of considerable acuteness. "You allow," said he, "that when two nouns

of an opposite and contradictory meaning, are coupled by the conjunction, two different persons are intended, although the article be prefixed to the first, but not to the second. Do you not perceive, that you hereby furnish us with a reply? We have only to say that Χριστός and Θεός are opposite and irreconcilable terms. The passage in Ephesians is therefore an exception." This is the most subtle objection I have met with; but it is not unanswerable. The fallacy consists in this—our opponent takes for

granted the very thing, which it is his business to prove.

Instead of making assertions, we will demonstrate, that $\chi\epsilon\iota\varsigma$ and $\Theta\epsilon\omicron\varsigma$ are not irreconcilable, but consistent, and capable of application to the same Person. In the opening of St. John's Gospel we read, that *the word was God*. A little after we are informed, that *the Word was made flesh, and dwelt among us*. From hence it is evident, to the humblest capacity, that the *Word* means Christ. But the *Word was God*; therefore, $\chi\epsilon\iota\varsigma$ and $\Theta\epsilon\omicron\varsigma$ are not inconsistent, but compatible. If, however, the Gospel of St. John were not in existence, we should still be able to answer this objection, by an appeal to the passage in Titus. We there find, that $\Theta\epsilon\upsilon\ \Sigma\alpha\upsilon\tau\omicron\rho\varsigma$ are most providentially united by the conjunction. Now $\Theta\epsilon\omicron\varsigma$ and $\Sigma\alpha\upsilon\tau\omicron\rho\varsigma$ are unquestionably compatible. God may be a Saviour if he pleases, and we know that in the Scripture He is sometimes styled a Saviour. The expression $\tau\upsilon\ \mu\epsilon\gamma\alpha\lambda\eta\ \Theta\epsilon\upsilon\ \kappa\alpha\iota\ \Sigma\alpha\upsilon\tau\omicron\rho\varsigma$, is therefore subject to the influence of the rule, and one Person only is intended. But $\Sigma\alpha\upsilon\tau\omicron\rho\varsigma$ is spoken of Christ; therefore Christ is here styled *The Great God*; consequently $\chi\epsilon\iota\varsigma$ and $\Theta\epsilon\omicron\varsigma$ are perfectly consistent, perfectly compatible.

I shall next take notice of an objection, which has less strength and force than the preceding: "You admit," said the objector, "because the very numerous instances oblige you to admit it, that proper names are excepted from the influence of the rule. Do you not see, that by this confession, your whole system is completely overthrown? An Unitarian will immediately observe, that $\chi\epsilon\iota\varsigma$ and $\Theta\epsilon\omicron\varsigma$ are proper names, and consequently exceptions." In answer to this objection, I beg leave to state, first, with respect to $\Theta\epsilon\omicron\varsigma$, it is simply an appellation. Jehovah is the proper name of God; but the word *God* is a term, by which we designate the incomprehensible Being, the Great First Cause. Secondly, with regard to $\chi\epsilon\iota\varsigma$, it is evident, from the various places where it occurs, that it is simply a title of office, given unto that Divine Person whose name is Jesus. That the word *Christ* has become a proper name amongst us, I readily admit; but we must not confound English with Greek idioms. As I have no right, however, to expect, that my unsupported assertions should be admitted as an authority, I shall cite the learned professor Michaelis.

In the time of the apostles, says he, the word *Christ* was never used as the proper name of a person, but as an epithet expressive of the ministry of Jesus. *Introduct. Vol. I. p. 337.* See also these notes, on Matthew, chap. i. ver. 16.

I have now to offer my observations, on an argument, which at first sight appears plausible. It was urged against me, by the same man who made the above objection; but it had already passed through my own mind, and I had already answered it to my own satisfaction. Whether it be answered to the satisfaction of my reader, he will now determine. "In St. John, chap. xx. ver. 28. we find the following expression: $\circ\ \kappa\upsilon\tau\iota\omicron\varsigma\ \kappa\alpha\iota\ \delta\ \Theta\epsilon\omicron\varsigma\ \mu\epsilon\omega\upsilon$. All the orthodox are agreed, that Jesus is here styled both Lord and God. If, then, the rule you contend for was real and genuine, the article ought not to have been repeated before the second noun, inas-

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much as one person only is intended. The same argument may be deduced from a passage in Revelation, chap. xxii. ver. 13." I answer, it is well known to every mathematician, that the converse of a proposition does not necessarily hold. Now it is the same in philology, as in science. I have maintained, and do still maintain, that when two substantives, &c. are coupled by the conjunction, the article being prefixed to the first, but not to the second, one person only is intended. It does not follow from hence, that when one person only is intended, the article must be prefixed to the first, but not to the second. It may be affixed to neither, or it may be affixed to both, as in the example above quoted, for the purpose of giving greater force and energy.

I have now to answer another objection, which I should have passed unregarded, if it had not been made by persons of considerable consequence, and of opposite creeds. We cannot admit, say they, that a doctrine of such importance should rest upon a mere form of speech, a mere rule of syntax. Now I should be glad to know, what truth is there, however sacred, what doctrine, however important, which does not rest upon some form of speech, upon some rule of syntax. A single example will suffice. How can we be certain whether the apostle, in 1 Tim. chap. i. ver. 16. meant to inform us, whether Christ came into the world to save sinners, or whether sinners came into the world to save Christ? What other answer than the following can be given? It is an universal law of syntax, that a verb in the indicative mood must be preceded by a nominative; and if there be an accusative case in the sentence, that accusative must be governed either by a verb or by a preposition. We are therefore certain, that the passage admits of one meaning only. All Divine knowledge, as well as human knowledge, is communicated through the medium of language; and were would be the certainty of language, if it were not governed by fixed unalterable rules?

I have now gone through the principal objections, which have been urged against our system. If it should appear to the enlightened reader, that I have not sufficiently refuted them; I hope, I intreat, that he will attribute this to the inability of the advocate, and not to the imperfection of the cause. When the admirable Porson was alive, he might have lulled the question into an everlasting rest. With one effort of his mind, with one glance of his eye, with one stroke of his pen, he could have poured upon the subject a flood of light, which Satan could never have extinguished, and the opposers of this doctrine could never have withstood. But, alas! his studies were not directed to subjects of sacred criticism.

I shall conclude this postscript, with a few general observations on the subject.

When the Monthly Reviewers sat down to criticise Dr. Middleton's work upon the Greek Article, the subject was but in its infancy. It had not attained the matured vigour, and perfect bloom, which it now displays. These gentlemen imagined, that they had given a death-blow to the system, by bringing forward such examples as the following: $\tau\omicron\iota\ \delta\iota\sigma\tau\omicron\upsilon\tau\omicron\iota\ \kappa\alpha\iota$

αυλασιν; the temperate, and intemperate. We now see that their arguments are most successfully turned against themselves. It is evident, from what has been said at the beginning of my Essay, that this instance is no exception to the rule. A temperate, and an intemperate person, are characters essentially different, and therefore it was unnecessary to repeat the article. Thus *Æschylus*, in his *Agamemnon*, speaking of the Trojans and the Greeks, says,

Και τῶν αἰχμαζῶν καὶ κρατουμένων.

“Of the captured, and those who gained the victory;”

in which place it is manifest, that the repetition of the article would have been needless. I must not omit to mention, that in this part of the subject, I am indebted for some of my ideas to *Bishop Burgess*: who, in an appendix to one of his Charges, has maintained and illustrated the rule.

I have also stated, that proper names are exempted from its jurisdiction. It is clear that *Peter* and *John* are distinct persons; therefore, *St. Luke*, chap. ix. ver. 28. writes, παραλαβὸν τὸν Πέτρον, καὶ Ἰακώβον, καὶ Ἰακώβου; having taken *Peter*, and *John*, and *James*.

In Acts xxvi. 30. *St. Luke* informs us, that the king and the governor arose. If we examine the original, we shall find that the article is prefixed to both these nouns, ἀνστῆ ὁ βασιλεὺς, καὶ ὁ ἡγεμῶν. Why was the article here repeated? Was it to give force and energy to the expression?—No, it was for a reason more important; the evangelist intended us to understand that, when *St. Paul* had ceased to speak, the king *Agrippa*, and the governor *Festus*, arose. Now, the offices of a king and a governor are perfectly compatible. If, then, he had written ὁ βασιλεὺς καὶ ἡγεμῶν, he would have conveyed a very different idea from that which was intended. The reader would have supposed, that *Agrippa* united in his own person the offices of king and governor; that he and *Bernice* rose up, and that *Festus* was left by himself, unless, indeed, he was included among those, οἱ συγκαθήμενοι αὐτοῖς, who sat together with them. But *St. Luke* knew, and felt the force, the influence, and the universality of the rule which we contend for, and wrote accordingly.

In the course of my Essay, I quoted those passages of *Chrysostom* wherein he proves the Godhead of Christ, from *Titus* ii. 13. I then brought forward the testimony of *Basil*, and appealed to his fourth book against *Eunomius*. It may, however, be objected, that some critics have doubted whether that book be genuine. If we should even allow that it is spurious, and admit as a fact what is merely a matter of opinion, we shall not be thereby deprived of the testimony of *St. Basil*. His *Homilies* on the *Psalms* are unquestionably genuine; and in the very first of these he quotes *Titus* ii. 13. and applies the whole of it to Christ. As I have not my copy of his works at present with me, I am unable to specify the page. It may suffice to say, that it is in the first volume both of the *Benedictine* edition, and the *Paris* edition, of 1618. This important verse is also cited by *Athanasius*, by *Gregory of Nyssa*, and by *Cyril* of *Alexandria*.

When I look attentively at the two passages of Holy Writ which have been the especial objects of this discussion, I think that, leaving the doctrine of the Greek article out of the question, I perceive sufficient evidence to warrant our belief that one person only is intended. In the passage from *Ephesians*, two circumstances claim our notice: Θεῶν, is placed last in the sentence, and the article is not prefixed to it, although it had been prefixed to Χριστοῦ:—but this is abhorrent from the phraseology of *St. Paul*. When he speaks of God the Father, and of Jesus Christ, and connects them by the conjunction, it is his custom to mention the Father first, and to omit the article altogether. In the following texts the reader may see a few examples—*Rom.* i. 7. *1 Cor.* i. 3. *2 Cor.* i. 2. *Gal.* i. 3. *Eph.* i. 2. *Phil.* i. 2. The article, however, is sometimes prefixed to both: see, for instance, *Col.* ii. 2. This passage, by the way, is a most powerful confirmation of *Mr. Sharp's* rule; but with that rule we have nothing to do at present. *St. John* expresses himself in the same manner in the *Apocalypse*, xi. 15. We see, then, what is the prevailing diction of *St. Paul*; and we may defy any man to produce a single passage, either from him, or from any other inspired writer, where God the Father, and Christ, are manifestly spoken of, the Father placed last in the sentence, and yet unhonoured by the article, while on Christ that distinction is conferred.—We may then conclude, that if, in *Ephes.* v. 5. *St. Paul* had spoken both of the Father and of the Son, he would have said, Τὸ Θεὸν καὶ τὸν Χριστόν, or at least τὸν Χριστὸν καὶ τὸ Θεόν.

On *Titus* ii. 13. I have an observation to offer, which is also unconnected with *Mr. Sharp's* rule. If God the Father be meant in the first clause, then the Son is simply called σωτήρ ἡμῶν. But this expression, as applied to Christ, hath no parallel in the whole book of God. I wish the intelligent reader to mark this distinctly. The following are, I believe, all the passages of the New Testament where Christ is styled our Saviour, and in every one of these the article is affixed.—*2 Tim.* i. 10. *Tit.* i. 4. *Tit.* iii. 6. We have reason then to believe, that if *St. Paul* had here meant the glorious appearance of God the Father, he would have added, καὶ τὸν σωτήρ ἡμῶν. I may add, that as the three passages where Christ is styled our Saviour, all occur in the writings of this apostle, the reason of our belief is greatly strengthened.

I have reasoned boldly and confidently on the above cited passage, because I am persuaded that my reasoning can never be overturned. If, however, an example, such as ὁ βασιλεὺς καὶ ἡγεμῶν, should be brought against me; if the two nouns be perfectly compatible; and if, notwithstanding this, it be manifest that two different persons are intended; I must acknowledge that my labours have ended in uncertainty.

It is my unalterable opinion that, at all times, and on all occasions, truth should be explored; and, when discovered, exhibited to view, whatever be the consequences. I think it will be impossible for the opposers of this doctrine to produce such an example as I have been supposing: but, should any be inclined to look for such an example, I think it necessary to mention, that two things are indispensable.—In the first place, the citation must be made

from an unexceptionable Greek writer; in the second place, there must be no various reading to the passage, in any extant manuscript. First, it must be from an unexceptionable Greek writer; it must be from an author whose native language was Greek, and who flourished not later than the fourth, or, at most, the fifth century after Christ. When I have established a fact, by instances taken from the best and purest of the Greek authors, I may then call to my assistance whatever writers I please, for the purpose of further corroboration: but the opponent who comes forward to dispute, and to destroy, must deduce the streams of his criticism from the fountain-head. His weapons must be taken from the armoury of Homer or Plato, of Sophocles or Pindar, of Xenophon or Demosthenes. Secondly, there must be no various reading in any MS. which is extant. If there be but one various reading, the passage will be inadmissible: in rejecting it, I shall be acting with impartial justice; for I have passed over a very important passage in my favour, because

there is a various reading. By the application of Mr. Sharp's rule to 2 Peter i. 1. it might have been shown that Jesus is there styled *our God*. There is no doubt that *του Θεου ημων και σωτηρος*, is the genuine reading. If not quite as precious as the instance in Titus ii. 13. it is more valuable than that in Ephes. v. 5. and yet I passed it over, being determined to make use of nothing to which the slightest objection might be made.

If, at some future period, an exception in itself unexceptionable, shall be brought against this rule, I will acknowledge, though painful the confession, that my sweetest, because my best directed labours, have been unavailing. I shall retire from the field discomfited, but not disheartened; disappointed, but not dispirited; sorrowful, and yet rejoicing.—Yes, I shall still rejoice, because I am assured there are other and mightier proofs, of the Divinity of Jesus; proofs, which neither the subtlety of philologists, nor the rage of dæmons, can overthrow.

H. S. BORD.

If the reader be desirous of examining some more examples from the Greek Testament, we refer him to the following, which are selected from a vast, and almost countless multitude:—Matt. v. 6.; vii. 26.; xiii. 20.; xxi. 12.; xxiii. 37.; xxvii. 40. Mark xi. 15.; xii. 40.; xv. 29.; xvi. 16. Luke vi. 47, 49.; viii. 14, 21.; x. 30.; xi. 28.; xii. 21, 47.; xiii. 34.; xvi. 18.; xix. 45.; xx. 46. John i. 41.; v. 24.; vi. 33, 40, 45.; viii. 9, 50.; ix. 8.; x. 1.; xi. 2, 26, 31, 45.; xii. 29, 48.; xiv. 21.; xx. 29.; xxi. 24. Acts ii. 20.; iii. 14.; viii. 25.; x. 35.; xiv. 3.; xv. 38.; &c. &c. &c.

THE END OF THE EPISTLE TO THE EPHESIANS.

PREFACE

TO

EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

WE have already seen, Acts xvi. 12. that *Philippi* was a town of *Macedonia*, in the territory of the *Edones*, on the confines of *Thrace*, and very near the northern extremity of the *Ægean Sea*. It was a little eastward of Mount *Pangeus*, and about midway between *Nicopolis* on the east, and *Thessalonica* on the west. It was at first called *Crenides*, and afterward *Datus*; but *Philip*, king of *Macedonia*, and father of *Alexander*, having taken possession of it, and fortified it, called it *Philippi*, after his own name. *Julius Cæsar* planted a colony here, which was afterward enlarged by *Augustus*; and hence the inhabitants were considered as *freemen of Rome*. Near this town, it is thought, the famous battle was fought between *Brutus* and *Cassius*, on the one side, and *Augustus* and *Mark Antony* on the other; in which the former were defeated, and the fate of the empire decided. Others think that this battle was fought at *Philippi*, a town of *Thebes* in *Thessaly*.

The Gospel was preached first here by *St. Paul*. About the year of our Lord 53, *St. Paul* had a vision in the night; a man of *Macedonia* appeared to him, and said, *Come over to Macedonia and help us*. He was then at *Troas* in *Mysia*; from thence he immediately sailed to *Samothracia*, came the next day to *Neapolis*, and thence to *Philippi*. There he continued for some time, and converted *Lydia*, a seller of purple, from *Thyatira*; and afterward cast a demon out of a *Pythonesse*, for which he and *Silas* were persecuted, cast into prison, scourged, and put into the stocks; but the magistrates afterward finding that they were Romans, took them out of prison and treated them civilly. See the account, Acts xvi. 9, &c.

The *Philippians* were greatly attached to their apostle, and testified their affection by sending him supplies, even when he was labouring for other churches; and they appear to have been the only church that did so. See chap. iv. 15, 16.

There is not much controversy concerning the date of this epistle; it was probably written in the end of A. D. 62, and about a year after that to the *Ephesians*. *Dr. Paley* conjectures the date by various intimations in the epistle itself. "It purports," says he, "to have been written near the conclusion of *St. Paul's* imprisonment at *Rome*; and after a residence in that city of considerable duration. These circumstances are made out by different intimations; and the intimations upon the subject preserve among themselves a just consistency; and a consistency certainly unmeditated. First, the apostle had already been a prisoner at *Rome* so long, as that the reputation of his bonds, and of his constancy under them, had contributed to advance the success of the Gospel.—See chap. i. 12—14. Secondly, the account given of *Epaphroditus*, imports that *St. Paul*, when he wrote the epistle, had been in *Rome* a considerable time. 'He longed after you all, and was full of heaviness, because ye had heard that he had been sick,' ch. ii. 26. *Epaphroditus* had been with *Paul* at *Rome*; he had been sick; the *Philippians* had heard of his sickness; and he again had received an account how much they had been affected by the intelligence. The passing and re-passing of these advices must necessarily have occupied a large portion of time; and must have all taken place during *St. Paul's* residence at *Rome*. Thirdly, after a residence at *Rome*, thus proved to have been of considerable duration, he now regards the decision of his fate as nigh at hand: he contemplates either alternative, that of his deliverance, chap. ii. 23. 'Him, therefore, (*Timothy*), I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord that I also myself shall come shortly.' Ver. 24. that of his condemnation. Verse 17. *Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all*. This consistency is material, if the consideration of it be confined to the epistle. It is further material, as it agrees, with respect to the duration of *St. Paul's* first imprisonment at *Rome*, with the account delivered in the Acts; which, having brought the apostle

PREFACE TO THE EPISTLE, &c.

to Rome, closes the history, by telling us that he dwelt there *two whole years in his own hired house.*" Hor. Paul. p. 242.

On the agreement between the epistle and the history, as given in the Acts, Dr. Paley makes many judicious remarks, which I have not time to insert, but must refer to the work itself: and I wish all my readers to get and peruse the whole work, as an inestimable treasure of sacred criticism, on the authenticity of Paul's epistles.

The Epistle to the Philippians is written in a very pleasing and easy style; every where bearing evidence of that contented state of mind in which the apostle then was; and of his great affection for the people. It appears that there were false apostles, or Judaizing teachers, at Philippi, who had disturbed the peace of the church: against these, he warns them; exhorts them to concord; comforts them in their afflictions for the Gospel; returns them thanks for their kindness to him; tells them of his state, and shows a great willingness to be a sacrifice for the faith he had preached to them. There is a Divine unction in this epistle which every serious reader will perceive.

THE
EPISTLE OF PAUL THE APOSTLE
 TO THE
PHILIPPIANS.

Chronological Notes relative to this Epistle.

Usserian year of the world, 4066.—Alexandrian æra of the world, 5564.—Antiochian æra of the world, 5554.—Constantinopolitan æra of the world, 5570.—Year of the Eusebian epocha of the Creation, 4290.—Year of the Julian period, 4772.—Year of the minor Jewish æra of the world, 3822.—Year of the Greater Rabbinical æra of the world, 4421.—Year from the Flood, according to archbishop Ussher, and the English Bible, 2410.—Year of the Cali yuga, or Indian æra of the Deluge, 3164.—Year of the æra of Iphitus, or since the first commencement of the Olympic games, 1002.—Year of the Nabonassærean æra, 809.—Year of the æra of the Seleucidæ, 374.—Year of the Spanish æra, 100.—Year of the Actiac or Actian æra, 93.—Year from the birth of Christ, 66.—Year of the vulgar æra of Christ's nativity, 62.—Year from the building of Rome, according to Varro, 814.—Year of the CCXth Olympiad, 2.—Jesus, high-priest of the Jews.—Common Golden Number, 6.—Jewish Golden Number, 3.—Year of the Solar Cycle, 15.—Dominical Letter, C.—Jewish Pass-over, April 10.—Easter Sunday, April 11.—Epect, or the moon's age, on the 22d of March, or the Xth of the Calends of April, 25.—Year of the reign of Nero Cæsar, the sixth emperor of the Romans, 9.—In the first year of Albinus, governor of the Jews.—Year of Vologæus, king of the Parthians, 12.—Year of Domitius Corbulo, governor of Syria, 3.—Roman Consuls, P. Marius Celsus and L. Asinius Gallus, from Jan. 1, to July 1; and L. Annæus Seneca, the philosopher, and Trebellius Maximus for the remainder of the year.

CHAPTER I.

Paul, in conjunction with Timothy, addresses himself to the saints at Philippi, and gives them his apostolical benediction, 1, 2. Thanks God for their conversion and union; and expresses his persuasion that God will continue his work among them, 3—6. Tells them of his strong affection for them, and prays that they may be filled with the salvation of God, 7—11. Shows them how much his persecution had contributed to the success of the Gospel, 12—14. Informs them that there were some at Rome who preached the Gospel from unworthy motives; yet he was convinced that this which was designed to injure him should turn to his advantage, 15—19. Mentions his uncertainty whether he should be liberated or martyred, and his perfect readiness to meet either; yet on the whole, expresses a hope that he should again visit them, 20—26. Exhorts them to a holy life, and comforts them under their tribulations, 27—30

A. M. cir. 4066.
 A. D. cir. 62.
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 An. Imp. Nero-
 nis Cæs. Aug. 9.

PAUL and Timotheus,
 the servants of Jesus
 Christ, to all the saints ^a in
 Christ Jesus which are at

Philippi, with the bishops
 and deacons:

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 A. U. C. 814.
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 nis Cæs. Aug. 9.

2 ^b Grace be unto you,
 and peace, from God our

^a 1 Cor. 1. 2.

^b Rom. 1. 7. 2 Cor. 1. 2. 1 Pet. 1. 2.

NOTES ON CHAP. I.

Verse 1. *Paul and Timotheus*] That Timothy was at this time with the apostle in Rome, we learn from ch. ii. 19. and also that he was very high in the apostle's estimation. He had also accompanied the apostle on his two voyages to *Philippi*, see Acts xvi. xx. and was therefore deservedly dear to the church in that city. It was on these accounts that St. Paul joined his name to his own, not because he was in any part the author of this epistle; but he might

have been the apostle's amanuensis, though the *subscription* to the epistle gives this office to *Epaphroditus*. Neither in this epistle, nor in those to the *Thessalonians* and to *Philemon*, does St. Paul call himself an apostle; the reason of which appears to be, that in none of these places was his apostolical authority called in question.

Bishops and deacons] *Επισκοποι*; the overseers of the church of God, and those who ministered to the poor, and preached occasionally. There

The apostle thanks God for PHILIPPIANS. their fellowship in the Gospel.

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nis Cæs. Aug. 9.

Father, and from the Lord
Jesus Christ.

3 ^a I thank my God upon
every ^b remembrance of
you,

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

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

6 Being confident of this very thing,
that he which hath begun ^d a good
work in you ^e will perform it : ^f until the
day of Jesus Christ ;

7 Even as it is meet for me to think

^a Rom. 1. 8, 9. 1 Cor. 1. 4. Ephes. 1. 15, 16. Col. 1. 3.
¹ Thess. 1. 2. 2 Thess. 1. 3. — ^b Or, mention. — ^c Rom.
12. 13. & 15. 26. 2 Cor. 8. 1. Chap. 4. 14, 15. — ^d John
6. 29. 1 Thess. 1. 3. — ^e Or, will finish it. — ^f Ver. 10.
^g Or, ye have me in your heart. — ^h 2 Cor. 3. 2. & 7. 3.
Eph. 3. 1. & 6. 20. Col. 4. 3, 18. 2 Tim. 1. 8.

has been a great deal of paper wasted in the inquiry " Who is meant by *bishops* here, as no place could have more than one bishop?" To which it has been answered, " Philippi was a metropolitan see, and might have several bishops." This is the extravagance of trifling. I believe no such officer is meant as we now term *bishop*.

Verse 2. *Grace be unto you*] See on Rom. i. 7.

Verse 3. *Upon every remembrance*] As often as you recur to my mind, so often do I thank God for the great work wrought among you. Some think that the words should be translated, *For all your kind remembrance*; referring to their kind attention to the apostle, in supplying his wants, &c.

Verse 4. *Always in every prayer*] I pray often for you, and have great pleasure in doing it, seeing what God has already wrought among you.

Verse 5. *For your fellowship in the Gospel*] If we consider *κοινωνία* as implying spiritual fellowship or communion; then it signifies not only their attention to the Gospel, their readiness to continue it, and perseverance in it, but also their unity and affection among themselves. Some understand the word as expressing their liberality to the apostle, and to the Gospel in general; for the term may not only be applied to communion among themselves, but to communications to others. This sense, though followed by Chrysostom and Theophylact, does not appear to be the best, though we know it to be a fact that they were liberal in supplying the apostle's necessities; and no doubt, in ministering to the support of others.

Verse 6. *Being confident*] There shall be nothing lacking on God's part to support you, and to make you wise, holy, and happy; and bring you at last to his kingdom and glory.

Verse 7. *It is meet for me to think this*] *Επισημαίνω*; it is just that I should think so, because I have you in my heart; you live in my warmest love and most affectionate remembrance.

Inasmuch as both in my bonds] Because you have set your hearts upon me in my bonds,

this of you all, because ^a I have you ^b in my heart; inasmuch as both in ^c my bonds, and in ^d the defence and confirmation of the Gospel, ^e ye all are ^f partakers of my grace.

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

9 And this I pray, ⁱ that your love may abound yet more and more in knowledge and in all ^j judgment;

10 That ^k ye may ^l approve things that ^m are excellent; ⁿ that ye may be

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^k Ver. 17. — ^l Chap. 4. 14. — ^m Or, partakers with me of grace. — ⁿ Rom. 1. 9. & 9. 1. Gal. 1. 20. 1 Thess. 2. 5. — ^o Chap. 2. 26. & 4. 1. — ^p 1 Thess. 3. 12. Philom. 6. — ^q Or, perse. — ^r Rom. 2. 18. & 12. 2. Eph. 5. 10. — ^s Or, try. — ^t Or, differ. — ^u Acts 26. 16. 1 Thess. 3. 13. & 5. 23.

sending Epaphroditus to minister to me in my necessities, ch. ii. 25. and contributing of your own substance to me, ch. iv. 14. sending once and again to me while I was in bonds for the defence of the faith, ver. 15, 16. those things which being a *sweet savour*, a *sacrifice well pleasing and acceptable to God*, ver. 18. confirm my hope concerning you; especially when I find you yet standing firm under the like afflictions, *having the same conflict which ye saw in me when I was among you*, Acts xvi. and now *hear to be in me*, ch. i. 30. *Whitby*.

Verse 8. *For God is my record*] I call God to witness that I have the strongest affection for you; and that I love you with that same kind of tender concern, with which Christ loved the world when he gave himself for it; for I am even ready to be offered on the sacrifice and service of your faith, chap. ii. 17.

Verse 9. *This I pray*] This is the substance of all my prayers for you, that *your love to God*, to one another, and to all mankind, *may abound yet more and more*, *ετι πολλοι και πολλοι προσκομι*, that it may be like a river perpetually fed with rain and fresh streams, so that it continues to swell and increase till it fills all its banks, and floods the adjacent plains.

In knowledge] Of God's nature, perfections, your own duty and interest, his work upon your souls, and his great designs in the Gospel.

And in all judgment] *Και παν αυθου*, in all spiritual or moral feeling; that you may at once have the clearest perception, and the fullest enjoyment, of those things which concern your salvation: that ye may not only know, but *feel* that you are of God, by the Spirit which he has given you: and that your feeling may become more exercised in Divine things, so that it may be increasingly *sensible and refined*.

Verse 10. *That ye may approve things that are excellent*] *Επι το δοκιμαζουμεν τα διαφοτερα*; to the end that ye may put to proof the things that differ; or the things that are more profitable. By the pure and abundant love which they received from God, they would be able to try whatever differed from the teaching they had

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sincere and without of-
fence ^a till the day of
Christ;

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

12 But I would ye should under-
stand, brethren, that the things *which*
happened unto me have fallen out rather
unto the furtherance of the Gospel;

^a 1 Cor. 1. 8.—^b John 15. 4, 5. Eph. 2. 10. Col. 1. 6.
^c John 15. 8. Ephes. 1. 12, 14.—^d Or, for Christ.

received, and from the *experience* they had in
spiritual things.

That ye may be sincere] *ἵνα ἦτε ἀληγεῖς*. The
word *ἀληγεῖς*, which we translate *sincerity*, is
compounded of *ἀλλ* the *splendour of the sun*,
and *γεν*, *I judge*; a thing which may be ex-
amined in the clearest and strongest light, with-
out the possibility of detecting a single flaw or
imperfection. "A metaphor," says Mr. Leigh,
"taken from the usual practice of chapmen in
the view and choice of their wares, that bring
them forth into the light, and hold up the cloth
against the sun, to see if they can espy any de-
fault in them. *Pure as the sun.*" Be so puri-
fied and refined in your souls by the indwelling
Spirit, that even the *light* of God shining into
your hearts shall not be able to discover a fault
that the *love* of God has not purged away.

Our word *sincerity*, is from the Latin *sinceritas*,
which is compounded of *sine*, without, and *cerâ*,
wax, and is a metaphor taken from clarified
honey; for the *mel sincerum*, pure or clarified
honey, is that which is *sine cerâ*, without wax;
no part of the *comb* being left in it. *Sincerity*,
taken in its full meaning, is a word of the most
extensive import; and when applied in reference
to the state of the soul, is as strong as the word
perfection itself. The soul that is sincere, is the
soul that is *without sin*.

Without offence] *ἀπεροπίου*; neither offending
God, nor your neighbour; neither being stumbled
yourselves, nor the cause of stumbling to others.

Till the day of Christ] Till he comes to judge
the world, or till the day in which you are called
into the eternal world. According to this
prayer, a man under the power and influence of
the grace of God, may so love as never to offend
his Maker, to the latest period of his life. Those
who deny this, must deny that the Spirit of God
either cannot or will not do it; or, that the blood
of Christ cannot cleanse from all unrighteousness.
And this would be not only *anti-scriptural*, but
also *blasphemous*.

Verse 11. *Being filled with the fruits of*
righteousness] By *righteousness* we may under-
stand here, the whole work of the Spirit of God
in the soul of a believer; and by the *fruits* of
righteousness, all holy *tempers*, holy *words*, and
right *actions*. And with these they are to be
filled, *πληρωμένοι*, *filled up, filled full*; the
whole soul and life occupied with them; ever
doing something by which glory is brought to
God, or good done to man.

By *Jesus Christ*] That is, according to his
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13 So that my bonds ^a in
Christ are manifest ^b in all
the palace, and ^c in all
other places;

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A. D. cir. 62.
A. U. C. 814.
An. Imp. Nero-
nis Cms. Aug. 9.

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

15 Some indeed preach Christ even
of envy and ^b strife; and some also of
good will:

^a Chap. 4. 22.—^f Or, *Cæsar's court*.—^g Or, to all others.
^b Chap. 2. 8.

doctrine, through the power of his *grace*, and
by the agency of his *Spirit*.

Unto the glory and praise of God] God being
honoured when the work of his grace thus ap-
pears to men in the fruits of righteousness: and
God is praised by all the faithful when his work
thus appears. Every genuine follower of God
has his glory in view by all that he *does*, *says*,
or *intends*. He loves to glorify God, and he
glorifies him by showing forth in his conversion,
the glorious working of the glorious power of
the Lord.

Verse 12. *That the things which happened*
unto me] St. Paul was at this time a prisoner at
Rome; and it appears probable that he had
already been called to make a defence for him-
self, and to vindicate the doctrines of the Gos-
pel; and this he had been enabled to do in such
a manner that the honour of the Gospel had
been greatly promoted by it. As the Philip-
pians loved him greatly, he felt it right to give
them this information relative to his state; and
how God had turned his bonds to the advantage
of that cause on account of which he was
bound.

Verse 13. *My bonds—*are manifest in all the
palace] In consequence of the public defence
which he was obliged to make, his doctrines
must be fully known in the court, and through-
out the whole city; as on his trial he would
necessarily explain the whole. The *prætorium*,
πραιτωριον, which we here translate *palace*, sig-
nifies the court where causes were heard and
judged by the *prætor*, or civil magistrate; it
sometimes signifies the *general's tent*, and at
others, the *emperor's palace*. It is supposed
that it is used in this latter sense here. There
were, no doubt, persons belonging to the em-
peror's household who would bring the news of
so remarkable a case to the palace; for we
find that there were *Christians* even in Cæsar's
household, ch. iv. 22.

Verse 14. *Waxing confident*] Finding the
effect produced by the public defence which
the apostle made, they were greatly encouraged,
and the more boldly and openly proclaimed the
doctrine of Christ crucified.

The word] The doctrine of Christ; several
excellent MSS. and *Versions*, add, some *Θεοῦ*,
others, *Κυρίου*, the *word of God*, or the *word of*
the Lord. This is a respectable reading, and
is probably genuine.

Verse 15. *Some—preach Christ even of envy*
and strife] These must have been the Judaizing

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nis Cæs. Aug. 9.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

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

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

19 For I know that this shall turn to my salvation through your prayer,

a Ver. 7.—b 2 Cor. 1. 11.—c Rom. 8. 9.

teachers, who insisted on the necessity of connecting the Mosaic rites with the Christian institutions; and probably denounced Paul to the Jews dwelling at Rome, as not only an enemy to the law and the prophets, but also as a very imperfect Christian, because he declared strongly against the doctrine of circumcision, &c. and no doubt endeavoured to prejudice him with the heathen Romans.

Some also of good will.] Some, through mere benevolence to the apostle, both espoused his doctrine, and vindicated his cause.

Verse 16. Preach Christ of contention] The Judaizing teachers:—they also preach Christ; they acknowledge that Jesus is the Christ, or promised Messiah, and preach him as such.

Not sincerely] Ουχ' αἰνῶς; not chastely, garbling the Gospel; not speaking the whole truth, but just what served their purpose; and at the same time they denounced the apostle as an enemy to the Divine institutions, because he spoke against circumcision.

Verse 17. The other of love] Through a sincere desire, not only to make known the way of salvation to the people; but also to vindicate and help the apostle, because they considered him as appointed by God to preach and defend the Gospel. The 16th and 17th verses are transposed by ABDEFG. and several others: the Syriac, Arabic of Erpen, Coptic, Sahidic, Ethiopic, Armenian, Vulgate, Itala, and several of the fathers. On this evidence Griesbach transposes them in his edition.

Verse 18. What then?] It is a matter of little importance to me how Christ is preached, provided he be preached. I rejoice that any thing is known of him; and am truly glad that the Gospel is even made partially known, for this will lead to further inquiries, and in the end be of service to the truth.

Verse 19. This shall turn to my salvation] That is, it will be the means of my temporal safety; of my deliverance; for so the word σωτηρια, is here to be understood. The Jews had denounced the apostle as an enemy to Cæsar; but he knew that when the nature of the Gospel should be fully known, the Romans would see that he could be no enemy to Cæsar, who proclaimed a prince whose kingdom was not of this world; and who had taught in the

and the supply of the Spirit of Jesus Christ,

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

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

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

d Rom. 8. 19.—e Rom. 5. 5.—f Eph. 6. 19, 20.

most unequivocal manner, that all Christians were to give tribute to whom tribute was due; and while they feared God, to honour also the king; though that king was Nero.

Through your prayer] Knowing them to be genuine followers of Christ, he was satisfied that their prayers would be very available in his behalf; and under God, he places much dependence upon them.

The supply of the Spirit of Jesus Christ] The word πνευμα, which we translate supply, signifies also furnishing whatever is necessary; the Spirit of God he expected to help all his infirmities, and to furnish him with all the wisdom, prudence, strength of reason, and argument, which might be necessary for him in the different trials he had to pass through with his persecutors, and the civil powers, at whose judgment seat he stood.

Verse 20. Earnest expectation] He had the most confident expectation that God would stand by him, so that he should be enabled, with the utmost liberty of speech, ὡς ἂν παρηγορηθῶ, to testify the Gospel of the grace of God: and should he have the liberty of doing so, he was perfectly regardless what the issue might be relative to himself. Whether life or death, was to him perfectly equal, and perfectly indifferent, providing Christ were magnified; his person, nature, doctrine, &c. shown to be what they really are, most noble, most excellent, most necessary, and most glorious.

Verse 21. For to me to live is Christ] Whether I live or die, Christ is gain to me. While I live I am Christ's property and servant, and Christ is my portion: if I die, if I be called to witness the truth at the expense of my life, this will be gain; I shall be saved from the remaining troubles and difficulties in life, and be put immediately in possession of my heavenly inheritance. As, therefore, it respects myself, it is a matter of perfect indifference to me whether I be taken off by a violent death, or whether I be permitted to continue here longer: in either case I can lose nothing.

Verse 22. But if I live in the flesh] Should I be spared longer, I shall labour for Christ as I have done; and this is the fruit of my labours, that Christ shall be magnified by my longer life, ver. 20.

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A. D. cir. 62.
A. U. C. 814.
An Imp. Nero-
nis Cæs. Aug. 9.

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

better :

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

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

26 That ^d your rejoicing may be more

2 Cor. 5. 8. — 2 Tim. 4. 6. — Chap. 2. 34. — 4 2 Cor. 1. 14. & 5. 12. — Eph. 4. 1. Col. 1. 10.

Yet what I shall choose I wot not] Had I the two conditions left to my own choice, whether to die now, and go to glory: or, whether to live longer in persecutions and affliction, (glorifying Christ by spreading the Gospel,) I could not tell which to prefer.

Verse 23. For I am in a strait betwixt two] Viz. the dying now, and being immediately with God; or living longer to preach and spread the Gospel, and thus glorify Christ among men.

Having a desire to depart, and be with Christ] *Ἦν ἐπιθυμία ἔχειν ὡς τὸ ἀναλῦσαι*:—It appears to be a metaphor, taken from the commander of a vessel, in a foreign port, who feels a strong desire, *ἀναλῦσαι*, to set sail, and get to his own country and family; but this desire is counterbalanced by a conviction that the general interests of the voyage may be best answered by his longer stay in the port where his vessel now rides; for, he is not in dock, he is not aground, but rides at anchor in the port, and may any hour weigh and be gone. Such was the condition of the apostle; he was not at home; but although he was abroad, it was on his Employer's business: he wishes to return, and is cleared out and ready to set sail; but he has not received his last orders from his owner; and whatever desire he may feel to be at home, he will faithfully wait till his final orders arrive.

Which is far better] *Πολὺν μᾶλλον κρείσσον*: *nullo majus melior*, VULGATE; *much more better*. The reader will at once see, that the words are very emphatic.

Verse 24. To abide in the flesh] It would certainly be gain to myself to die; but it will be a gain to you if I live. If I die, I shall go immediately to glory; if I live, I shall continue to minister to you, and strengthen you in the faith.

Verse 25. Having this confidence, I know that I shall abide] Convinced that it is necessary that I should live longer, for the spreading and defence of the Gospel, I am persuaded that I shall now be liberated. This was, in fact, the case; for after having been two years in bonds at Rome, he was released.

For your furtherance] In the way of righteousness.

And joy of faith] And happiness in that way. The further a man proceeds in the way of truth, the stronger his faith will be; and the stronger his faith, the greater his joy or happiness.

abundant in Jesus Christ for me by my coming to you again,

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

28 And in nothing terrified by your adversaries: ⁱ which is to them an

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1 Thess. 2. 12. & 4. 1. — Chap. 4. 1. — 1 Cor. 1. 10. Jude 3. — 2 Thess. 1. 5.

Verse 26. That your rejoicing may be more abundant] Men rejoice more in recovering a thing that was lost, than they do in the continual possession of what is of much greater value.

Verse 27. Let your conversation be as it becometh the Gospel] The apostle considers the church at Philippi as a free or imperial city, which possesses great honours, dignities, and privileges; and he exhorts them to act, *ἀξίως*, *worthy or suitably* to those honours and privileges. This is the idea that is expressed by the word *πολιτῶν*, act according to the nature of your political situation; the citizenship and privileges which you possess in consequence of your being free inhabitants of Christ's imperial city, the church. The apostle resumes the same metaphor, chap. iii. 20. *ἡμεῖν — τὸ πολιτῶν ἐσμεν ὑμῶν ὑπαίκοι ὑπαίκοι*; for our citizenship is in heaven; but in this last verse he puts heaven in the place of the church; and this is all right; for he who is not a member of the church of Christ on earth, can have no right to the kingdom of heaven: and he who does not walk *worthy* of the Gospel of Christ, cannot be counted worthy to enter through the gates into the city of the Eternal King.

Whether I come and see you] Leaving the matter still in doubt as to them, whether he should again visit them.

In one Spirit] Being all of one mind under the influence of the Holy Ghost.

Striving together] *Συνεβλήθητε*; *wrestling together*, not in contention with each other; but in union against the enemies of the Gospel faith; the doctrine of Christ crucified, and freedom from all Mosaic rites and ceremonies, as well as from sin and perdition, through his passion and sacrifice.

Verse 28. In nothing terrified by your adversaries] So it appears that the church at Philippi was then under persecution.

Which is to them] *Ἡτις αὐτοῖς ἐστίν*; some very judicious critics consider *ἡτις*, as referring to *πιστις*, the faith of the Gospel, which they, the heathen, considered to be a token of perdition to all them who embraced it; but, as the apostle says, it was to them, the Philippians, on the contrary, the most evident token of salvation: for, having embraced the faith of our Lord Jesus Christ, they were incontestably in the way to eternal blessedness.

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evident token of perdition,
a but to you of salvation,
and that of God.

29 For unto you b it is
given in the behalf of Christ c not only

to believe on him, but also
to suffer for his sake ;

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

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a Rom. 8. 17. 2 Tim. 2. 11.—b Acts 5. 41. Rom. 5. 3.

c Eph. 2. 8.—d Col. 2. 1.—e Acts 16. 19, &c. 1 Thess. 2. 2.

Verse 29. Unto you it is given in the behalf of Christ] *Tan exagorab;* to you it is graciously given; it is no small privilege that God has so far honoured you, as to permit you to suffer on Christ's account. It is only his most faithful servants that he thus honours. Be not therefore terrified by your enemies; they can do nothing to you, which God will not turn to your eternal advantage. We learn from this that it is as great a privilege to suffer for Christ, as to believe on him: and the former in certain cases, (as far as the latter, in all cases.) becomes the means of salvation to them who are thus exercised.

Verse 30. Having the same conflict] When Paul preached the Gospel at Philippi, he was grievously persecuted, as we learn from Acts, chap. xvi. 19—40. being stripped, scourged, thrown into prison, even into the dungeon, and his feet made fast in the stocks. This was the conflict they had seen in him: and now they heard that he had been sent prisoner to Rome

as an evil doer; and that he was at present in bonds, and shortly to be tried for his life before the Roman emperor, to whom he had been obliged to appeal.

1. It was no small encouragement to these persons, 1. That whatever sufferings they met with, they were supported under them. 2. That they suffered in the same cause in which their illustrious apostle was suffering. 3. That they suffered, not because they had done any evil or could be accused of any; but because they believed in the Son of God, who died for them and for all mankind. 4. That all these sufferings were sanctified to their eternal good.

2. And God is able to make the same grace abound towards us in like circumstances: it is for this purpose that such consolatory portions are left on record. He who is persecuted or afflicted for Christ's sake, is most eminently honoured by his Creator.

CHAPTER II.

The apostle beseeches them, by various considerations, to live in unity and in the spirit of the Gospel, loving each other; and each to prefer his brother to himself, 1—4. He exhorts them to be like-minded with Christ, who, though in the form of God, and equal with God, made himself of no reputation, and humbled himself to the death of the cross, for the salvation of man; in consequence of which he was highly exalted, and had a name above every name; to whose authority every knee should bow, and whose glory every tongue should acknowledge, 5—11. They are exhorted to work out their own salvation through his power who works in them; that they may be blameless, and that the apostle's labour may not be in vain, 12—16. He expresses his readiness to offer his life for the Gospel, 17, 18. Intends to send Timothy to them, of whom he gives a very high character; yet hopes to see them himself shortly, 19—24. In the mean time sends Epaphroditus, who had been near death, and whom he begs them to receive with especial tenderness, 25—30.

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IF there be therefore any
consolation in Christ,
if any comfort of love,
a if any fellowship of the

Spirit, if any b bowels and
mercies,

2 c Fulfil ye my joy,
d that ye be like-minded,

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a 2 Cor. 13. 14.—b Col. 3. 12.—c John 3. 29.—d Rom. 12. 16. & 15. 5.

1 Cor. 1. 10. 2 Cor. 13. 11. Ch. 1. 27. & 3. 16. & 4. 2
1 Pet. 5. 8.

NOTES ON CHAP. II.

Verse 1. If there be therefore any consolation] The *a, if,* does not express any doubt here, but on the contrary is to be considered as a strong affirmation; as there is consolation in Christ; as there is comfort of love, &c.

The word *καταπαύω*, translated here consolation, is in other places rendered exhortation; and is by several critics understood so here: as if he had said, If exhorting you in the name of Christ have any influence with you, &c. It is extremely difficult to give the force of these expressions; they contain a torrent of most affecting eloquence, the apostle pouring out his whole heart to a people, whom with all his heart he

loved; and who were worthy of the love, even of an apostle.

If any comfort of love] If the followers of Christ, by giving proofs of their ardent love to each other, in cases of distress, alleviate the sufferings of the persecuted:—

If any fellowship of the Spirit] If there be an intimate relation established among all Christians, by their being made mutual partakers of the Holy Ghost:—

If any bowels and mercies] If you, as persons whom I have brought to God at the hazard of my life, feel sympathetic tenderness for me, now, in a further state of suffering:—

Verse 2. Fulfil ye my joy] Ye ought to com-

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having the same love,
being of one accord, of one
mind.

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

4^c Look not every man on his own

^a Gal. 5. 26. Ch. 1. 13, 16. James 3. 14.—^b Rom.
12. 10. Eph. 5. 21. 1 Pet. 5. 5.—^c 1 Cor. 10. 24, 33.
& 13. 5.

plete my joy, who have suffered so much to bring
you into the possession of these blessings, by be-
ing like-minded with myself, having the same
love to God, his cause, and me, as I have to him,
his cause, and you.

Being of one accord] Being perfectly agreed
in labouring to promote the honour of your Mas-
ter; and of one mind, being constantly intent
upon this great subject; keeping your eye fixed
upon it, in all you say, do, or intend.

Verse 3. Let nothing be done through strife] Never
be opposed to each other: never act from
separate interests; ye are all brethren, and of
one body; therefore let every member feel and
labour for the welfare of the whole. And in the
exercise of your different functions, and in the
use of your various gifts, do nothing so as to pro-
mote your own reputation, separately considered
from the comfort, honour, and advantage of all.

But in lowliness of mind] Have always an
humbling view of yourselves; and this will lead
you to prefer others to yourselves; for as you
know your own secret defects, charity will lead
you to suppose that your brethren are more
holy, and more devoted to God, than you are;
and they will think the same of you; their secret
defects also being known only to themselves.

Verse 4. Look not every man on his own things] Do
nothing through self-interest, in the things of
God: nor arrogate to yourselves gifts, graces,
and fruits which belong to others: ye are all
called to promote God's glory, and the salvation
of men. Labour for this, and every one shall
receive the honour that comes from God: and
let each rejoice to see another, whom God may
be pleased to use in a special way, acquiring
much reputation by the successful application
of his talents to the great work.

Verse 5. Let this mind be in you which was
also in Christ Jesus] Christ laboured to pro-
mote no separate interest; as man he studied
to promote the glory of God, and the welfare
and salvation of the human race. See, then,
that ye have the same disposition that was in
Jesus: he was ever humble, loving, patient, and
aborious: his meat and drink was to do the will
of his Father, and to finish his work.

Verse 6. Who, being in the form of God] This
verse has been the subject of much criticism,
and some controversy. Dr. Whitby has, per-
haps, on the whole, spoken best on this point;
but his arguments are too diffuse to be admitted
here. Dr. Macknight has abridged the works
of Dr. Whitby, and properly observes, that "as
the apostle is speaking of what Christ was before
he took the form of a servant; the form of God,

things, but every man also
on the things of others.

5^d Let this mind be in
you, which was also in
Christ Jesus;

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

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^d Matt. 11. 29. John 13. 15. 1 Pet. 2. 21. 1 John 2. 6.
^e John 1. 1, 2. & 17. 5. 2 Cor. 4. 4. Col. 1. 15. Heb. 1.
3.—^f John 5. 18. & 10. 33.

of which he divested himself when he became
man, cannot be any thing which he possessed
during his incarnation, or in his divested state;
consequently, neither the opinion of Erasmus,
that the form of God consisted in those sparks
of Divinity by which Christ, during his incarna-
tion, manifested his Godhead; nor the opinion
of the Socinians, that it consisted in the power
of working miracles, is well founded: for Christ
did not divest himself either of one or the other,
but possessed both all the time of his public
ministry. In like manner, the opinion of those
who, by the form of God, understand the Divine
Nature, and the government of the world, can-
not be admitted; since Christ, when he became
man, could not divest himself of the nature of
God: and with respect to the government of
the world, we are led, by what the apostle tells
us, Heb. i. 3. to believe that he did not part with
even that; but, in his divested state, still con-
tinued to uphold all things by the word of his
power. By the form of God, we are rather
to understand that visible glorious light in which
the Deity is said to dwell, 1 Tim. vi. 16. and by
which he manifested himself to the patriarchs of
old, Deut. v. 22, 24, which was commonly accom-
panied with a numerous retinue of angels, Psal.
lxviii. 17. and which in Scripture is called The
Similitude, Numb. xii. 8. The Face, Psal. xxxi.
16. The Presence, Exod. xxxiii. 15. and The
Shape of God, John v. 37. This interpretation
is supported by the term μορφη, form, here used,
which signifies a person's external shape or ap-
pearance, and not his nature or essence. Thus
we are told, Mark xvi. 12. that Jesus appeared
to his disciples in another μορφη, shape or form.
And Matt. xvii. 2. μεταμορφωθεις, he was trans-
figured before them; his outward appearance or
form was changed. Further, this interpretation
agrees with the fact: the form of God, that is,
his visible glory, and the attendance of angels, as
above described, the Son of God enjoyed with
his Father before the world was, John xvii. 5.
and on that, as on other accounts, he is the
brightness of the Father's glory, Heb. i. 3. Of
this he divested himself when he became flesh;
but having resumed it after his ascension, he
will come with it in the human nature to judge
the world; so he told his disciples, Matt. xvi.
27. For the Son of man will come in the glory
of his Father, with his angels, &c. Lastly, this
sense of μορφη Θεου, is confirmed by the meaning
of μορφη δουλου, ver. 7. which evidently denotes
the appearance and behaviour of a servant or
bondman; and not the essence of such a person.^g
See Whitby and Macknight.

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

8 And being found in fashion as a man, he humbled himself, and ^e be-

^a Psa. 22. 6. Isai. 53. 3. Dan. 9. 26. Mark 9. 12. Rom. 15. 3. — ^b Isai. 42. 1. & 49. 3. 6. & 52. 13. & 53. 11. Ezek. 34. 23, 24. Zech. 3. 8. Matt. 20. 28. Luke 22. 27. ^c John 1. 14.

Thought it not robbery to be equal with God] If we take these words as they stand here, their meaning is, that as he was from the beginning in the same infinite glory with the Father; to appear in time during his humiliation, as God and equal with the Father, was no encroachment on the Divine prerogative; for, as he had an equality of nature, he had an equality of rights.

But the word ἀφραγμοῦ, which we translate robbery, has been supposed to imply a thing eagerly to be seized, coveted, or desired; and on this interpretation, the passage has been translated, who being in the form of God, did not think it a matter to be earnestly desired, to appear equal to God; but made himself of no reputation, &c. However the word be translated, it does not affect the eternal Deity of our Lord. Though he was from eternity in the form of God, possessed of the same glory; yet he thought it right to veil this glory, and not to appear with it among the children of men; and therefore he was made in the likeness of men, and took upon him the form or appearance of a servant; and had he retained the appearance of this ineffable glory, it would, in many respects, have prevented him from accomplishing the work which God gave him to do; and his humiliation, as necessary to the salvation of men, could not have been complete. On this account, I prefer this sense of the word ἀφραγμοῦ, before that given in our text; which does not agree so well with the other expressions in the context. In this sense the word is used by Heliodorus, in his Æthiopsics, lib. vii. cap. 19, &c. which passage Whilby has produced, and on which he has given a considerable paraphrase. The reader who wishes to examine this subject more particularly, may have recourse to Heliodorus as above; or to the notes of Dr. Whilby on the passage.

Verse 7. But made himself of no reputation] Ἐμψυτον ἑαυτοῦ; he emptied himself; did not appear in his glory, for he assumed the form of a servant, being made in the likeness of man. And his being made in the likeness of man, and assuming the form of a servant, was a proof that he had emptied himself, laid aside the effulgence of his glory.

Verse 8. And being found in fashion as a man] καὶ εὐρηματι εὐρεθῆς ὡς ἀνθρώπος. This clause should be joined to the preceding, and thus translated:—being made in the likeness of man, and was found in fashion as a man.

He humbled himself] Laid himself as low as possible: 1. In emptying himself; laying aside the effulgence of his glory. 2. In being incarnate, taking upon him the human form. 3. In

came obedient unto death, even the death of the cross.

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

Rom. 1. 3. & 8. 3. Gal. 4. 4. Heb. 2. 14, 17.—d Or, habit. ^e Matt. 26. 39, 42. John 10. 18. Heb. 5. 8. & 12. 2. f John 17. 1, 2. 5. Acts 2. 33. Heb. 2. 9.—g Ephes. 1. 20, 21. Heb. 1. 4.

becoming a servant, assuming the lowest innocent character, that of being the servant of all. 4. In condescending to die, to which he was not naturally liable, as having never sinned: and therefore had a right in his human nature, to immortality, without passing under the empire of death. 5. In condescending not only to death, but to the lowest and most ignominious kind of death; the death of the cross: the punishment of the meanest of slaves, and worst of felons. What must sin have been in the sight of God, when it required such abasement in Jesus Christ to make an atonement for it, and undo its influence and malignity!

Verse 9. Wherefore God also hath highly exalted him] If by his humiliation he has merited pardon and final salvation for the whole world: is it to be wondered that the human body in which this fulness of the Godhead dwelt, and in which the punishment due to our sins was borne upon the tree; should be exalted above all human and all created beings? And this is the fact; for he hath given him a name, το ονομα the Name, which is above every name: το is prefixed to ονομα here by ABC. 17. Origen, Dionysius Alexandrinus, Eusebius, Cyril, and Procopius. This makes it much more emphatic. According to Eph. i. 20, 21. the man, Christ Jesus, is exalted to the right hand of God, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. From which it appears, that no creature of God is so far exalted, and so glorious, as the man Christ Jesus; human nature being, in him, dignified infinitely beyond the angelic nature; and that this nature has an authority and pre-eminence which no being either in heaven or earth enjoys. In a word, as man was, in the beginning, at the head of all the creatures of God; Jesus Christ, by assuming human nature, suffering and dying in it, has raised it to its pristine state. And this is probably what is here meant by this high exaltation of Christ, and giving him a name which is above every name. But if we refer to any particular epithet, then the name JESUS or Saviour must be that which is intended; as no being either in heaven or earth can possess his name, as HE who is the Redeemer of the world does; for HE is the only Saviour; none has or could redeem us to God but HE; and throughout eternity he will ever appear as the sole Saviour of the human race. Hence, before his birth, Gabriel stated, that his name should be called JESUS, giving for reason, he shall save his people from their sins. The qualifications of the Saviour of the world were so

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10 ^a That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

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

^a Isai. 45. 22. Matt. 28. 18. Rom. 14. 11. Rev. 5. 13.
^b John 13. 13. Acts 2. 36. Rom. 14. 9.

extraordinary, the *redeeming acts* so stupendous, and the *result* of all so glorious both to God and man; that it is impossible to conceive a higher name or title than that of JESUS, or Saviour of the world.

Verse 10. *That at the name of Jesus every knee should bow*] That all human beings should consider themselves redeemed unto God by his blood; and look for an application of this redemption price: and that all who are saved from their sins should acknowledge him the author of their salvation. In a word, that *παις τροφιας*, all the spirits of just men made perfect, now in a state of blessedness:—*και εν γυναι*, all human beings still in their state of probation on earth:—*και καταχθονων*, and all that are in the shades below, who have, through their own fault, died without having received his salvation, should acknowledge him.

Verse 11. *And that every tongue should confess*] That all those before-mentioned should acknowledge that Jesus Christ is Lord, or absolute governor, and thus glorify God the Father, who has exalted this human nature to this state of ineffable glory, in virtue of its passion, death, resurrection, and the atonement which it has made; by which so many attributes of the Divine nature have become illustrated, the Divine law magnified and made honourable, and an eternal glory provided for man.

Others, by things in heaven, understand the holy angels; by things on earth, human beings generally; and by things under the earth, fallen spirits of every description. Perhaps the three expressions are designed to comprehend all beings, of all kinds; all creatures; as it is usual with the Hebrews, and indeed with all ancient nations, to express by things in heaven, things on earth, and things under the earth, all beings of all kinds; universal nature. See similar forms of speech, Exod. xx. 4. Deut. iv. 17, 18. Paal. xcvi. 11. and Ezek. xxxviii. 20. But intelligent beings seem to be those which are chiefly intended by the words of the apostle; for, it appears that nothing less than absolute rule over angels, men, and devils, can be designed in these extraordinary words: and by confessing him to be Lord, we may understand that worship which all intelligent creatures are called to pay to God manifested in the flesh: for, all should honour the Son even as they honour the Father. And the worship thus offered is to the glory of God; so that far from being idolatrous, as some have rashly asserted, it is to the honour of the Divine Being. We may add, that the tongue which does not confess thus, is a tongue that dishonours the Almighty.

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12 Wherefore, my beloved, ^c as ye have always obeyed, ^d as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with ^e fear and trembling;

13 For ^f it is God which worketh in

1 Cor. 5. 6. & 12. 3. — Ch. 1. 5. — Eph. 6. 5. — 2 Cor. 3. 5. Heb. 13. 21.

Verse 12. *As ye have always obeyed*] Continue to act on the same principles, and from the same motives: having the same disposition which was in Christ; labouring so as to promote his glory.

Work out your own salvation] Go on, walking by the same rule, and minding the same thing, till your salvation be completed: till, filled with love to God and man, ye walk unblameably in all his testimonies, having your fruit unto holiness, and your end everlasting life.

With fear and trembling] Considering the difficulty of the work, and the danger of miscarriage. If you do not watch, pray, and continually depend on God, your enemies will surprise you; and your light and life will become extinct: and then, consider what an awful account you must give to Him whose Spirit ye have grieved; and of whose glory ye have come short.

Verse 13. *For it is God which worketh in you*] Every holy purpose, pious resolution, good word, and good work, must come from him: ye must be workers together with him, that ye receive not his grace in vain: because he worketh in you; therefore work with him, and work out your own salvation.

To will and to do] Το θελει και το ποιειν. The power to will, and the power to act, must necessarily come from God, who is the author both of the soul and body, and of all their powers and energies; but the act of volition, and the act of working, come from the man. God gives power to will; man wills through that power; God gives power to act; and man acts through that power. Without the power to will, man can will nothing: without the power to work, man can do nothing. God neither wills for man, nor works in man's stead; but he furnishes him with power to do both: he is therefore accountable to God for these powers.

Because God works in them the power to will and the power to do; therefore the apostle exhorts them to work out their own salvation: most manifestly showing, that the use of the powers of volition and action belongs to themselves. They cannot do God's work; they cannot produce in themselves a power to will and to do; and God will not do their work: he will not work out their salvation with fear and trembling.

Though men have grievously puzzled themselves with questions relative to the will and power of the human being; yet no case can be plainer than that which the apostle lays down here: the power to will and do comes from God: the use of that power belongs to man. He that has not got this power, can neither will nor

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you both to will and to do
of his good pleasure.

14 Do all things ^a with-
out murmurings and ^b dis-

putings :

15 That ye may be blameless and
^c harmless, ^d the sons of God without
rebuke, ^e in the midst of ^f a crooked
and perverse nation, among whom
^g ye ^h shine as lights in the world :

16 Holding forth the word of life ;
that ⁱ I may rejoice in the day of Christ,

^a 1 Cor. 10. 10. 1 Pet. 4. 9.—^b Rom. 14. 1.—^c Or, sin-
cers.—^d Matt. 5. 45. Eph. 5. 1.—^e 1 Pet. 2. 12.
^f Deut. 32. 5.—^g Or, shine ye.—^h Matt. 5. 14, 16.
Eph. 5. 8.

work ; he that has this power can do both. But
it does not necessarily follow, that he who has
these powers will use them : the possession of
the powers does not necessarily imply the use of
those powers : because a man might have them,
and not use, or abuse them ; therefore the apos-
tle exhorts *work out your own salvation*.

This is a general exhortation ; it may be ap-
plied to all men ; for to all it is applicable,
there not being a rational being on the face of
the earth, who has not from God both power to
will and act in the things which concern his
salvation. Hence the *accountableness* of man.

[Of his good pleasure.] Every good is freely
given of God : no man *deserves* any thing from
him ; and as it *pleaseth* him, so he deals out to
man those *measures of mental and corporeal*
energy which he sees to be necessary ; giving
to some *more*, to others *less* ; but to all what is
sufficient for their salvation.

Verse 14. *Do all things without murmurings*
ἠρεσσημέναι, καὶ διαλογισμένων ; without grumblings
and altercations. Be patient in, and contented
with, your work ; and see that ye fall not out
by the way.

Verse 15. *That ye may be blameless*] In
yourselves, and harmless to others.

The sons of God] Showing by your holy
conduct that ye are partakers of the Divine
nature.

Without rebuke] Persons, against whom no
charge of transgression can justly be laid.

A crooked and perverse] Probably referring
to the Jews, who were the chief opponents, and
the most virulent enemies which the Christian
church had.

Among whom ye shine] Be like the sun and
moon ; bless even the perverse and disobedient
by your light and splendour. Let your light
shine before men ; some will walk in that light ;
and by its shining God will be glorified. It is
evident that the apostle by φωστῆρις ἢ κοσμοῦ,
lights in the world, refers to the sun and moon
particularly ; and perhaps to the heavenly bodies
in general.

Verse 16. *Holding forth the word of life*] An
allusion, some think, to those towers which
were built at the entrance of harbours, on which
fires were kept during the night, to direct ships
into the port. Genuine Christians, by their
holy lives and conversation, are the means of

that ^k I have not run in
vain, neither laboured in
vain.

17 Yea, and if ^l I be ^m of-
fered upon the sacrifice ⁿ and service
of your faith, ^o I joy, and rejoice with
you all.

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

19 ^p But I trust in the Lord Jesus
to send ^q Timotheus shortly unto
you, that I also may be of good

¹ 2 Cor. 1. 14. 1 Thess. 2. 19.—² Gal. 2. 2. 1 Thess. 3. 5.
³ 1 Tim. 4. 6.—⁴ Gr. poured forth.—⁵ Rom. 15. 14.
⁶ 2 Cor. 7. 4. Col. 1. 24.—⁷ Or, moreover.—⁸ Rom
16. 21. 1 Thess. 3. 2.

directing others, not only how to escape those
dangers to which they are exposed on the tem-
pestuous ocean of human life ; but also of leading
them into the haven of eternal safety and rest.

That I have not run in vain] This appears to
be a part of the same metaphor ; and alludes to
the case of a weather-beaten mariner, who has
been long tossed on a tempestuous sea, in *hazy*
weather and *dark nights* ; who has been obliged
to run on different tacks, and labour intensely
to keep his ship from foundering ; but is, at last,
by the assistance of the luminous fire on the
top of the tower, directed safely into port. Live
so to glorify God and do good to men, that it
shall appear that I have not run and laboured in
vain for your salvation.

Verse 17. *Yea, and if I be offered upon the*
sacrifice and service] The metaphor appears to
be still carried on. As it was customary for
the weather-beaten mariner, when he had gained
his port, to offer a sacrifice, *θεῖα*, to God, of
some particular animal which he had vowed
while in his state of danger ; and this was con-
sidered to be a religious service, *λατρεία* : the
apostle, pursuing the idea, states himself to be
willing to become the libation (for so much the
word *συνθύμα* imports) that was to be poured
upon the sacrifice. Parkhurst observes that the
apostle compares the faith of the Philippians to
the sacrificial victim, and his own blood shed in
martyrdom to the libation, i. e. the wine poured
out on occasion of the sacrifice. *Raphelius*
observes, that *Arrian* uses the phrase, *συνθύ-
μα τῆς θεῖα* for pouring out the libation after the
sacrifice. The apostle had guided them safely
into port ; their faith in the atoning death of
Christ was their sacrifice : and he was willing
that his blood in martyrdom, should be poured
out as a libation on that sacrificial offering.

Verse 18. *For the same cause also do ye joy*] Should I be thus offered, as I shall rejoice in it,
do ye also rejoice that I am counted worthy of
this high honour.

Verse 19. *But I trust in the Lord Jesus*] He
is governor and disposer of all events, being
above all principality and power ; and I humbly
confide in his power and goodness that I shall be
a little longer spared to visit you again, ver. 24.
and to be able to send Timothy shortly to you.

When I know your state] By the correct
information which I shall receive from Timothy

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comfort, when I know
your state.

20 For I have no man
^a like-minded, ^b who will
naturally care for your state.

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

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

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

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

25 Yet I supposed it necessary to

^a Ps. 55. 13. — ^b Or, so dear unto me. — ^c 1 Cor. 10. 24. 33.
& 13. 5. 2 Tim. 4. 10, 16. — ^d 1 Cor. 4. 17. 1 Tim. 1.
2. 2 Tim. 1. 2.

Verse 20. For I have no man like-minded] None of all my fellow-helpers in the Gospel have the same zeal and affectionate concern for your prosperity in every respect as he has. He is *ὁμοψυχος*, of the same soul; a man after my own heart.

Verse 21. For all seek their own] This must relate to the persons who preached Christ even of envy and strife, chap. i. 15. these must be very careless whether souls were saved or not by such preaching: and even those who preached the Gospel out of good will, might not be fit for such an embassy as this, which required many sacrifices; and consequently, much love and zeal to be able to make them.

Verse 22. Ye know the proof of him, that as a son with the father, he hath served with me] The Philippians had full proof of the affectionate attachment of Timothy to Paul; for he had laboured with him there, as we learn from Acts xvi. 1—3. and xvi. 14. and we find from what is said here, that Timothy was not a servant to the apostle, but that he had served with him. They both laboured together in the word and doctrine: for apostles and Christian bishops, in those times, laboured as hard as their deacons. There were no *sinecures*; every one was a labourer; every labourer had his work; and every workman had his wages.

Verse 23. How it will go with me.] The apostle was now in captivity; his trial appears to have been approaching, and of its issue he was doubtful; though he seems to have had a general persuasion that he should be spared, see. ver. 19. and ver. 24.

Verse 25. Epaphroditus, my brother, &c.] Here is a very high character of this minister of Christ: he was, 1. A brother, one of the Christian family; a thorough convert to God; without which he could not have been a preacher of the Gospel. 2. He was a companion in labour; he laboured, and laboured in union with the apostle in this great work. 3. He was a fellow soldier; the work was a work of difficulty and danger; they were obliged to maintain a continual warfare, fighting against the world, the

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send to you ^f Epaphroditus; my brother, and companion in labour, and ^g fellow-soldier, ^h but your messenger, and ⁱ he that ministered to my wants.

26 ^k For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that when ye see him again;

^e Ch. 1. 25. Philem. 22. — ^f ch. 4. 18. — ^g Philem. 2. — ^h 2 Cor. 8. 23. — ⁱ 2 Cor. 11. 9. ch. 4. 18. ^k ch. 1. 3.

devil, and the flesh. 4. He was their apostle; a man whom God had honoured with apostolical gifts, apostolical graces, and apostolical fruits: and, 5. He was an affectionate friend to the apostle; knew his soul in adversity, acknowledged him in prison, and contributed to his comfort and support.

Verse 26. Ye had heard that he had been sick] "In this passage," says Dr. Paley, "no intimation is given that the recovery of Epaphroditus was miraculous: it is plainly spoken of as a natural event." This instance, together with that in the Second Epistle to Timothy, *Trophimus have I left at Miletum sick*, affords a proof that the power of performing cures, and by parity of reason, of working other miracles, was a power which only visited the apostles occasionally; and did not at all depend upon their own will. Paul undoubtedly would have healed Epaphroditus, if he could; nor would he have left Trophimus at Miletum sick, had the power of working cures awaited his disposal. Had this epistle been a forgery, forgery on this occasion would not have spared a miracle: much less would it have introduced St. Paul professing the utmost anxiety for the safety of his friend, yet acknowledging himself unable to help him; which he does almost expressly in the case of Trophimus; *him have I left sick*; and virtually in the passage before us, in which he felicitates himself on the recovery of Epaphroditus in terms which almost exclude the supposition of any supernatural means being used to effect it. This is a reverse, which nothing but truth would have imposed." — *Horæ Paulinæ*, pag. 234.

Verse 27. Lest I should have sorrow upon sorrow.] The sorrows of his death, added to the sorrow he endured on account of his sickness: or, he may refer to his own state of affliction, being imprisoned and maltreated.

Verse 28. The more carefully] *ἰσχυρῶς*; With the more haste, or despatch; because, having suffered so much on account of his apprehended death, they could not be too soon comforted by seeing him alive and restored.

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ye may rejoice, and that I may be the less sorrowful. 29 Receive him therefore in the Lord with all gladness; and ^ahold^b such in reputation :

^a Or, Honour such. — ^b 1 Cor. 16. 18. 1 Thess. 5. 12.

Verse 29. *Receive him therefore in the Lord*] For the Lord's sake receive him, and as the Lord's servant; and hold such zealous, disinterested, and holy preachers, in reputation; honour those whom ye perceive God hath honoured.

Verse 30. *For the work of Christ*] Preaching the Gospel, and ministering to the distressed.

He was nigh unto death] Having laboured far beyond his strength.

Not regarding his life.] Instead of παραλογισαυματος τη ψυχης, not regarding his life; παραβολισαυματος, risking his life, is the reading of ABDEFG. and is received by Griesbach into the text. His frequent and intense preaching, and labouring to supply the apostle's wants, appear to have brought him nigh to the gates of death.

The humiliation and exaltation of Christ are subjects which we cannot contemplate too frequently; and in which we cannot be too deeply instructed.

1. God destroys opposites by opposites; through pride and self-confidence man fell; and it required the humiliation of Christ to destroy that pride and self-confidence, and to raise him from his fall. There must be an indescribable malignity in sin, when it required the deepest abasement of the highest Being to remove and destroy it. The humiliation and passion of Christ were not accidental: they were absolutely necessary; and had they not been necessary, they had not taken place. Sinner, behold what it cost the Son of God to save thee! And wilt thou, after considering this, imagine that sin is a

30 Because for the work of Christ he was nigh unto death, not regarding his life, ^cto supply your lack of service toward me.

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1 Tim. 5. 7. — 1 Cor. 16. 17. Ch. 4. 10.

small thing? Without the humiliation and sacrifice of Christ, even thy soul could not be saved. Slight not, therefore, the mercies of thy God, by underrating the guilt of thy transgressions, and the malignity of thy sin!

2. As we cannot contemplate the humiliation and death of Christ without considering it a sufficient sacrifice, oblation, and atonement for sin, and for the sin of the whole world; so we cannot contemplate his unlimited power and glory in his state of exaltation without being convinced that he is able to save them to the uttermost that come unto God through him. What can withstand the merit of his blood? What can resist the energy of his omnipotence! Can the power of sin?—its infection?—its malignity? No? He can as easily say to an impure heart, Be thou clean, and it shall be clean, as he could to the leper, Be thou clean, and immediately his leprosy was cleansed. Reader, have faith in Him: for all things are possible to him that believeth.

3. There are many ungodly men in the world, who deny the inspiration of God's Holy Spirit, and affect to ridicule those who profess to have received, what they know Christ has purchased, and God has promised; and which, in virtue of this, they have claimed by faith; because, say these mockers, "If you had the Spirit of God, you could work miracles: show us a miracle, and we will believe you to be inspired." Will these persons assert that St. Paul had not God's Spirit, when he could neither heal himself, nor restore his friends and fellow-helpers from apparent death?—What, then, doth their arguing prove? Silly men, of shallow minds.

CHAPTER III.

The apostle exhorts the Philippians to rejoice in the Lord, 1. And to beware of false teachers, 2. Shows that Christians are the true circumcision, who worship God in the Spirit, 3. And that himself had more reason to trust in the flesh than any of the Jews, 4—6. But that he counted all things loss for Christ, 7—11. He longs after a conformity to Christ in his death, and presses onward to the attainment of his high-calling, 12—14. Exhorts them to be like-minded, 15—17. Warns them against certain persons who were enemies to the cross of Christ, 18, 19. Shows the nature of their heavenly privileges, and the resurrection and glorification of the human body, 20, 21.

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FINALLY, my brethren, ^arejoice in the Lord. To write the same

things to you, to me indeed is not grievous, but for you it is safe.

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A. D. cir. 62.
A. U. C. 814.
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^a 2 Cor. 13. 11. Ch. 4. 4.

1 Thess. 5. 16.

NOTES ON CHAP. III.

Verse 1. *Rejoice in the Lord*] Be always happy; but let that happiness be such as you derive from the Lord.

To write the same things] He means those which he had formerly preached to them, or to

other churches: for he had but one Gospel: and we may rest assured that the doctrine of this epistle was the same with his preaching.

For you it is safe.] It is much better to have these Divine things committed to writing, than

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2 ^a Beware of dogs, be-
ware of ^b evil workers,
^c beware of the concision.

3 For we are ^d the cir-
cumcision, ^e which worship God in the
spirit, and ^f rejoice in Christ Jesus, and
have no confidence in the flesh.

4 Though ^g I might also have confi-
dence in the flesh. If any other man
thinketh that he hath whereof he might
trust in the flesh, I more;

5 ^h Circumcised the eighth day, ⁱ of
the stock of Israel, ^k of the tribe of
Benjamin, ^l a Hebrew of the He-

^a Isai. 56. 10. Gal. 5. 15.—^b 2 Cor. 11. 13.—^c Rom. 2.
28. Gal. 5. 2.—^d Deut. 10. 16. & 30. 6. Jer. 4. 4.
Rom. 2. 29. & 4. 11, 12. Col. 2. 11.—^e John 4. 23. 24.
Rom. 7. 6.—^f Gal. 6. 14.—^g 2 Cor. 11. 18, 21.—^h Gen.
17. 12.—ⁱ 2 Cor. 11. 22.

confided to *memory*. By the *latter*, they may
be either lost or corrupted; by the *former*, they
will be preserved.

Verse 2. *Beware of dogs*] The *Jews*, who
have here the same appellation which they for-
merly gave to the *Gentiles*: because the *Gen-
tiles* were not included in the covenant, they
called *them dogs*; and themselves, the *children
of the Most High*. Now, they are cast out of
the covenant, and the *Gentiles* taken in; there-
fore, they are the *dogs*, and the *Gentiles* the
children.

Evil workers] Judaizing teachers, who en-
deavoured to pervert the Gospel.

The *concision*] *Kataresis*, the *cutting*, or *exci-
sion*; not *συναρισ*, the *circumcision*: the word is
used by the apostle to degrade the pretensions
which the *Jews* made to sanctify by the *cutting*
in their flesh. *Circumcision* was an honourable
thing, for it was a *sign of the covenant*; but as
they now had rejected the *new covenant*, their
circumcision was rendered uncircumcision, and
is termed a *cutting*, by way of degradation.

Verse 3. *We are the circumcision*] We, who
have embraced the faith of Christ crucified, are
now entered into the new covenant; and, ac-
cording to that new covenant, *worship God in
the Spirit, exulting, σωχουµεν, making our boast
of Christ Jesus*, as our only Saviour; *having no
confidence in the flesh*, in any outward rite or
ceremony, prescribed by the Jewish institutions.

Verse 4. *Though I might also have confidence*] If
any of them have any cause to boast in out-
ward rites and privileges, I have as much; yea,
more.

Verse 5. *Circumcised the eighth day*] This
was the time that the law required the males to
be circumcised: and we find, from Gen. xvii.
14. both in the *Samaritan Pentateuch*, and in
the *Septuagint*, though the clause is now lost out
of the common Hebrew text, that, *The male
child which is not circumcised the eighth day,
shall be cut off from among his people*: this pre-
cept was literally observed in the case of St.
Paul.

Of the stock of Israel] Regularly descended
from the patriarch Jacob.

brews; as touching the
law, ^m a Pharisee;

6 ⁿ Concerning zeal,
^o persecuting the church;

^p touching the righteousness which is
in the law, ^q blameless.

7 But ^r what things were gain to me,
those I counted loss for Christ.

8 Yea doubtless, and I count all
things *but* loss ^s for the excellency of
the knowledge of Christ Jesus my
Lord: for whom I have suffered the
loss of all things, and do count them
but dung, that I may win Christ,

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^k Rom. 11. 1.—^l 2 Cor. 11. 22.—^m Acts 22. 3. & 26.
4. 5.—ⁿ Acts 22. 3. Gal. 1. 13. 14.—^o Acts 8. 3. &
9. 1.—^p Rom. 10. 5.—^q Luke 1. 6.—^r Matt. 13. 44.
^s Isai. 53. 11. Jer. 9. 23, 24. John 17. 3. 1 Cor. 2. 2.
Col. 2. 2.

Of the tribe of Benjamin] The most favourite
son of that patriarch, and a tribe that did not re-
volt with Jeroboam, 1 Kings xii. 21. nor pollute
the worship of God by idolatry.

A Hebrew of the Hebrews] Though born in a
heathen country, Tarsus, yet both my parents
were Hebrews; nor has there ever been any
strange blood mixed with that of our family.

Touching the law, a Pharisee] One that not
only received the law and the prophets, as com-
ing from God; but belonged to that *sect* which,
of all others, was most scrupulously attached to it.

Verse 6. *Concerning zeal*] As to my zeal for
Pharisaism, I gave the fullest proof of it by per-
secuting the church of Christ; and this is known
to all my countrymen.

Touching the righteousness] And as to that
plan of justification, which justification the *Jews*
say is to be obtained by an observance of the
law; I have done every thing so conscientiously
from my youth up, that in this respect I am
blameless; and may, with more confidence (than
most of them, expect that justification which the
law appears to promise.

Verse 7. *But what things were gain*] The
credit and *respect* which I had, as being zealously
attached to the law, and to the traditions of the
elders, *I counted loss for Christ*. I saw that this
could stand me in no stead; that all my acts of
righteousness were nothing on which I could de-
pend for salvation; and that *Christ crucified*
could alone profit me; for I found that it is im-
possible that the blood of bulls and goats could
take away sin.

Verse 8. *I count all things but loss*] Not only
my Jewish privileges, but all others of every
kind; with every thing that men count valuable
or gainful, or on which they usually depend for
salvation.

The excellency of the knowledge of Christ] That
superior light, information, and blessedness,
which come through the Gospel of Jesus Christ.
Justification through His blood: sanctification by
His Spirit; and eternal glory through His merits
and intercession. These are the blessings held
out to us by the Gospel; of which, and the law
Jesus Christ is the sum and substance.

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9 And be found in him, not having a mine own righteousness, which is of the law, but b that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and c the fellowship of his sufferings, being

† Rom. 10. 3, 5.—→ Rom. 1. 17. & 3. 21, 22. & 9. 30. & 10. 3, 6. Gal. 2. 16.

I have suffered the loss of all things] Some translate δι' οὗ τα πάντα ἔκτισα, for whom I have thrown away all things; I have made a voluntary choice of Christ, his cross, his poverty, and his reproach; and freely for these I have sacrificed all I had from the world; and all I could expect from it.

And do count them but dung] The word σκαλα means the vilest dross or refuse of any thing; the worst excrement. The word shows how utterly insignificant and unavailing, in point of salvation, the apostle esteemed every thing but the Gospel of Jesus. With his best things he freely parted, judging them all loss while put in the place of Christ crucified; and Christ crucified he esteemed infinite gain, when compared with all the rest. Of the utter unavailability of any thing but Christ, to save the soul, the apostle Paul stands as an incontrovertible proof. Could the law have done any thing, the apostle must have known it. He tried, and found it vanity: he tried the Gospel system, and found it the power of God to his salvation. By losing all that the world calls excellent, he gained Christ, and endless salvation through Him. Of the glorious influence of the Gospel, he is an unimpeachable witness. See the concluding observations on the 9th chapter of the Acts, on the character of St. Paul.

Verse 9. And be found in him] Be found a believer in Christ; not having mine own righteousness: nor trusting in any thing I have done or could do, in order to my salvation; relying on no scheme of justification, set up either formerly by myself or by others.

But that which is through the faith of Christ] That justification, which is received by faith through the atonement made by Christ.

The righteousness which is of God] God's method of justifying sinners through faith in his Son. See the notes on Rom. iii. 21, 23, and 25. where this subject is treated at large.

Verse 10. That I may know him] To be the true and promised Messiah; and experience all that salvation which he has bought by his blood.

The power of his resurrection] In having this body of my humiliation raised from death, and made like unto his glorious body. This seems to be the sole meaning of the apostle; for it is in virtue of Christ's resurrection that we are to be raised incorruptible and immortal.

And the fellowship of his sufferings] Christ died, not only as a victim for sin, but as a martyr to the truth. No creature can have fellowship with Him in his vicarious sufferings; as a martyr

made conformable unto his death;

11 If by any means I might d attain unto the resurrection of the dead.

12 Not as though I had already e attained, either were already f perfect: but I follow after, if that I may apprehend that for which also

‡ Rom. 6. 3, 4, 5. & 8. 17. 2 Cor. 4. 10, 11. 2 Tim. 2. 11, 12. 1 Pet. 4. 13.—→ Acts 26. 7.—→ 1 Tim. 6. 12.—† Hebr. 12. 23.

to the truth, St. Paul wished to imitate Him.— Not only in the apostle, but in the primitive Christians generally, there seems to have been a strong desire after martyrdom.

Verse 11. The resurrection of the dead.] That is, the resurrection of those who, having died in the Lord, rise to glory and honour: and hence St. Paul uses a peculiar word which occurs no where else in the New Testament, ἄναστασις. The words as they stand in the best MSS. are as follows, μετὰ τὴν ἄναστασιν τῶν νεκρῶν, to that resurrection which is of the dead. This glorious resurrection, and perhaps peculiarly glorious in the case of martyrs, is that to which St. Paul aspired. The word ἀναστασις, signifies the resurrection in general, both of the just and unjust; ἄναστασις, may signify that of the blessed only.

Verse 12. Not as though I had already attained] Οὐχ ὅτι ἤδη ἔλαβον, For I have not yet received the prize: I am not glorified, for I have not finished my course; and I have a conflict still to maintain; and the issue will prove, whether I should be crowned. From the beginning of the 11th, to the end of the 17th verse, there is one continued allusion to the contests at the Olympic games: exercises with which, and their laws, the Philippians were well acquainted.

Either were already perfect] Ἡ δὲ τιτλιωμῆς, nor am I yet perfect; I am not yet crowned, in consequence of having suffered martyrdom. I am quite satisfied that the apostle here alludes to the Olympic games; and the word τιτλιωμῆς, is the proof: for τιτλιωθῆναι, is spoken of those who have completed their race, reached the goal, and are honoured with the prize. Thus it is used by Philo Allegoriar. lib. iii. pag. 101. Edit. Mangey, Ποτε οὐτὸ ψυχῆ, μάλα τιτλιωθῆναι (νικῆσθαι) σημαίνει ἰσοπέφυ; ἀραγὸ οὐχ ὅταν τελειωθῆς καὶ βραβεύῃ καὶ στεφανῶν ἀμύθη; "When is it, O soul, that thou shalt appear to have the victory?—Is it not when thou shalt be perfected, (have completed thy course by death,) and be honoured with prizes and crowns?"

That τελειωσις, signified martyrdom, we learn most expressly from Clemens Alexand. Stromata, lib. iii. page 480. where he has these remarkable words, τελειώσιν μαρτυρίῃν καλοῦμαι, οὐχ ὅτι τέλος τοῦ βίου ἢ ἀνθρώπου ἐλάτῃ, ἢ ἐμ λυταί, ἀλλ' ὅτι τελῶσι ἔργῳ ἀγαθῆς ἀνδρείας. "We call martyrdom, τελειωσις, or perfection, not because man receives it as the end, τέλος, or completion of life; but because it is the consummation, τελῶσι, of the work of charity."

So Basil the great, Hom. in Psal. cxvi. ver. 13. Ποτῆριον σωτηρίου λαβόμεν σφύρατι, φέψωμι

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I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

a Psa. 45. 10. Luke 9. 26. 2 Cor. 5. 16. — b 1 Cor. 9. 24, 26: Hebr. 6. 1.

τὴν δια τοῦ μαρτυρίου τελευτήσω ἐρχομαι; "I will receive the cup of salvation; that is, thirsting and earnestly desiring to come, by martyrdom, to the consummation."

So Ecumenius, on Acts xxviii. Πάντα ὅτι ἀπὸ τῆς κληρώσεως Παύλου, μέχρι τῆς τελευτήσεως αὐτοῦ, τριάντα καὶ πέντε; "All the years of Paul, from his calling to his martyrdom, were thirty and five."

And in Balsamon, Can. i. Ancyran, page 764. Τὴν τῆς τελευτήσεως σφραγὶς ἀναδοσάσαι; is, "to be crowned with the crown of martyrdom."

Eusebius, Hist. Eccles. lib. vii. cap. 13. uses the word τελευτήσαι, to express to suffer martyrdom. I have been the more particular here, because some critics have denied that the word has any such signification.—See Suicer, Rosenmüller, Macknight, &c.

St. Paul, therefore, is not speaking here of any deficiency in his own grace, or spiritual state: he does not mean by not being yet perfect, that he had a body of sin and death cleaving to him, and was still polluted with indwelling sin; as some have most falsely and dangerously imagined: he speaks of his not having terminated his course by martyrdom, which he knew would sooner or later be the case. This he considered as the τελειωσις, or perfection of his whole career; and was led to view every thing as imperfect or unfinished, till this had taken place.

But I follow after] ὡς δὲ, but I pursue: several are gone before me in this glorious way, and have obtained the crown of martyrdom; I am hurrying after them.

That I may apprehend] That I may receive those blessings to which I am called by Christ Jesus. There is still an allusion here to the Stadium and exercises there: the apostle considers Christ as the Brabeus, or judge in the games, who proclaimed the victor, and distributed the prizes; and he represents himself as being introduced by this very Brabeus, or judge, into the contest; and this Brabeus brought him in, with the design to crown him, if he contended faithfully. To complete this faithful contention, is what he has in view; that he may apprehend, or lay hold on that for which he had been apprehended, or taken by the hand by Christ, who had converted, strengthened, and endowed him with apostolical powers, that he might fight the good fight of faith, and lay hold on eternal life.

Verse 13. I count not myself to have apprehended] Whatever gifts, graces, or honours I may have received from Jesus Christ, I consider every thing as incomplete till I have

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

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15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

e 2 Tim. 4. 7, 8. Heb. 12. 1.—d Heb. 3. 1.—e 1 Cor. 2. 6. & 14. 20.—f Gal. 5. 10.

finished my course, got this crown, and have my body raised and fashioned after His glorious body.

Forgetting those things which are behind] My conduct is not regulated, nor influenced by that of others; I consider my calling, my Master, my work, and my end. If others think they have time to loiter or trifle, I have none; time is flying! Eternity is at hand! and my all is at stake!

This one thing I do] This is the concern, as it is the sole business, of my life.

Reaching forth] The Greek word ἐκτετακ-μένος points out the strong exertions made in the race: every muscle and nerve is exerted; and he puts forth every particle of his strength in running. He was running for life; and running for his life.

Verse 14. I press towards the mark] Κατὰ σκοπὸν δώσω, I pursue along the line: this is a reference to the while line that marked the ground in the stadium, from the starting place to the goal, on which the runners were obliged to keep their eye fixed; for they who transgressed, or went beyond this line, did not run lawfully, and were not crowned, even though they got first to the goal. See the concluding observations on 1 Cor. chap. ix.

What is called σκοπός, mark or scope, here, is called κενὴ ἡ γραμμή, i. e. the marked line, ver. 16. When it was said to Diogenes the Cynic, "Thou art now an old man; rest from thy labours:" to this he answered: Εἰ δὴλοῦν ἔργασιν, πρὸς τὴν τέλει οὐ με ἀφύναί, καὶ μὴ μάλλον ἐπιτύχαι, "If I have run long in the race, will it become me to slacken my pace when come near the end; should I not rather stretch forward?" Diog. Laert. lib. 6. cap. 2. sec. 6.

For the prize of the high calling of God] The reward which God from above calls me, by Christ Jesus, to receive. The apostle still keeps in view, his crown of martyrdom, and his glorious resurrection.

Verse 15. As many as be perfect] As many as are thoroughly instructed, in Divine things; who have cast off all dependence on the law, and on every other system, for salvation; and who discern God, calling them from above, by Christ Jesus, be thus minded; be intensely in earnest for eternal life; nor ever halt till the race is finished.

The word τέλει, the perfect, is taken here in the same sense in which it is taken 1 Cor. xiv. 20. Be not CHILDREN in understanding; but in understanding be ye ΜΕΝ, τέλει γινώσθε, be ye perfect, thoroughly instructed, deeply experienced, 1 Cor. ii. 6. We speak wisdom among

Christians should be diligent PHILIPPIANS. and fervent in the way of life.

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16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same

thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ :

19 Whose end is destruction,

^a Rom. 12. 16. & 15. 5.—^b Gal. 6. 16.—^c Ch. 2. 2. & 1 Cor. 4. 16. & 11. 1. Ch. 4. 9. 1 Thess. 1. 6.—^d 1 Pet. 5. 3.—^e Gal. 1. 7. & 2. 21. & 6. 12. Ch. 1. 15. 16. & 2 Cor. 11. 15. 2 Pet. 2. 1.—^f Rom. 16. 18. 1 Tim. 6. 5. Tit. 1. 11.

the perfect, *οι τελειοι*; among those who are fully instructed; adults in Christian knowledge, Eph. iv. 13. Till we all come—unto a perfect man, *ους αριστα ανωρον*; to the state of adults in Christianity, Heb. v. 14. But strong meat belongeth to them that are of full age, *τελειων*, the perfect; those who are thoroughly instructed and experienced in Divine things. Let us therefore, says the apostle, as many as be perfect, as have entered fully into the spirit and design of the Gospel, be thus minded—viz. Forget the things which are behind, and stretch forward along the mark, for the prize.

[If in any thing ye be otherwise minded] If ye have not yet entered into the full spirit and design of this Gospel; if any of you have yet remaining any doubts relative to Jewish ordinances, or their expediency in Christianity, God shall reveal even this unto you; for while you are sincere and upright, God will take care that ye shall have full instruction in these Divine things.

Verse 16. *Wherunto we have already attained*] Let us not lose that part of the race which we have already run; let us walk by the same rule, let us keep the white line continually in view: Let us mind the same thing, always considering the glorious prize which is held out by God through Christ Jesus, to animate and encourage us.

The MSS. Versions, and Fathers, of the Alexandrian recension, or edition, and which are supposed by Griesbach and others, to contain the purest text, omit the words *κατοι, το αυτο οραμα*, and read the verse thus, *Wherunto we have already attained, let us walk; or, according to what we have already attained, let us regulate our life*. There is so much disagreement about the above words in the MSS. &c. that most critics consider them as a sort of gloss, which never made an original part of the text. Dr. White says, *certissimè delenda*. Most certainly they should be obliterated.

Verse 17. *Brethren, be followers—of me*] In the things of Christ let me be your line; and my writing, preaching, and conduct, your rule.

And mark them] *Σεισωτε*; still alluding to the line in the stadium: keep your eye steadily fixed on those who walk, live, as ye have us,

whose god is their belly, and whose glory is in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

ⁱ Hos. 4. 7. 2 Cor. 11. 12. Gal. 6. 13.—^k Rom. 8. 5. ^l Eph. 2. 6, 19. Col. 3. 1, 3.—^m Acts 1. 11.—ⁿ 1 Cor. 1. 7. 1 Thess. 1. 10. Tit. 2. 13.—^o 1 Cor. 15. 43, 48, 49. Col. 3. 4. 1 John 3. 2.—^p Eph. 1. 19.—^q 1 Cor. 15. 26, 27.

myself, Timothy, and Epaphroditus, for an example.

Verse 18. *For many walk, &c.*] The Judaizing teachers continue to preach, who wish to incorporate circumcision, and other ordinances of the law, with the Gospel.

They are the enemies of the cross of Christ] They rather attribute justification to the Levitical sacrifices, than to the sacrificial death of Christ; and thus they are enemies to that cross, and will not suffer persecution for his sake. They please the world, and are in no danger of reproach.

Verse 19. *Whose end is destruction*] This is the issue of their doctrine, and of their conduct. They are here described by three characters—

1. *Their god is their belly*; they live not in any reference to eternity; their religion is for time; and they make a gain of godliness; and live only to eat, drink, and be merry. 2. *Their glory is in their shame*; they lay it down as a proof of their address, that they can fare sumptuously every day, in consequence of preaching a doctrine which flatters the passions of their hearers. 3. *They mind earthly things*; their whole study and attention are taken up with earthly matters; they are given to the flesh and its lusts; they have no spirituality; nor do they believe that there is or can be any intercourse between God and the souls of men:—but their lasciviousness and uncleanness seem to be principally intended.—See Kypke. Despicable as these men were, the apostle's heart was deeply pained on their account—1. Because they held and taught a false creed. 2. Because they perverted many by that teaching; and, 3. Because they themselves were perishing through it.

Verse 20. *Our conversation is in heaven*] *ἡμῶν—το πολιτωμα*; our city, or citizenship, or civil rights. The word properly signifies the administration, government, or form of a republic or state: and is thus used by Demosthenes, pag. 107. 25. and 262. 27. Edit. Reiske. It signifies also a republic, a city, or the inhabitants of any city or place; or a society of persons living in the same place, and under the same rules and laws.—See more in Schleuser.

While those gross and Jewish teachers have no city, but what is on earth; no rights but what

are derived from their secular connexions; no society but what is made up of men like themselves; who mind earthly things, and whose belly is their god: we have a heavenly city, the New Jerusalem; we have rights and privileges which are heavenly and eternal; and our society or fellowship is with God the Father, Son, and Spirit; the spirits of just men made perfect; and the whole church of the first-born. We have crucified the flesh with its affections and lusts; and regard not the body, which we know must perish; but which we confidently expect shall be raised from death and corruption, into a state of immortal glory.

Verse 21. Who shall change our vile body] Ο μεταρρυθμιστων το σωμα της ταπεινωσεως ημων; who will refashion, or alter the fashion and condition of the body of our humiliation; this body that is dead, adjudged to death because of sin; and must be putrified, dissolved, and decomposed:—

That it may be fashioned like unto his glorious body] Εις το γινωσθαι αυτο συμμορφον τη σωματι της δεξης αυτου; that it may bear a similar form to the body of his glory. That is, the bodies of true believers shall be raised up at the great day, in the same likeness, immortality, and glory, of the glorified humanity of Jesus Christ; and be so thoroughly changed, as to be not only capable, through their immortality, of eternally existing; but also of the infinite spiritual enjoyments at the right hand of God.

According to the working] Κατα την ενεργειαν; according to that energy by which he can bring all things under subjection to himself. Thus we find, that the resurrection of the body is attributed to that power which governs and subdues all things; for nothing less than the energy that produced the human body at the beginning, can restore it from its lapsed and degraded state, into that state of glory which it had at its creation; and render it capable of enjoying God throughout eternity. The thought of this glorious consummation was a subject of the highest joy and confidence amongst the primitive Christians. This earth was not their home; and they passed through things temporal, so as not to lose those which were eternal.

1. The preceding chapter, to which the first verse of the succeeding should be joined, contains a fund of matter the most interesting that can well be conceived. The apostle seems to stand on the verge of eternity, and to have both worlds opened to his view. The one he sees to be the place in which a preparation for the other is to be attained. In the one he sees the starting-place, where the Christian is to commence his race; in the other, the goal at which his course terminates, and the prize which he is there to obtain. One is the place from, and over which the Christian is to run; the other, is that to which he is to direct his course; and in which he is to receive infinite blessedness. In the one, he sees all manner of temptations, and hindrances, and dangers standing thick through all the ground; in the other, he sees the forerunner, the Lord Jesus, who has entered into the heaven of heavens for him; through whom, God calls him from above, της ανω κλησεως του Θεου, ver. 14. for what he hears in the Gospel, and what he sees by faith, is the calling of God from above; and therefore he departs from this, for this is not his rest.

2. The nearer a faithful soul comes to the verge of eternity, the more the light and influence of heaven are poured out upon it: time and life are fast sinking away into the shades of death and darkness; and the effulgence of the dawning glory of the eternal world, is beginning to illustrate the blessed state of the genuine Christian; and to render clear and intelligible those counsels of God partly displayed in various inextricable providences; and partly revealed and seen as through a glass darkly, in his own sacred word. Unutterable glories now begin to burst forth; pains, afflictions, persecutions, wants, distresses, sickness, and death, in any or all of its forms, are exhibited as the way to the kingdom; and as having, in the order of God, an ineffable glory, for their result. Here are the wisdom, power, and mercy of God! Here the patience, perseverance, and glory of the saints! Reader, is not earth, and its concerns, lost in the effulgence of this glory? Arise and depart, for this is not thy rest.

CHAPTER IV.

The apostle exhorts them to stand fast in the Lord, 1. And beseeches Euodias and Syntyche to be of one mind in Divine things, 2. And requests his true yoke-fellow to help them to a good understanding, 3. Gives them directions concerning their temper and frame of mind, 4—7. And how to act in all respects, as becomes the purity and excellence of the Gospel; as they had heard from, and seen in him, 8, 9. Thanks them for their attention to him in his captivity, in sending him what was necessary for his support; though he had learned to be contented in all situations in life, 10—14. Mentions particular cases in which they had ministered to him; promises them, through the riches of the glory in Christ, a supply of all their spiritual wants; and renders thanks to God, 15—20. Salutes all the saints, and those particularly of the emperor's household, 21, 22. And concludes with his usual apostolical benediction, 22.

A. M. cir. 4068. A. D. cir. 62. A. U. C. 814. An. Imp. Nero- nis Cæs. Aug. 9.

THEREFORE, my brethren, dearly beloved and longed for,

my joy and crown, so stand fast in the Lord, my dearly beloved.

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Ch. 1. 8.—2 Cor. 1. 14. Ch. 2. 16. 1 Thess. 2. 19. 20.

Ch. 1. 27.

NOTES ON CHAP. IV. Verse 1. Therefore, my—beloved] Because ye have this armour, and those enemies, and God

for your support; see that ye stand fast in Him. This verse most unquestionably belongs to the preceding chapter.

A. M. cir. 4066.
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A. U. C. 814.
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nis Cæs. Aug. 9.

2 I beseech Euodias, and beseech Syntyche, ^a that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which ^b laboured with me in the Gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in ^c the book of life.

4 ^d Rejoice in the Lord *always*: and again I say, Rejoice.

^a Ch. 2. 2. & 3. 16. — Rom. 16. 3. Ch. 1. 27. — Exod. 32. 32. Psa. 69. 28. Dan. 12. 1. Luke 10. 20. Rev. 3. 5. & 13. 8. & 20. 12. & 21. 27. — Rom. 12. 12. Ch. 3. 1. 1 Thess. 5. 16. 1 Pet. 4. 13.

Verse 2. *I beseech Euodias, and beseech Syntyche*] These were two pious women, as it is generally supposed, who were deaconesses in the church at Philippi; and who, in some points of doctrine and discipline, had disagreed. He exhorts them to be of the same mind; that is, to compose their differences; and, if they could not perfectly agree, to think and let think; and to avoid all public opposition, as their dissention would strengthen the hands of the common enemy, and stumble those who were weak. But it is more likely that *Syntyche* was a man, and *Euodias* a woman, and probably the husband of *Euodias*; and that it is *Syntyche* which the apostle calls *true yoke-fellow* in the next verse.

Verse 3. *Help those women which laboured with me*] Both in the Grecian and Asiatic countries, women were kept much secluded; and it was not likely that even the apostles had much opportunity of conversing with them: it was therefore necessary that they should have some experienced Christian *women* with them, who could have access to families; and preach Jesus to the female part of them. The apostle tells us that certain women *laboured with him in the Gospel*; and were assistants to others also who had assisted him.

Some think the women here were *Euodias* and *Syntyche*; but I rather incline to the opinion that *Συνυχη*, was a male, and *Euodias* his wife. *EUODIAS* signifies a *pleasant scent*; *SYNTYCHE*, *fortunate*. There have been a number of conjectures who these persons were; and who is meant by the *true yoke-fellow*; but as there is nothing certain known on the subject, it is useless to propagate conjecture.

With Clement also] Supposed to be the same who was afterward bishop of Rome; and who wrote an epistle to the *Corinthians*, which is still extant.

Whose names are in the book of life] Who are genuine Christians; who are *enlisted* or *enrolled* in the armies of the Lord; and have received a title to eternal glory. The reader is requested to refer to the note on Exod. xxxii. 32, 33. and the concluding observations at the end of that chapter; where the *writing in*, and *blotting out*, of the book of life, are particularly considered; and the difficulties on the subject removed. See also on Luke x. 20.

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nis Cæs. Aug. 9.

5 Let your moderation be known unto all men. ^e The Lord is at hand.

6 ^f Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And ^g the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

^e Hebr. 10. 25. James 5. 8, 9. 1 Pet. 4. 7. 2 Pet. 3. 8, 9 See 2 Thess. 2. 2. — Psa. 55. 22. Prov. 16. 3. Matt. 6. 25. Luke 12. 22. 1 Pet. 5. 7. — g John 14. 27. Rom. 5. 1. Col. 3. 15.

Verse 4. *Rejoice in the Lord always*] Be continually happy; but this you can find only in *the Lord*. Genuine happiness is *spiritual*; as it can only come from God; so it infallibly tends to Him. The apostle repeats the exhortation, to show not only his earnestness, but also that it was God's will that it should be so; and that it was their *duty* as well as *interest*.

Verse 5. *Let your moderation be known*] The word *μετριότης* is of very extensive signification; it means the same as *μετριότης*, mildness, patience, yieldingness, gentleness, clemency, *moderation*; unwillingness to litigate or contend; but *moderation* is expressive enough as a general term. "Moderation," says Dr. M'Knight, "means meekness under provocation, readiness to forgive injuries, equity in the management of business, candour in judging of the characters and actions of others; sweetness of disposition, and the entire government of the passions."

The Lord is at hand] A phrase something similar to the *Maran Atha* of 1 Cor. xvi. 22. The Lord is Judge, and is at hand to punish. *Schoetgen* supposes from this verse, taken in connexion with the preceding, that *Euodias* and *Syntyche* were of a *quarrelsome* disposition; and hence the exhortation and threatening in the third and fifth verses.

Verse 6. *Be careful for nothing*] *Μηδὲ μεριμνήσατε*; be not anxiously solicitous; do not give place to carking care, let what will occur: for anxiety cannot change the state or condition of any thing from bad to good; but will infallibly injure your own souls.

By prayer and supplication] God alone can help you; He is disposed to do it; but you must ask by prayer and supplication: without this, he has not promised to help you.

With prayer; solemn application to God from a sense of want. *Supplication*; continuance in earnest prayer. *With thanksgiving*; for innumerable favours already received; and for dangers, evils, and deaths, turned aside. And let your souls be found in this exercise, or in the *disposition* in which this exercise can be performed; at all *times*, on all *occasions*, and in all *places*.

Verse 7. *And the peace of God*] That harmonizing all passions and appetites, which is produced by the Holy Spirit, and arises from a sense of pardon, and the favour of God.

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8 Finally, brethren, what-
soever things are true,
whatsoever things are

honest, whatsoever things
are just, whatsoever things are pure,
whatsoever things are lovely, ^b what-
soever things are of good report; if
there be any virtue, and if there be any
praise, think on these things.

9 ^c Those things, which ye have
both learned, and received, and heard,

^a Or, venerable. — 1 Thess. 5. 22. — Ch. 3. 17. — Rom.
15. 33. & 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11.

Shall keep your hearts] *σφραγισθησιν*; shall keep them as in a strong place, or castle. *Your hearts*; the seat of all your affections and passions:—and *minds*; your understanding, judgment, and conscience. *Through Christ Jesus*; by whom ye were brought into this state of favour; through whom, ye are preserved in it; and in whom, ye possess it; for Christ keeps that heart in peace in which he dwells and rules. This peace passeth all understanding: it is of a very different nature from all that can arise from human occurrences: it is a peace which Christ has purchased, and which God dispenses: it is felt by all the truly godly, but can be explained by none: it is communion with the Father, and his Son Jesus Christ, by the power and influence of the Holy Ghost.

Verse 8. *Finally, brethren*] The object of the apostle is to recommend holiness and righteousness to them in every point of view; and to show that the Gospel of Christ requires all its professors to have the *mind* that was in Christ; and to *walk* as he himself also walked. That they were not to attend to one branch of righteousness or virtue only, but to every thing by which they might bring honour to God; good to their fellow-creatures; and credit to themselves.

Whatsoever things are true] *ὅσα ἀληθῆ*; all that is agreeable to unchangeable and eternal truth. Whether that which is to be learnt from the nature and state of created things; or that which comes immediately from God by revelation.

Whatsoever things are honest] *ὅσα εὐσεβῆ*; whatever is grave, decent, and venerable. Whatever becomes you as men, as citizens, and as Christians:—

Whatsoever things are just] *ὅσα δίκαια*; whatsoever is agreeable to justice and righteousness. All that ye owe to God, to your neighbour, and to yourselves:—

Whatsoever things are pure] *ὅσα ἀγνᾶ*; whatsoever is chaste. In reference to the state of the mind, and to the acts of the body:—

Whatsoever things are lovely] *ὅσα προσήκοντα*; whatsoever is amiable on its own account, and on account of its usefulness to others, whether in your conduct or conversation:—

Whatsoever things are of good report] *ὅσα εὐφημῆ*; whatsoever things the public agree to acknowledge as useful and profitable to men: such as charitable institutions of every kind; in

and seen in me, do: and
^d the God of peace shall
be with you.

A. M. cir. 4066.
A. D. cir. 62.
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An. Imp. Nero-
nis Cms. Aug. 9.

10 But I rejoiced in the
Lord greatly; that now at the last
^e your care of me ^f hath flourished
again; wherein ye were also careful,
but ye lacked opportunity.

11 Not that I speak in respect of want:
for I have learned, in whatsoever state
I am, ^g therewith to be content.

1 Thess. 5. 23. Heb. 13. 20. — 2 Cor. 11. 9. — On id
revised. — g 1 Tim. 6. 6, 8.

which, genuine Christians should ever take the
lead.

If there be any virtue] If they be calculated to promote the general good of mankind; and are thus *praise-worthy*:—

Think on these things.] Esteem them highly, recommend them heartily, and practise them fervently.

Instead of *ὡς ἔμαθον*, if there be any praise, several eminent MSS. as D*EFG. add *ἐπίσταμαι*; of knowledge; and the *Vulgate* and the *Itala* have *disciplina*, of discipline; but none of these appears to be an original reading.

Verse 9. *Those things which ye have—learned*]

From my preaching and writing;

And received] By faith, as a revelation from God.

And heard] From my preaching, and that of those who laboured with me, and heard from me, in my private communications with you; and heard of me from other churches;

And seen in me] While living and labouring among you;

Do] Take them for the rule of your faith and practice.

And the God of peace] He who is the author of peace, the lover of peace, and the maintainer of peace; He who has made peace between heaven and earth, by the mission and sacrifice of his Son; shall be ever with you, while you believe and act as here recommended.

Verse 10. *But I rejoiced in the Lord*] Every good comes from God, either immediately from his providence or from his grace; therefore the apostle thanks God for the kindness of the Philippians towards him; for it was God that gave them the power, and directed their hearts to use it.

Hath flourished again] They had helped him before, chap. ii. 2. they had ceased for a time, and now they began again. This is evidently designed by the apostle as the word *ἐπιβλάστη* implies, which is a metaphor taken from the reviviscence of flowers in spring, which seemed dead in winter. For the time in which they were apparently remiss, he makes a delicate apology; *Ye were careful, but ye lacked opportunity*; or rather *ἀναμύθη*, ye had not ability; ye wanted the means; as the word sometimes implies.

Verse 11. *Not that I speak in respect of want*] I am quite unconcerned in this respect; leaving the whole of my support, while bound for

The benevolence of the church PHILIPPIANS. at Philippi towards him.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis Cæs. Aug. 9.

12 ^a I know both how to be abased, and I know how to abound: every where, and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things ^b through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ^c ye did communicate with my affliction.

15 Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, ^d no church communicated with me as concerning giving and receiving, but ye only.

^a 1 Cor. 4. 11. 2 Cor. 6. 10. & 11. 27. — John 15. 5. 2 Cor. 12. 9. — Ch. 1. 7. — 2 Cor. 11. 8, 9. — Rom. 15. 28. Tit. 3. 14. — ^b Or, I have received all.

the testimony of Jesus, to the providence of God.

For I have learned] I am so satisfied with the wise providence and goodness of God, that I know whatever He determines is the best; and therefore I am perfectly contented that he should govern the world in that way which seems best to his godly wisdom. How true is the proverb, *a contented mind is a continual feast*. What do we get by murmuring and complaining?

Verse 12. *I know—how to be abased*] I have passed through all these states; I know how to conduct myself in each; and how to extract good from all. And he had passed through these things, especially the hardships, so that he had learnt the lesson *perfectly*, as the word *μικρυνάσ* implies; he was thoroughly instructed; fully initiated into all the mysteries of poverty and want; and of the supporting hand of God in the whole. See here the state to which God permitted his chief apostle to be reduced! And see how powerfully the grace of Christ supported him under the whole! How few of those who are called Christian ministers, or Christian men, have learnt this important lesson! When want or affliction comes, their complaints are loud and frequent; and they are soon at the end of their patience.

Verse 13. *I can do all things*] It was not a habit which he had acquired by frequent exercise, it was a disposition which he had by grace; and he was enabled to do all by the power of an indwelling Christ. *Through Him who strengtheneth me*, is the reading of some of the best MSS. Versions, and Fathers. The word *Χριστῶν*, *Christ*, being omitted.

Verse 14. *Ye have well done*] Though I have learnt all these important lessons, and am never miserable in want, yet ye have done well in sending me relief in the time of affliction.

Verse 15. *In the beginning of the Gospel.*] When having preached to you, I went forth

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire ^e fruit that may abound to your account.

18 But ^f I have all, and abound; I am full, having received ^g of Epaphroditus the things which were sent from you, ^h an odour of a sweet smell, ⁱ a sacrifice acceptable, well-pleasing to God.

19 But my God ^k shall supply all your need ^l according to his riches in glory by Christ Jesus.

20 ^m Now unto God and our Father be glory for ever and ever. Amen.

^e Ch. 2. 25. — ^f Hebr. 13. 16. — ^g 2 Cor. 9. 12. — ^h Psa. 23. 1. 2 Cor. 9. 8. — ⁱ Eph. 1. 7. & 3. 16. — ^j Rom. 16. 27. Gal. 1. 5.

into Macedonia, I received help from none of the churches which I had founded, but from you alone. I received nothing from any other; and nothing was offered me.

Verse 16. *For even in Thessalonica*] While labouring to plant the church there; he was supported partly by working with his hands, 1 Thess. ii. 9. 2 Thess. iii. 7—9. and partly by the contributions sent him from Philippi. Even the Thessalonians had contributed little to his maintenance; this is not spoken to their credit.

Verse 17. *Not because I desire a gift*] I do not speak thus to incite you to send me a further gift; I speak this on the general subject, because I wish you to bear such fruit as shall abound to your account in the day of the Lord.

Verse 18. *I have all*] Ye have now sent me so much by Epaphroditus, that I abound in all the necessities of life.

Having received—the things] Probably a supply of clothes, and such like necessaries, as well as of money.

An odour of a sweet smell] Alluding to the sacrifice offered up under the law. With what ye have done to me, his servant, God is well pleased. See Ephes. v. 2. and the note there.

Verse 19. *My God shall supply all your need*] As you have given to me in my distress, God will never suffer you to want without raising up help to you, as He raised you up for help to me.

According to his riches] His fulness is infinite; and through Christ, whose followers we are, He will dispense every requisite blessing of providence, grace, and glory, to you.

Verse 20. *Now unto God and our Father*] God is our Father, in Christ Jesus; and such pity as a father hath for his children, such has the Lord for them that fear Him; as a father is concerned for the support and life of his children, so is God concerned for you. A father may be poor, and unable to help his most beloved children; God, your Father, is infinite in

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21 Salute every saint in Christ Jesus. The brethren ^a which are with me greet you.

22 All the saints salute you, ^b chiefly they that are of Cæsar's household.

^a Gal. 1. 2. — ^b Ch. 1. 13.

the riches of his grace and glory; and out of his abundance we have all received, and grace for grace. Therefore, to God our Father be glory for ever and ever!

Verse 21. Salute every saint] Remember to present my affectionate wishes to every Christian at Philippi.

The brethren which are with me] Those who were fellow-labourers with him, generally supposed to be Aristarchus, Mark, Justus, Epaphras, Luke, and Demas. See the end of the epistles to the Colossians and to Philemon.

Verse 22. All the saints] All the Christians now at Rome.

They that are of Cæsar's household] Nero was at this time emperor of Rome; a more worthless, cruel, and diabolic wretch, never disgraced the name or form of man: yet in his family there were Christians; but whether this relates to members of the imperial family, or to guards or courtiers; or to servants, we cannot tell. If even some of his slaves were converted to Christianity, it would be sufficiently marvellous. Converts to Christianity in this family there certainly were; and this shows how powerfully the Divine word had been preached and spread. That the empress Poppea may have been favourably inclined to Christianity is possible; for Josephus relates of her, Antiq. lib. xx. cap. 7. *θεοσεβής γαρ ην, she was a worshipper of the true God*: it is not likely, therefore, that she threw any hindrances in the way of her servants, who might wish to embrace the Christian faith. St. Jerom, in Philem. states that St. Paul had converted many in Cæsar's family; for, *à Cæsare missus in carcerem, notior familiae ejus factus; persecutoris Christi domum fecit Ecclesiam*. "For, being by the emperor cast into prison, he became the more known to his family; and he turned the house of Christ's persecutor into a Church." Some imagine that Seneca, the preceptor of Nero, and the poet Lucan, were converted by St. Paul; and there are still extant, and in a MS. now before me, letters which profess to have passed between Paul and Seneca; but they are worthy of neither. They have been printed in some editions of Seneca's works. See the remarks below.

Verse 23. The grace of our Lord] The usual apostolical benediction, which has often occurred; and been more than once explained. See on Rom. i. 7. and Galat. vi. 18. The word *nam, our*, is omitted by many MSS. and several versions, which simply read, *The grace of the Lord Jesus Christ*.

Be with you all] Instead of *παντων, all, Πνευματι, Spirit*, is the reading of ADEFG. several others, with the Coptic, Sahidic, Ethiopic,

23 ° The grace of our Lord Jesus Christ be with you all. Amen.

† It was written to the Philippians from Rome by Epaphroditus.

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nis Cæs. Aug. 9.

• Rom. 16. 24.

Armenian, Vulgate and Itala; besides several of the Fathers.

There are various subscriptions to this epistle in the different MSS. and Versions. In the common Greek text it stands thus: *Written to the Philippians from Rome by Epaphroditus. The Epistle to the Philippians was written from Rome, and sent by Epaphroditus, SYRIAC. To the Philippians, ETHIOPIC. The end of the Epistle; it was written at Rome, and sent by Epaphroditus, ARABIC. To the Philippians, by Timothy and Epaphroditus, COPTIC.*

1. The MSS. generally agree with the Versions; and all unite in stating that this epistle was written and sent from Rome; so that the common subscription may well stand. Yet there have been some strong objections made against this, as far as the place is concerned. Some foreign critics have maintained, that were it to be granted that the apostle was now a prisoner for the testimony of Christ, yet it does not follow that he was a prisoner at Rome; for, he himself tells us, 2 Cor. xi. 23. that he was in prisons more abundant; and, consequently, he might be in prison somewhere else: but they have gone further, and denied that this epistle was written while Paul was a prisoner, that he had been already liberated; and that of this there are several evidences in the epistle itself. J. Christopher Wolf, in his *Cura* has considered all these objections in detail, and appears to have answered them in a very satisfactory manner. That St. Paul was now in prison, these words seem clearly to prove, chap. i. 16. *The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds*. This strongly argues that he was then suffering imprisonment, and that certain persons of perverse minds preached the Gospel in such a way as was calculated to make his bonds still more grievous. And, as he sends the salutations of saints which were of Cæsar's household, it seems most evident that he was then at Rome; as, had he been a prisoner in any of the provinces, it is not likely that he would send to Philippi the greetings of those who lived at Rome.

2. The cause of this imprisonment has been variously understood. Theodorus Metochita says, it was in consequence of his having converted Nero's baker, and one of his concubines, at which the emperor being enraged, ordered him to be cast into prison: but the authority on which this rests, is scarcely sufficient to render it credible.

3. Paul is generally allowed to have been twice imprisoned at Rome: this was, without doubt, the first time of his being there in bonds.

Concluding observations on the PHILIPPIANS. *Epistle to the Philippians.*

as there is every appearance that he was delivered after this; but his *second* imprisonment issued in his *martyrdom*. Every apostle of God is immortal till his work is done. Paul became a martyr when God saw that there was no further need either for his preaching or his writing: he had kept and defended the faith, and had finished his course; God took him then from the evil to come, and crowned him with the glory which his Redeemer had provided for him; in reference to which he lived, and after which he had continually aspired.

4. Reader, be thankful to God, who, in pity to thy weakness, has called thee to *believe* and *enjoy*, and not to *suffer* for his sake. It is not

for us to *covet* seasons of *martyrdom*; we find it difficult to be faithful, even in ordinary trials: yet as offences may come, and times of sore trial and proof may occur, we should be prepared for them: and we should know that nothing less than Christ in us, the hope of glory, will enable us to stand in the cloudy and dark day. Let us therefore, put on the whole armour of God, and fighting under the Captain of our salvation, expect the speedy destruction of every inward foe; and triumph in the assurance, that *death*, the last enemy, will, in his destructions, shortly be brought to a perpetual end. Hallelujah! The Lord God Omnipotent reigneth—Amen, and Amen.

THE END OF THE EPISTLE TO THE PHILIPPIANS.

PREFACE

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

COLOSSE, of rather *Colassa*; (see on chap. i. 1.) was a city of Phrygia Pacatiana, now a part of *Natolia*, in Asia Minor, seated on an eminence on the south side of the river Mæander, now *Meinder*, near to the place where the river *Lycus* enters the earth, and begins to run under ground, which course it continues for about three quarters of a mile, before it emerges and falls into the Mæander. Of this ancient city not much is known: it was situated between Laodicea and Hierapolis, and at an equal distance from either; and to this place Xerxes came in his expedition against Greece.

The government of this city is said to have been *democratic*; and its first magistrate bore the title of *Archon*, and *Prætor*. The Macedonians transferred Colosse to the Persians; and it afterward passed under the government of the Seleucids. After the defeat of Antiochus III. at the battle of Magnesia, it became subject to Eumenes, king of Pergamus: and when Attalus, the last of his successors, bequeathed his dominions to the Romans, this city, with the whole of Phrygia, formed a part of the proconsular province of Asia; which division subsisted till the time of Constantine the Great. After the time of this emperor, Phrygia was divided into Phrygia Pacatiana, and Phrygia Salutaris: and Colosse was the sixth city of the first division.

The ancient city of Colosse has been extinct for nearly eighteen hundred years; for about the tenth year of the emperor Nero, about a year after the writing of this epistle, not only Colosse, but Laodicea and Hierapolis, were destroyed by an earthquake, according to Eusebius; and the city which was raised in the place of the former was called *Chonos* or *Konos*, which name it now bears.—See *New Encyclopædia*. On modern maps, *Konos* is situated about twenty miles N. E. of *Degnistlu*, in lat. about 38°. north, and in long. 29°. 40'. east of London.

The epistle to this city appears to have been written about the same time with that to the Philippians, viz. towards the end of the year 62, and in the ninth of the emperor Nero.

That the two epistles were written about the same time, is rendered probable by the following circumstance:—In the Epistle to the Philippians, chap. ii. 19. St. Paul purposes to send Timothy to Philippi, who was then with him at Rome, that he might know their state. As Timothy joins with the apostle in the salutation at the beginning of *this* epistle, it is evident that he was still at Rome, and had not yet been sent to Philippi; and as St. Paul wrote the former epistle nearly at the close of his first imprisonment at Rome, the two epistles must have been written within a short space of each other. See the *Preface* to the Epistle to the Philippians.

When, or by *whom*, Christianity was first preached at Colosse, and a church founded there, we cannot tell; but it is most likely that it was by St. Paul himself, and during the three years in which he dwelt at Ephesus; for he had then employed himself with such zeal and diligence, that we are told, Acts xix. 10. "That all they that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." And that Paul preached in *Phrygia*, the district in which this city was situated, we learn from Acts xvi. 6. "Now when they had gone through *Phrygia* and the region of Galatia;" and at another time we find that "he went over all the country of Galatia and *Phrygia* in order, strengthening all the disciples." Acts xviii. 23. It has, however, been argued from chap. ii. ver. 1. of this epistle, that Paul had never been at Colosse; for he there says, *I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.* But the consequence drawn from these words does not absolutely follow. Dr. Lardner alleges a variety of considerations which induced him to believe that the churches of Colosse and Laodicea were founded by St. Paul, viz.

PREFACE TO THE EPISTLE, &c.

1. That the apostle was twice in Phrygia, in which were Colosse, Laodicea, and Hierapolis, see the places above quoted, from the *Acts* of the Apostles.

2. That he does in effect, or even expressly say, that he had dispensed the Gospel to the Colossians, chap. i. 21—25. See particularly the 23d, 24th, and 25th verses.

3. From several passages in the epistle it appears, that the apostle does not speak as to *strangers*, but to acquaintances, disciples, and converts. Some think that Epaphras, who is called their *apostle*, chap. i. 7. was the first who planted Christianity among the Colossians.

But the arguments drawn from Acts, chap. xvi. and xviii. referred to above, are quite invalidated, if we allow the opinion of some learned men, among whom are *Suidas*, *Calepine*, *Munster*, and others, that the *Colossus*, a gigantic statue at Rhodes, gave its own name to the *people* among whom it stood; for the ancient poets call the inhabitants of the island of Rhodes *Colossians*; and hence they thought that the *Colossians*, to whom St. Paul directs this epistle, were the *inhabitants of Rhodes*. This opinion, however, is not generally adopted. From a great similarity in the doctrine and phraseology of this epistle to that written to the Ephesians this to the Colossians has been considered an epitome of the former; as the Epistle to the Galatians has been considered an abstract of that to the Romans. See the concluding observations on the Epistle to the Galatians; and the notes on chap. i. 4. of this epistle; and elsewhere.

Whether the *Colossians* to whom the apostle addresses this epistle were Jews or Gentiles, cannot be absolutely determined. It is most probable that they were a *mixture* of both; but, that the principal part were converted Jews, is most likely. This, indeed, appears to have been the case in most of the Asiatic and Grecian churches; for there were Jews, at this time, sojourning in almost every part of the Roman empire, which then comprehended the greatest portion of the known world.

The *language* of this epistle is bold and energetic; the *sentiments* grand; and the *conceptions* vigorous and majestic. The *phraseology* is in many places *Jewish*; and the reason is obvious, the apostle had to explain subjects which never had a name in any other language. The mythology of the Gentiles could not furnish terms to explain the theology of the Jews; much less the more refined and spiritual system of Christianity.

THE
EPISTLE OF PAUL THE APOSTLE
 TO THE
COLOSSIANS.

Chronological Notes relative to this Epistle.

Ussherian year of the world, 4066.—Alexandrian æra of the world, 5564.—Antiochian æra of the world, 5554.—Constantinopolitan æra of the world, 5570.—Year of the Eusebian epocha of the creation, 4290.—Year of the Julian period, 4772.—Year of the minor Jewish æra of the world, 3822.—Year of the Greater Rabbinical æra of the world, 4421.—Year from the Flood, according to archbishop Ussher, and the English Bible, 2410.—Year of the Cali yuga, or Indian æra of the Deluge, 3164.—Year of the æra of Iphitus, or since the first commencement of the Olympic games, 1002.—Year of the Nabonassarean æra, 809.—Year of the æra of the Seleucidæ, 374.—Year of the Spanish æra, 100.—Year of the Actiac or Actian æra, 93.—Year from the birth of Christ, 66.—Year of the vulgar æra of Christ's nativity, 62.—Year from the building of Rome, according to Varro, 814.—Year of the CCXth Olympiad, 2.—Jesus, high-priest of the Jews.—Common Golden Number, 6.—Jewish Golden Number, 3.—Year of the Solar Cycle, 15.—Dominical Letter, C.—Jewish Pass-over, April 10.—Easter Sunday, April 11.—Epect, or the moon's age on the 22d of March, or the Xth of the Calends of April, 25.—Year of the reign of Nero Cæsar, the sixth emperor of the Romans, 9.—In the first year of Albinus, governor of the Jews.—Year of Vologesus, king of the Parthians, 12.—Year of Domitius Corbulo, governor of Syria, 3.—Roman Consuls, P. Marius Celsus and L. Asinius Gallus, from Jan. 1, to July 1; and L. Annæus Seneca, the philosopher, and Trebellius Maximus for the remainder of the year

CHAPTER I.

The salutation of Paul and Timothy to the church at Colosse, 1, 2. They give thanks to God for the good estate of that church, and the wonderful progress of the Gospel in every place, 3—6. Having received particulars of their state from Epaphroditus, which not only excited their gratitude, but led them to pray to God that they might walk worthy of the Gospel; and they give thanks to Him who had made them meet for an inheritance among the saints in light, 7—12. This state is described as a deliverance from the power of darkness, and being brought into the kingdom of God's Son, 13, 14. The glorious character of Jesus Christ, and what he has done for mankind, 13—20. The salvation which the Colossians had received, and of which the apostle had been the minister and dispenser, 21—26. The sum and substance of the apostle's preaching, and the manner in which he executed his ministry, 27—29.

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PAUL, *an apostle of Jesus Christ by the will of God, and Timothy *our* brother,

2 To the saints ^b and faithful brethren in Christ which are at Colosse: ^c Grace *be* unto you, and

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^a Eph. 1. 1.—^b 1 Cor. 4. 17. Eph. 6. 21.

^c Gal. 1. 3.

NOTES ON CHAP. I.

Verse 1. *Paul an apostle—by the will of God*] As the word *apostolos*, *apostle*, signifies *one sent*, an envoy, or messenger; any person or persons may be the *senders*: but the word is particularly restrained to the messengers of the everlasting Gospel, sent immediately from God himself: and this is what St. Paul particularly remarks here, when he calls himself an *apostle by the will of God*; signifying that he had derived his com-

mission from an express volition or purpose of the Almighty.

And Timothy] Though Timothy is here joined in the salutation, yet he has never been understood as having any part in composing this epistle. He has been considered as the amanuensis or scribe of the apostle.

Verse 2. *To the saints*] Those who professed Christianity.—See the note on Eph. i. 1.

Which are at Colosse] Instead of *σὺν Κολοσσαῖς*,

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peace, from God our Fa-
ther and the Lord Jesus
Christ.

3 ^a We give thanks to
God and the Father of our Lord Jesus
Christ, praying always for you,

4 ^b Since we heard of your faith in
Christ Jesus, and of ^c the love which ye
have to all the saints,

^a 1 Cor. 1. 4. Eph. 1. 16. Phil. 1. 3. & 4. 6. — ^b Ver. 9.
Eph. 1. 15. Phil. 5. — ^c Heb. 6. 10. — ^d 2 Tim. 4. 8.

at Colosse, or among the Colossians, ABC. and many other excellent MSS. with both the *Syriac*, *Coptic*, *Slavonic*, *Origen*, *Gregory Nyssen*, *Amphilochus*, *Theodoret*, *Damascenus*, *Theophylact*, and others, read *Κολασσῶν* in *Colassa*, or among the *Colassians*: and this is most probably the true reading. That this city perished by an earthquake, a short time after the date of this epistle, we have the testimony of *Eusebius*. That, which at present is supposed to occupy the site of this ancient city, is called *Konos*. For other particulars, see the *Preface* to this epistle.

Grace be unto you] See on Rom. i. 7.

And the Lord Jesus Christ.] This clause is omitted by many MSS. several *Versions*, and some of the *Fathers*. *Griesbach* has left it out of the text; not, in my opinion, on sufficient evidence.

Verse 3. *We give thanks to God*] Who is the author of all good; and from whom the *grace*, which has produced your conversion, has sprung by his mission of Christ Jesus. See the note on Eph. i. 15 and 16.

Verse 4. *Since we heard of your faith*] This is very similar to Ephes. i. 15. And it is certain that the apostle seems to have considered the church at Ephesus, and that at Colassa, to have been nearly in the same state; as the two epistles are very similar in their doctrine and phraseology.

Verse 5. *For the hope which is laid up for you in heaven*] That eternal life, both of body and soul, which the apostle mentions, Titus i. 2. *In hope of eternal life, which God, that cannot lie, promised before the world begun.* The hope is here used for the object of hope; as every person that is born of God, hopes for the resurrection of his body; and the glorification of both it and his soul in the realms of eternal blessedness.

In the word of the truth of the Gospel] In the doctrine of that Gospel of your salvation, which is the truth of God. Of this hope, by this doctrine, they had heard before, probably by persons who had heard and received the Gospel either at Ephesus or some other place; either in Asia Minor or Greece, where the apostles had preached. Some critics suppose that the word *ἠκούσθησαν*, *heard before*, refers to their heathen state, previously to their having heard the Gospel; as they could have no rational hope either of eternal life, or the resurrection of the body, till they had heard the doctrine of the truth of the Gospel. Heathenism knew nothing of the resurrection of the body; and had very indistinct

5 For the hope ^d which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel;

6 Which is come unto you, ^e as it is in all the world; and ^f bringeth forth fruit, as it doth also in you, since the day ye heard of it, and

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1 Pet. 1. 4. — ^e Matt. 24. 14. Mark 16. 15. Rom. 10. 18. Ver. 23. — ^f Mark 4. 8. John 15. 16. Phil. 1. 11.

and uncertain notions of the *immortality* of the soul.

Verse 6. *Which is come unto you*] The doctrine of the Gospel is represented as a *traveller*, whose object it is to visit the whole habitable earth; and, having commenced his journey in Judea, had proceeded through Syria, and through different parts of Asia Minor, and had lately arrived at their city, every where proclaiming glad tidings of great joy to all people.

As it is in all the world] So rapid is this traveller in his course, that he had already gone nearly through the whole of the countries under the Roman dominion; and will travel on till he has proclaimed his message to every people, and kindred, and nation, and tongue.

In the beginning of the apostolic age, the word of the Lord had certainly *free course*, did run, and was glorified. Since that time, the population of the earth has increased greatly: to follow the metaphor, the traveller still continues in his great journey; and it is the glory of the present day, that, by means of the *British and Foreign Bible Society*, multiplying Bibles in all the languages of Europe; and by means of the Christian Missionaries in India, *Carey*, *Marshman*, and *Ward*, who, with a zeal, constancy, and ability, rarely equalled, and perhaps never surpassed, have succeeded, in the compass of a few years, in translating the Sacred Writings into most of the written languages of India, in which they were not previously extant; and in this labour they have been ably seconded by the Rev. Henry Martin, one of the East India Company's chaplains, who was taken to his great reward, just when he had completed a pure and accurate version of the New Testament into *Persian*. And the Rev. R. Morrison, at Canton, has had the honour to present the whole of the New Testament, in Chinese, to the immense population of that greatest empire of the earth. May that dark people receive it; and walk in the light of the Lord! And let every reader pray that all these noble attempts may be crowned with unlimited success; till the earth is filled both with the knowledge and glory of the Lord. *Talia secla currite!* Amen.

And bringeth forth fruit] Wherever the pure Gospel of Christ is preached, it is the seed of the kingdom, and must be fruitful in all those who receive it by faith, in simplicity of heart.

After *καρποποιούμενον*, *bringeth forth fruit*; ABCD*EFG. many others, both the *Syriac*, *Erpen's Arabic*; the *Coptic*, *Sahsidic*, *Ethiopic*, *Armenian*, *Slavonic*, *Vulgate*, and *Itala*, to

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knew ^a the grace of God in truth:

7 As ye also learned of ^b Epaphras, our dear fellow-servant, who is for you ^c a faithful minister of Christ;

8 Who also declared unto us your ^d love in the Spirit.

9 ^e For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire ^f that ye might

^a 2 Cor. 6. 1. Eph. 3. 2. Tit. 2. 11. 1 Pet. 5. 12.—^b Ch. 4. 12. Philem. 23.—^c 2 Cor. 11. 23. 1 Tim. 4. 6. ^d Rom. 15. 30.—^e Eph. 1. 15, 16. Ver. 3, 4.—^f 1 Cor. 1. 5.—^g Rom. 12. 2. Eph. 5. 10, 17.

gether with many of the *Fathers*, add *καὶ ἀφ᾽ ἑωυτοῦ, and increaseth*. It had not only brought forth fruit, but was multiplying its own kind; and every fruit containing seed, and every seed producing thirty, sixty, or a hundred fold. This reading is very important, and is undoubtedly genuine.

The grace of God in truth] Ye were fruitful, and went on increasing in the salvation of God, from the time that ye heard and acknowledged this doctrine to be of God; to spring from the grace or benevolence of God; and received it in truth, sincerely and uprightly, as His greatest gift to man.

Verse 7. *As ye also learned of Epaphras—who is for you*] Who this Epaphras was, we cannot tell; only it is likely that he was a Colossian; and became, by the call and grace of Christ, a deacon of this church, faithfully labouring with the apostle to promote its best interests. Some think that he is the same with *Epaphroditus*, *Epaphras*, being a contraction of that name, as *Demas* is of *Demetrius*; and it is remarkable that one of the Slavonic Versions has *Epaphroditus* in this place. That he was a Colossian, is evident from chap. iv. 12. *Epaphras, who is one of you, ἐξ ὑμῶν* and some think that he was the first who preached the Gospel among this people, and hence called an *apostle*. He was raised up among themselves to be their minister in the absence of the apostle; and he showed himself to be worthy of this calling, by a faithful discharge of his ministry; and by labouring fervently for them all; and pressing them forward, that they might stand perfect and complete in all the will of God.

Verse 8. *Your love in the Spirit*.] So we preached, and so ye believed. The heavenly flame in the heart of this minister, communicated itself to those who heard him: it was, like priest, like people. They enjoyed a spiritual, energetic ministry; and they were a spiritual people; they had a loving Spirit; and love through the Spirit of God, which dwelt in them. And of this love of theirs in the Spirit, and particularly towards the apostle, Epaphras gave full proof, not only by describing to the apostle the affection they felt for him, but in presenting to him those supplies which their love to him caused them to furnish.

Verse 9. *For this cause*] See on Ephes. i. 15 and 16. where the same sentiment occurs.

be filled with ^a the knowledge of his will ^b in all wisdom and spiritual understanding;

10 ^c That ye might walk worthy of the Lord ^d unto all pleasing, ^e being fruitful in every good work, and increasing in the knowledge of God;

11 ^f Strengthened with all might, according to his glorious power, ^g unto

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^a Eph. 1. 8.—^b Eph. 4. 1. Phil. 1. 27. 1 Thess. 2. 12.—^c 1 Thess. 4. 1.—^d John 15. 16. 2 Cor. 9. 8. Phil. 1. 11. Tit. 3. 1. Heb. 13. 21.—^e Eph. 3. 16. & 6. 10.—^f Eph. 4. 2.

That ye might be filled] Nothing could satisfy the apostle, either for himself or his hearers, but the fulness of the blessing of the Gospel of peace. The Colossians had knowledge, but they must have more; it is their privilege to be filled with it. As the bright shining of the sun in the firmament of heaven fills the whole world with light and heat; so the light of the Sun of righteousness is to illuminate their whole souls, and fill them with Divine splendour, so that they might know the will of God in all wisdom and spiritual understanding: in a word, that they might have such a knowledge of Divine things, as the Spirit of truth can teach to the soul of man.

Verse 10. *That ye might walk worthy of the Lord*] Suitably to your Christian profession; exemplifying its holy doctrines, by a holy and useful life. See the notes on Eph. iv. 1. and on Phil. i. 27.

Unto all pleasing] Doing every thing in the best manner, in the most proper time, and in a becoming spirit. Even a good work may be marred, and rendered fruitless, by being done improperly; out of season; or in a temper of mind that grieves the Holy Spirit.

Being fruitful in every good work] See on ver. 6.

St. Paul exhorts the Christians at Colosse—1. To walk; to be active in their Christian calling. 2. To walk worthily; suitable to the dignity of that calling; and to the purity of that God who had called them into this state of salvation. 3. To do every thing unto all pleasing; that God might be pleased with the manner, the time, the motive, disposition, design, and object of every act. 4. That they should be fruitful; mere harmlessness would not be sufficient: as God had sown good seed, he expected good fruit. 5. That every work should be good; they must not be fruitful in some works, and fruitless in others. 6. That they should increase in religious knowledge as time rolled on; knowing, by genuine Christian experience, more of God, of his love, and of his peace, day by day.

Verse 11. *Strengthened with all might*] That they might be able to walk worthy of the Lord, bring forth fruit, &c. See the notes on Ephes. iii. 13, &c.

According to his glorious power] According to that sufficiency of strength, which may be expected from him who has all power, both in the heavens and in the earth.

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all patience and long-suffering ^a with joyfulness ;

12 ^b Giving thanks unto the Father, which hath made us meet to be partakers of ^c the inheritance of the saints in light ;

13 Who hath delivered us from ^d the power of darkness, ^e and hath trans-

lated us into the kingdom of ^f his dear Son :

14 ^g In whom we have redemption through his blood, *even* the forgiveness of sins :

15 Who is ^h the image of the invisible God, ⁱ the first-born of every creature :

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^a Acts 5. 41. Rom. 5. 3.—^b Eph. 5. 20. Ch. 3. 15.
^c Acts 26. 18. Eph. 1. 11.—^d Eph. 6. 12. Hebr. 2. 14.
^e 1 Pet. 2. 9.

^g 1 Thess. 2. 12.—^h 2 Pet. 1. 11.—ⁱ Gr. the Son of his love.—^g Eph. 1. 7.—^h 2 Cor. 4. 4. Heb. 1. 3.
ⁱ Rev. 3. 14.

Unto all patience] Believing, hoping, and enduring all things :

With joyfulness] Feeling the continual testimony, that ye please God ; which will be a spring of perpetual comfort.—See the notes on Eph. chap. iv. 2.

Verse 12. Giving thanks unto the Father] Knowing that ye have nothing but what ye have received from His mere mercy ; and that, in point of merit, ye can never claim any thing from Him.

Which hath made us meet] *Ἰκανοποιηται*, who has qualified us to be partakers, &c. Instead of *ικανοποιηται*, some MSS. and Versions have *καλεσθηται*, called, and B. (the Codex Vaticanus,) has both readings. Giving thanks unto the Father, who hath called and qualified us to be partakers—

Of the inheritance] *Εἰς τὴν μερίδα τοῦ κληροῦ*. A plain allusion to the division of the Promised Land, by lot, among the different families of the twelve Israelitish tribes. The κληροῦ, was the lot or inheritance, belonging to the tribe : the μερίδα, was the portion in that lot, which belonged to each family of that tribe. This was a type of the kingdom of God, in which portions of eternal blessedness are dispensed to the genuine Israelites ; to them who have the circumcision of the heart, by the Spirit, whose praise is of God, and not of man.

Of the saints in light] Light, in the Sacred Writings, is used to express knowledge, felicity, purity, comfort, and joy of the most substantial kind : here, it is put to point out the state of glory at the right hand of God. As in Egypt, while the judgments of God were upon the land, there was a darkness which might be felt ; yet, all the Israelites had light in their dwellings ; so in this world, while the darkness and wretchedness occasioned by sin, remain, the disciples of Christ are light in the Lord, walk as children of the light, and of the day ; have in them no occasion of stumbling ; and are on their way to the ineffable light at the right hand of God. Some think there is an allusion here to the Eleusinian mysteries, celebrated in deep caves, and darkness, in honour of Ceres : but I have already, in the notes to the Epistle to the Ephesians, expressed my doubts that the apostle has ever condescended to use such a simile. The phraseology of the text, is frequent through various parts of the Sacred Writings, where it is most obvious that no such allusion could possibly be intended.

Verse 13. Delivered us from the power of darkness] Darkness is here personified : and is

represented as having *σῶσις, power, authority, and sway* : all Jews and Gentiles which had not embraced the Gospel, being under this authority and power. And the apostle intimates here, that nothing less than the power of God can redeem a man from this darkness, or prince of darkness ; who, by means of sin and unbelief, keeps men in ignorance, vice, and misery.

Translated us into the kingdom, &c.] He has thoroughly changed our state, brought us out of the dark region of vice and impiety, and placed us in the kingdom under the government of his dear Son, *Ἰου τοῦ τῆς ἀγάπης αὐτοῦ, the Son of his love ;* the Person who, in His infinite love, He has given to make an atonement for the sin of the world.

Verse 14. In whom we have redemption] Who has paid down the redemption price, even His own blood, that our sins might be cancelled, and we made fit to be partakers of the inheritance among the saints in light.

The clause *διὰ τοῦ αἵματος αὐτοῦ, through his blood,* is omitted by ABCDEFG. and by most others of weight and importance ; by the Syriac, Arabic of Erpen, Coptic, Ethiopic, Sahidic, some copies of the Vulgate, and by the Itala ; and by most of the Greek Fathers. Griesbach has left it out of the text. It is likely that the reading here is not genuine ; yet, that we have redemption any other way than through the sacrifice of Christ, the Scriptures declare not. The same phrase is used Eph. i. 7. where there is no various reading in any of the MSS. Versions, or Fathers.

The forgiveness of sins] *ἄφεσις τῶν ἀμαρτιῶν, the taking away of sins ;* all the power, guilt, and infection of sin. All sin of every kind ; with all its influence and consequences!

Verse 15. Who is the image of the invisible God] The counter-part of God almighty : and if the image of the invisible God, consequently nothing that appeared in him could be that image ; for if it could be visible in the Son, it could also be visible in the Father : but if the Father be invisible, consequently His image in the Son must be invisible also. That is, that form of God of which He divested himself ; the ineffable glory in which He not only did not appear, as to its splendour and accompaniments, but concealed also its essential nature ; that inaccessible light which no man, no created being, can possibly see. This was that Divine Nature, the fulness of the Godhead bodily, which dwelt in him.

The first-born of every creature] I suppose this phrase to mean the same as that Philip. ii. 9.

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16 For ^a by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or ^b dominions,

^a John 1. 3. 1 Cor. 8. 6. Eph. 3. 9. Heb. 1. 2. — ^b Rom. 8. 38. Eph. 1. 21. Ch. 2. 10, 15. 1 Pet. 3. 22.

God hath given him a name which is above every name: He is, as man, at the head of all the creation of God; nor can he, with any propriety, be considered as a creature, having himself created all things, and existed before any thing was made. If it be said that God created *Him* first, and then he, by a delegated power from God, created all things, this is most flatly contradicted by the apostle's reasoning in the 16th and 17th verses. As the Jews term Jehovah כְּבוֹדוֹ הַבְּרִיאוֹת *hecoro shel ôlam, the first-born of all the world, or of all the creation*; to signify His having created or produced all things. See Wolfius in loc. So Christ is here termed; and the words which follow, in the 16th and 17th verses, are the proof of this. The phraseology is Jewish; and, as they apply it to the Supreme Being, merely to denote His eternal *pre-existence*, and to point Him out as the *cause* of all things, it is most evident that St. Paul uses it in the same way, and illustrates his meaning by the following words, which would be absolutely absurd, if we could suppose that, by the former, he intended to convey any idea of the *inferiority* of Jesus Christ.

Verses 16, 17. For by him were all things created] These two verses contain parts of the same subject: I shall endeavour to distinguish the statements of the apostle, and reason from them in such a way as the premises shall appear to justify, without appealing to any other Scripture in proof of the doctrine which I suppose these verses to vindicate.

Four things are here asserted—1. That Jesus Christ is the *Creator of the universe, of all things visible and invisible*; of all things that had a *beginning*, whether they exist in *time* or in *eternity*. 2. That whatsoever was created, was created *for himself*; that he was the *sole end* of his own work. 3. That he was *prior* to all creation, to all beings, whether in the *visible* or *invisible* worlds. 4. That he is the *preserver* and *governor* of all things; for *by him all things consist*.

Now, allowing St. Paul to have understood the terms which he used, he must have considered Jesus Christ as being truly and properly God. I. Creation is the proper work of an infinite, unlimited, and unoriginated Being; possessed of all perfections in their highest degrees; capable of knowing, willing, and working, infinitely, unlimitedly, and without control: and as creation signifies the production of *being*, where all was *absolute nonentity*; so it necessarily implies, that the Creator acted of and *from himself*; for, as previously to this creation, there was no being, consequently he could not be actuated by any *motive, reason, or impulse, without himself*; which would argue there was some being to produce the *motive or impulse, or to give the reason*. Creation, therefore, is the

or principalities, or powers: all things were created ^c by him, and for him:

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17 ^d And he is before all things, and by him all things consist.

^c Rom. 11. 36. Heb. 2. 10. — ^d John 1. 1, 3. & 17. 5. 1 Cor. 8. 6.

work of him who is *unoriginated*, infinite, unlimited, and eternal. But *Jesus Christ is the Creator of all things*; therefore Jesus Christ must be, according to the plain construction of the apostle's words, truly and properly God.

II. As, previously to creation, there was no being but God, consequently the great *First Cause* must, in the exertion of His creative energy, have respect to himself alone; for he could no more have respect to that which had no existence, than he could be moved by *non-existence*, to produce existence or creation; the Creator, therefore, must make every thing *for himself*.

Should it be objected that Christ created *officially*, or by *delegation*, I answer, this is impossible; for, as creation requires absolute and unlimited power, or Omnipotence, there can be but *one* Creator, because it is impossible that there can be *two or more* Omnipotents, Infinites, or Eternals. It is therefore evident, that creation cannot be effected *officially*, or by *delegation*; for this would imply a *Being conferring the office, and delegating such power*: and that the Being to whom it was delegated was a *dependent being*; consequently not *unoriginated* and *eternal*: but this, the nature of creation proves to be absurd:—1. The thing being impossible in itself, because no limited being could produce a work that necessarily requires Omnipotence. 2. It is impossible: because if Omnipotence be *delegated*, he to whom it is delegated, *had it not before*; and he who delegates it, *ceases to have it*; and consequently *ceases to be God*; and the other, to whom it was delegated, *becomes God*; because such attributes, as those with which he is supposed to be invested, are *essential* to the nature of God. On this supposition, *God ceases to exist*, though infinite and eternal; and another, not naturally *infinite* and *eternal*, becomes such: and thus an *infinite* and *eternal Being* ceases to exist, and another infinite and eternal Being is produced in *time*, and has a *beginning*, which is absurd. Therefore, as *Christ is the creator*, he did not create by *delegation*, or in any *official way*.

Again, if he had created by *delegation*, or *officially*, it would have been for that *Being who gave him that office*, and delegated to him the requisite power; but the text says, that *all things were made by Him, and for Him*, which is a demonstration that the apostle understood Jesus Christ to be truly and essentially God.

III. As all creation necessarily exists in *time*, and had a *commencement*, and there was an *infinite duration* in which it *did not exist*; whatever was *before* or *prior* to that, must be *no part of creation*; and the Being who existed prior to creation, and before all things, all existence of every kind, must be the *unoriginated* and *eternal* God: but St. Paul says, *Jesus Christ was before*

All fulness dwells in Christ, COLOSSIANS. *who reconciles all things.*

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18 And ^a he is the head
of the body, the church:
who is the beginning, ^b the
first-born from the dead;
that ^c in all things he might have the
pre-eminence.

^a Eph. 1. 10, 22. & 4. 15. & 5. 23. 1 Cor. 11. 3.—^b Acts
26. 23. 1 Cor. 15. 20, 23. Rev. 1. 5.—^c Or, among
all.

all things; ergo, the apostle conceived Jesus Christ to be truly and essentially God.

IV. As every effect depends upon its cause, and cannot exist without it; so creation, which is an effect of the power and skill of the Creator, can only exist and be preserved by a continuance of that energy that first gave it being. Hence God, as the Preserver, is as necessary to the continuance of all things as God the Creator was to their original production. But this preserving, or continuing power is here ascribed to Christ; for the apostle says, And by Him do all things consist; for, as all being was derived from Him, as its cause; so all being must subsist by him, as the effect subsists by and through its cause. This is another proof that the apostle considered Jesus Christ to be truly and properly God, as he attributes to Him the preservation of all created things; which property of preservation, belongs to God alone:—ergo, Jesus Christ is, according to the plain obvious meaning of every expression in this text, truly, properly, independently, and essentially God.

Such are the reasonings to which the simple letter of these two verses necessarily leads me. I own it is possible that I may have misapprehended this awful subject; for, *humanum est errare et nescire*: but I am not conscious of the slightest intentional flaw in the argument. Taking, therefore, the apostle as an un-inspired man, giving his own view of the Author of the Christian religion, it appears, beyond all controversy, that himself believed Christ Jesus to be God: but, considering him as writing under the inspiration of the Holy Ghost; then we have, from the plain grammatical meaning of the words which he has used, the fullest demonstration, (for the Spirit of God cannot lie,) that He who died for our sins, and rose again for our justification, and in whose blood we have redemption, was God over all. And, as God alone can give salvation to men, and God only can remit sin; hence, with the strictest propriety, we are commanded to believe on the Lord Jesus, with the assurance that we shall be saved.—Glory be to God for this unspeakable gift!

Verse 18. *He is the head of the body*] What the apostle has said in the two preceding verses, refers to the Divine nature of Jesus Christ: he now proceeds to speak of his human nature; and to show how highly that is exalted beyond all created things; and how, in that, He is Head of the church; the author and dispenser of light, life, and salvation to the Christian world; or, in other words, that from Him as the man, in whom the fulness of the Godhead bodily dwelt, all the mercy and salvation of the Gospel system is to be received.

The beginning, the first-born from the dead]

19 For it pleased the Father that ^d in him should
all fulness dwell;

20 And ^e having ^f made
peace through the blood of his cross,
^g by him to reconcile ^h all things unto

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^d John 1. 16. & 3. 34. Ch. 2. 9. & 3. 11.—^e Or, making
peace.—^f Eph. 2. 14, 15, 16.—^g 2 Cor. 5. 13.—^h Eph.
1. 10.

In 1 Cor. xv. 20. Christ is called the *first-fruits of them that slept*; and here the *chief and first-born from the dead*; He being the first that ever resumed the natural life, with the employment of all its functions, never more to enter the empire of death, after having died a natural death; and in such circumstances as precluded the possibility of deception. The *αρχη*, chief, head, or first, answers in this verse to the *απαρχη*, or first-fruits, 1 Cor. xv. 20. Jesus Christ is not only the first who rose from the dead to die no more; but he is the first-fruits of human beings: for, as surely as the first-fruits were an indication and pledge of the harvest, so surely was the resurrection of Christ the proof that all mankind should have a resurrection from the dead.

That in all—he might have the pre-eminence.] That he might be considered, in consequence of his mediatorial office, as possessing the first place in, and being chief over, all the creation of God: for, is it to be wondered at, that the human nature with which the great Creator condescended to unite himself, should be set over all the works of His hands?

Verse 19. *For it pleased the Father that in him should all fulness dwell*] As the words the Father, are not in the text, some have translated the verse thus; *For in Him it seemed right that all fulness should dwell*; that is, that the majesty, power, and goodness of God, should be manifested in and by Christ Jesus; and thus, by him, the Father reconciles all things to himself. The *πληρης*, or fulness, must refer here to the Divine nature, dwelling in the man Christ Jesus.

Verse 20. *And having made peace through the blood of his cross*] Peace between God and man; for man being in a sinful state, and there being no peace to the wicked, it required a reconciliation to be made to restore peace between heaven and earth: but peace could not be made without an atonement for sin; and the consequence shows, that the blood of Christ shed on the cross, was necessary to make this atonement.

To reconcile all things unto himself] The enmity was on the part of the creature; though God is angry with the wicked every day; yet He is never unwilling to be reconciled. But man, whose carnal mind is enmity to God, is naturally averse from this reconciliation: it requires, therefore, the blood of the cross to atone for the sin; and the influence of the Spirit to reconcile the transgressor to Him against whom he has offended! See the notes on 2 Cor. v. 19, &c.

Things in earth, or things in heaven.] Much has been said on this very obscure clause; but, as it is my object not to write dissertations, but

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himself, by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, ^a that were sometime alienated and enemies ^b in your mind ^c by wicked works, yet now hath he reconciled.

22 ^d In the body of his flesh through death, ^e to present you holy and un-

^a Eph. 2. 1, 2, 12, 19, & 4. 18.—^b Or, by your mind in wicked works.—^c Tit. 1. 15, 16.—^d Eph. 2. 15, 16.
^e Luke 1. 75. Eph. 1. 4 & 5. 27. 1 Thesa. 4. 7. Tit. 2. 14.

notes, I shall not introduce the opinions of learned men, which have as much ingenuity as variety to recommend them. If the phrase be not a kind of collective phrase, to signify *all the world*, or *all mankind*, as Dr. Hammond supposed, *the things in heaven* may refer, according to some, to those persons who died under the Old Testament dispensation; and who could not have a title to glory but through the sacrificial death of Christ; and the apostle may have intended these merely to show, that, without this sacrifice, no human beings could be saved; not only those who were then on the earth, and to whom, in their successive generations, the Gospel should be preached, but even those who had died before the incarnation; and, as those of them that were faithful, were now in a state of blessedness, they could not have arrived there but through the *blood of the cross*; for the blood of calves and goats could not take away sin.—After all, the apostle probably means the *Jews* and the *Gentiles*; the state of the former being always considered a sort of *Divine or celestial* state; while that of the latter was reputed to be merely *earthly*; without any mixture of *spiritual* or *heavenly* good. It is certain, that a grand part of our Lord's design, in His incarnation and death, was to reconcile the *Jews* and the *Gentiles*, and make them *one fold* under Himself, the great Shepherd and Bishop of souls. That the enmity of the *Jews* was great against the *Gentiles*, is well known; and that the *Gentiles* held them in supreme contempt, is not less so. It was, therefore, an object worthy of the mercy of God, to form a scheme that might reconcile these two grand divisions of mankind: and, as it was His purpose to reconcile and make them one, we learn from this circumstance, as well as from many others, that His design was to save the whole human race.

Verse 21. *And you, that were sometime alienated*] All men are alienated from God; and all are enemies in their minds to Him; and show it by their *wicked works*: but this is spoken particularly of the *Gentiles*. The word ἀλλοτριωσας, which we render to *alienate*, to give to another, to *estrange*, expresses the state of the *Gentiles*: while the *Jews* were, at least by profession, *dedicated to God*, the *Gentiles* were *alienated*; that is, given up to others: they worshipped not the true God, but had gods many and lords many, to whom they dedicated themselves, their religious service, and their property. The verb ἀλλοτριωσας, to *alienate*, being compounded here with the preposition ἀπ,

blameable and unproveable in his sight:

23 If ye continue in the faith ^f grounded and settled, and be ^g not moved away from the hope of the Gospel, which ye have heard, ^h and which was preached ⁱ to every creature which is under heaven; ^k whereof I Paul am made a minister;

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Jude 24.—^f Eph. 3. 17. Cb. 2. 7.—^g John 15. 6.—^h Rom. 10. 18.—ⁱ Ver. 6.—^k Acts 1. 17. 2 Cor. 3. 6 & 4. 1 & 5. 18. Eph. 3. 7. Ver. 25. 2 Tim. 2. 7.

from, signifies to abalienate; to *estrange utterly*; to be *wholly the property of another*. Thus, the *Gentiles* had alienated themselves from God; and were alienated, or rejected by Him, because of their wickedness and idolatry.

Enemies in your mind] They had the *carnal mind*, which is enmity against God; and this was expressed in their outward conduct, by *wicked works*.—See the note on Rom. v. 10. The *mind* is taken here for all the *soul, heart, affections, passions, &c.*

Verse 22. *In the body of his flesh*] By Christ's assumption of a human body, and dying for man, he has made an atonement for sin, through which men become reconciled to God and to each other.

To present you holy] Having saved you from your sins.

Unblameable] Having filled you with his Spirit, and written His law in your hearts; so that His love shed abroad in your hearts, becomes the principle and motive to every action. The *tree*, therefore, being good, the *fruit* is also good.

And unproveable] For, being filled with love, joy, peace, meekness, gentleness, and goodness; against these, there is no law: and, as they were called to love God with all their heart, soul, mind, and strength, and their neighbour as themselves; the whole *spirit and design* of the law was fulfilled in them: for *love is the fulfilling of the law*.

In his sight.] At the day of judgment. None can enjoy heaven, who has not been reconciled to God here; and shown forth the fruits of that reconciliation in being made *holy and unblameable*; that when they come to be judged, they may be found *unproveable*.

Verse 23. *If ye continue in the faith*] This will be the case, if you, who have already believed in Christ Jesus, continue in that faith; *grounded* in the knowledge and love of God; and *settled*, made *firm* and perseveringly *steadfast* in that state of salvation.

And be not moved away] Not permitting yourselves to be seduced by false teachers.

The hope of the Gospel] The resurrection of the body, and the glorification of it and the soul together, in the realms of blessedness. This is properly the Gospel *hope*.

To every creature which is under heaven] A Hebraism for the whole human race; and particularly referring to the two grand divisions of mankind, the *Jews* and *Gentiles*: to both of these the Gospel had been preached; and to

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24 ^a Who now rejoice in my sufferings ^b for you, and fill up ^c that which is behind of the afflictions of Christ in my flesh for ^d his body's sake, which is the church :

25 Whereof I am made a minister, according to ^e the dispensation of God which is given to me for you, ^f to fulfil the word of God ;

^a Rom. 5. 3. ² Cor. 7. 4. — ^b Eph. 3. 1, 13. — ^c 2 Cor. 1. 5, 6. Phil. 3. 10. ² Tim. 1. 8. & 2. 10. — ^d Eph. 1. 23. ^e 1 Cor. 9. 17. Gal. 2. 7. Eph. 3. 2. Ver. 23. — ^f Or, fully to preach the word of God, Rom. 15. 19.

26 *Even* ^a the mystery which hath been hid from ages and from generations, ^b but now is made manifest to his saints :

27 ¹ To whom God would make known what *is* ² the riches of the glory of this mystery among the Gentiles ; which is Christ ¹ in you, ² the hope of glory ;

28 Whom we preach, ^a warning every

^a Rom. 16. 25. ¹ Cor. 2. 7. Eph. 3. 9. — ^b Matt. 13. 11. ² Tim. 1. 10. — ^c 2 Cor. 2. 14. — ^d Rom. 9. 23. Eph. 1. 7. & 3. 8. — ^e Or, among you. — ^f 1 Tim. 1. 1. — ^g Acts 20. 20, 27, 31.

each, salvation by Christ had been equally offered. And, as none had been excluded from the offers of mercy ; and Jesus Christ had tasted death for every man ; and the Jews and Gentiles, in their great corporate capacity, had all been invited to believe the Gospel ; therefore, the apostle concludes, that the Gospel was preached to every creature under heaven ; as being offered without restrictions or limitations to these two grand divisions of mankind, including the whole human race.

Verse 24. *Rejoice in my sufferings for you*] St. Paul always considers his persecutions, as far as the Jews were concerned in them, as arising from this simple circumstance, his asserting that God had chosen the Gentiles, and called them to enjoy the *very same privileges* with the Jews ; and to constitute one church with them.

It was on this account that the Jews attempted his life at Jerusalem ; when, in order to save it, he was obliged to appeal to Cæsar ; the consequences of which persecution he was now suffering in his imprisonment in Rome.—See on chapter iv. 2.

That which is behind of the afflictions of Christ] I have still some afflictions to pass through, before my race of glory be finished ; afflictions, which fall on me on account of the Gospel, such as Christ bore from the same persecuting people.

It is worthy of remark, that the apostle does not say *παθηματα*, the *passion* of Christ ; but simply *θλιψεις*, the *afflictions* ; such as are common to all good men who bear a testimony against the ways and fashions of a wicked world. In these, the apostle had his share ; in the *passion* of Christ, he could have none : He trod the wine-press *alone* ; of the people, there were none with Him.

His body's sake] Believers both of Jews and Gentiles, who form that one *body*, of which Christ is the *head*.

Verse 25. *Whereof I am made a minister*] Having received especial commission from God, to preach salvation to the Gentiles.

According to the dispensation] *κατα την οικονομiam*, according to the Gospel *economy*, or *institution* ; the *scheme* or *plan* of salvation by Christ crucified.

To fulfil the word of God] The Greek, *πληρωσαι τον λογον του Θεου* may be translated, *fully to preach the doctrine of God*.—See Rom. xv. 19.

and the note there. Were we to take the word in its common meaning, it might signify to accomplish the purpose of God, as predicted by the prophets.

Verse 26. *The mystery which hath been hid*] The mystery is this, that God had designed to grant the Gentiles the same privileges with the Jews ; and make them his people who were not his people. That this is what St. Paul means by the *mystery*, see Eph. iii. 3, &c.

Made manifest to his saints] It is fully known to all who have embraced the doctrine of Christ crucified : to all Christians.

Verse 27. *The riches of the glory*] God manifests to these how abundantly glorious this Gospel is among the Gentiles ; and how effectual is this doctrine of Christ crucified to the salvation of multitudes.

Which is Christ in you, the hope of glory] In this, and the following verse, there are several remarkable particulars :

I. We find here the *sum* and *substance* of the apostle's preaching.

1. He preached *Christ*, as the only Saviour of sinners.

2. He proclaimed this Christ as being *in* them ; for the design of the Gospel is to put men in possession of the Spirit and power of Christ ; to make them partakers of the Divine nature ; and thus prepare them for an eternal union with Himself. Should it be said that the preposition *in*, should be translated *among*, it amounts to the same ; for Christ was *among* them to enlighten, quicken, purify, and refine them ; and this he could not do without *dwelling in* them.

3. He preached this *present*, and *indwelling* Christ, as the *hope of glory* ; for no man could rationally hope for glory who had not the *pardon* of his sins ; and whose nature was not sanctified. And none could have pardon but through the blood of His cross ; and none could have glorification, but through the indwelling, sanctifying Spirit of Christ.

II. We see the *manner* in which the apostles preached.

1. *They warned every one* ; they showed every man his danger ; they proved that both Jews and Gentiles were under sin ; and that the wrath of God was revealed against all ungodliness, and unrighteousness of men : that time and life were uncertain ; and that now was the day of salvation.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Nero-
nia Cms. Aug. 9.

man, and teaching every man in all wisdom; ^a that we may present every man perfect in Christ Jesus;

29 ^b Whereunto I also labour, ^c striving ^d according to his working, which worketh in me mightily;

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nia Cms. Aug. 9.

^a 2 Cor. 11. 2. ^b Ph. 5. 27. ^c Ver. 22.

^b 1 Cor. 15. 10.—^c Ch. 2. 1.—^d Eph. 1. 19. & 5. 7, 20.

2. They taught every man in all wisdom; they considered the world in a state of ignorance and darkness: every man being, through sin, ignorant of himself and God: and the apostles taught them to know themselves, viz. that they were sinners, wretched, helpless, and perishing; and they taught them to know God, in His purity, justice, and truth; and in His mercy through Christ Jesus. Thus they instructed men in all wisdom, for the knowledge of a man's self, and his God, constitute all that is essentially necessary to be known for present and eternal happiness.

III. The end which the apostles had in view in thus preaching Christ; to present every man perfect in Christ Jesus. The words, τελος εν Χριστω, perfect in or through Christ, signify two things—1. That they should be thoroughly instructed in the doctrines of Christianity, so that they should know the truth, as it is in Jesus. 2. That they should be made partakers of the grace of the Gospel, so that they might be saved from all their sins, and be filled with His fullness. The succeeding chapter amply proves that nothing less than this entered into the apostle's design. Men may dispute as they please about Christian perfection; but, without it, no soul shall ever see God. He who is not saved from all sin here, cannot, to his joy, see God hereafter. This perfection, of which the apostle speaks, and to which he laboured to bring all men, was something to be attained in and through Christ. The apostles preached Christ in the people; and they preached Him as crucified for mankind. He who died for them, was to live in them; and fill their whole souls with his own purity. No indwelling sin can be tolerated by an indwelling Christ; for, he came into the world to save his people from their sins.

IV. We see who were the objects of the apostle's ministry. The Jews and Gentiles; παντα ανθρωποι, every man, the whole human race. Every man had sinned; and, for every sinner, Christ had died: and He died for them that they might be saved from all their sins. The apostles never restrained the offers of salvation; they made them frankly to all, believing that it was the will of God that all should believe and be saved: hence they warned, and taught every man, that they might, at the day of judgment, present every man perfect

in Christ Jesus; for, although their own personal ministry could not reach all the inhabitants of the earth; yet it is by the doctrines which they preached, and by the writings which they have left on record, that the earth is to be filled with the knowledge and glory of God, and the souls of men brought to the enjoyment of the fullness of the blessing of the Gospel of peace.

Verse 29. *Whereunto I also labour*] "In order to accomplish this end, I labour with the utmost zeal and earnestness; and with all that strength with which God has most powerfully furnished me." Whoever considers the original words, αγωνιζομενος κατα την ενεργειαν αυτου της ευαγγελιστης—εν δυναμει, will find that no verbal translation can convey their sense. God worked energetically in St. Paul; and he wrought energetically with God; and all this was in reference to the salvation of mankind.

1. The preceding chapter contains the highest truths in the Christian religion, conveyed in language peculiar to this apostle; a language never taught by man, clothing ideas, as vast as the human mind can grasp; and both coming immediately from that inspiration of the Almighty which giveth understanding.

2. What the apostle says on the Godhead of Christ, has already been distinctly noted; and from this we must conclude, that unless there be some secret way of understanding the 16th and 17th verses, which God has no where revealed, taken in their sober and rational sense and meaning, they must for ever settle this very important point. Let any man of common sense and reason hear these words, whose mind had not been previously warped by any sentiment on the subject; and who only knew, in religious matters, this one great truth, that there is a God; and that He made and governs all things: and then let him be asked, of whom doth the apostle speak this? Would he not immediately answer, *He speaketh of God*. As to the difficulties on this subject, we must consider them difficulties rather to our limited intellect, than as belonging to the subject. We can know but little of an infinite and eternal Being; nothing, properly speaking, but what Himself is pleased to reveal. Let us receive this with gratitude and reverence.

CHAPTER II.

The apostle shows his great concern for the church at Colosse, and at Laodicea; and exhorts them to steadfastness in the faith, and to beware of being seduced by specious and enticing words, 1—5. And to walk in Christ, as they had been taught, and to abound in faith and holiness, 6, 7. To beware of false teachers, who strove to pervert the Gospel, and to lead their minds from Him in whom the fullness of the Godhead dwells: with whom they were filled; by whom they had received spiritual circumcision; and into whom they were baptized, and were quickened, and raised from a death of sin, to a life of righteousness, 8—12. He points out their former state, and the great things which Christ had done for them, 13—15. Warns them against particular tenets of the Judaizing teachers, relative to meats, drinks, holidays, festivals, and the specious pretences of deceivers, 16—19. And shows, that all the things taught by these, though they had a show of wisdom, yet perished in the using, and were the commandments and doctrines of men, 20—23.

A. M. cir. 406A.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Neronis
Cæs. Aug. 9.

FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God,

Or, fear; or, care.— Ch. 1. 29. Phil. 1. 30. 1 Thess. 2. 2.
2 Cor. 1. 6.— Ch. 3. 14.— Phil. 3. 8. Ch. 1. 9.
Or, Wherein.— 1 Cor. 1. 24. & 2. 6, 7. Eph. 1. 8.

NOTES ON CHAP. II.

Verse 1. *What great conflict*] The word *αγών*, which we here render *conflict*, is to be understood as implying *earnest care and solicitude*; accompanied, undoubtedly, with the most fervent application to the throne of grace in their behalf. The *αγούζουσι*, of the preceding verse, gave the apostle occasion to use the word *αγών*, here. He agonized with God, and his agony was for them.

Laodicea] A city of Asia Minor, on the borders of *Caria*, *Phrygia*, and *Lydia*. It was originally called *Diaspolis*, or the city of Jupiter; and afterward *Rhoas*: but obtained the name of *Laodicea* from *Laodice*, the wife of Antiochus. It is now called *Ladik*. It was formerly celebrated for its commerce, and the fine black wool of its sheep. Colosse, or the city of the Colossians, lay between it and Hierapolis. This *Hierapolis* was also a town of Phrygia, famous for its hot baths: it is now called *Bambukholari*.

As many as have not seen my face in the flesh.] From this it has been conjectured that St. Paul had never been at either Colosse or Laodicea; and this, from the letter of the text, appears probable: and yet, his having passed more than once through this country, preaching and strengthening the churches, renders it very improbable. It is, therefore, most likely, that we should understand the apostle as speaking collectively, that he had the most earnest concern, not only for the welfare of those churches with which he was acquainted, such as Colosse and Laodicea; but also for those to whom he was not personally known.

Verse 2. *That their hearts might be comforted*] That they might have continual happiness in God, having constant affiance in him.

Being knit together in love] The word *συμμεσθίζετε*, or *συμμεσθίζετε*, which is the true reading, but both of equal import here, signifies being united, as the beams or the timbers of a building, by mortices and pins. The visible church of Christ cannot be in union with God, unless it have unity in itself; and, without love, this unity is impossible.

Unto all riches of the full assurance of understanding] That is, that they might have the most indubitable certainty of the truth of Christianity, of their own salvation, and of the general design of God, to admit the Gentiles into

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A. D. cir. 62.
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Cæs. Aug. 9.

and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

Ch. 1. 9.— Rom. 16. 18. 2 Cor. 11. 13. Eph. 4. 14. & 5. 6. Ver. 8. 13.— 1 Cor. 5. 3. 1 Thess. 2. 17.— 1 Cor. 14. 40.— 1 Pet. 5. 9.

his church. This is the grand mystery of God, which was now laid open by the preaching of the Gospel.

And of the Father, and of Christ] These words are variously written in different MSS. *Versions, and Fathers*—*The mystery of God—of God in Christ—of God who is in Christ—of God concerning Christ—of God who is Christ—of the God Christ—of God and Christ—of God the Father of Christ—of God the Father, and our Lord Christ—of God and the Father of Christ—of God the Father, in Christ—of the God Christ Jesus, the Father and Lord, &c. &c. &c.*

This great variety of versions leaves the strongest presumption that the words in question are glosses which have crept into the text: and are of no authority. *Griesbach* has left them out of the text.

Verse 3. *In whom are hid*] Or rather in which; referring to the *mystery* mentioned above. In this glorious scheme of Christianity, all the treasures, the abundance and excellency of wisdom and knowledge, are contained. No scheme of salvation, or Divine knowledge, ever equalled, in its depth and excellency, the Gospel plan. A scheme which the wisdom of God alone could devise; and which His power and infinite mercy alone could accomplish.

Verse 4. *Lest any man should beguile you*] The word *παρολογίζεσθε*, means to deceive by sophistry, or subtle reasoning, in which all the *conclusions* appear to be fairly drawn from the *premises*: but the premises are either *assumed* without evidence, or *false* in themselves: but this not being easily discovered, the unthinking or unwary are carried away by the conclusions which are drawn from these premises. And this result is clearly intimated by the term *παραλογισμα*, *enticing words, plausible conclusions, or deductions* from this mode of reasoning. The apostle seems to allude to the Gentile philosophers, who were notorious for this kind of argumentation. Plato and Socrates are not free from it.

Verse 5. *For though I be absent in the flesh*] It is hardly possible that such words as these in this verse, could have been used to perfect strangers; they argue a considerable knowledge of the people, and a knowledge founded on personal acquaintance. The original is exceedingly soft and musical:

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Nero-
nis Cæs. Aug. 9.

6 As ye have there-
fore received Christ Jesus
the Lord, so walk ye in
him :

7 Rooted and built up in him, and
stablished in the faith, as ye have
been taught, abounding therein with
thanksgiving.

a 1 Thess. 4. 1. Jude 3.—b Eph. 2. 21, 22. & 3. 17. Ch. 1.
23.—c Jer. 29. 8. Rom. 16. 17. Eph. 5. 6. Ver. 18.

Εἰ γὰρ καὶ τῆ σαρκὶ ἀκημί,
ἀλλὰ τῆ πνεύματι οὐ ἴμην οὐμί,
Χαροὺ καὶ Σελῆσθ ἴμην τῶν ταῦτῶν, κ. τ. λ.

The whole verse shows that this church was
sound in doctrine; and strict in discipline.
They had steadfast faith in Christ; and regular
order or discipline among themselves.

Verse 6. As ye have therefore received Christ
Jesus] Many persons lay a certain stress on the
words *as* and *so*, and make various fine heads of
discourses from them, viz. As ye received Christ
in a spirit of *humility*, so walk in Him; as ye
received Him in a spirit of *faith*, so walk in
Him, &c. &c. This may be all proper in itself;
but nothing of the kind was intended by the
apostle. His meaning is simply this, "Seeing
ye have embraced the doctrine of Christ, con-
tinue to hold it fast; and not permit yourselves
to be turned aside by *sophistical* or *Judaizing*
teachers."

Verse 7. Rooted and built up in him.] It is not
usual with the apostle to employ this double me-
taphor; taken partly from the *growth of a tree*,
and the *increase of a building*. They are to
be rooted; as the good seed had been already
sown, it is to take root; and the roots are to
spread far, wide, and deep. They are to be
grounded; as the foundation has already been
laid, they are to build thereon. In the one case,
they are to bear much fruit; in the other, they
are to grow up to be a habitation of God through
the Spirit. See the notes on Eph. ii. 21, 22. and
iii. 17.

Abounding therein with thanksgiving.] No
limitation is ever set to the operations of God
on the soul; or to the growth of the soul in the
knowledge, love, and image of God. Those
who are brought into such a state of salvation,
should abound in gratitude, and loving obedi-
ence, as they grow in grace.

Verse 8. Beware lest any man spoil you.] The
word *αὐλασθῆναι*, from *αὐλάω*, *pray*, and *αὐτός*, to
lend or *carry away*, signifies to be *robbed* or
spoiled of their goods, as if by *violence* or *rapine*.
Their goods was the salvation they had received
from Christ; and both the Gentile and Jewish
teachers endeavoured to deprive them of these,
by perverting their minds, and leading them off
from the truths of Christianity.

Philosophy and vain deceit.] Or the *vain*, or
empty deceit of philosophy; such philosophizing
as the Jewish and Gentile teachers used. As
the term *philosophy* stood in high repute among
the Gentiles, the Jews of this time affected it,
and, both Philo and Josephus use the word to
express the whole of the Mosaic institutions.
So the former, *οἱ κληρονομοὶ φιλοσοφίας*; "those

8 Beware lest any man
spoil you through philo-
sophy and vain deceit,
after the tradition of men,
after the rudiments of the world,
and not after Christ.

9 For in him dwelleth all the fulness
of the Godhead bodily.

Heb. 18. 9.—d Matt. 15. 2. Gal. 1. 14. Ver. 22.—e Or, ele-
ments.—f Gal. 4. 3, 9. Ver. 20.—g John 1. 14. Ch. 1. 19.

who embrace the philosophy of Moses." PHIL.
De Nominum Misand. And the latter *τῆσιν*
παρὰ Ἰουδαίων ἰδὴ φιλοσοφίας, "there are three
systems of philosophy among the Jews." Bell.
Jud. lib. ii. cap. 8. sec. 2. meaning the *Phari-
sees, Sadducees* and *Essenes*, as immediately fol-
lows. The Jewish philosophy, such as it is found
in the *Cabala, Midrashim*, and other works,
deserves the character of *vain deceit*, in the ful-
lest sense and meaning of the words. The in-
spired writers excepted, the Jews have ever been
the most puerile, absurd, and ridiculous reason-
ers in the world. Even *Rabbi Maimon* or *Mai-
monides*, the most intelligent of them all, is often,
in his master-piece, the *Moreh Nvochim*, the
teacher of the perplexed, most deplorably empty
and vain.

After the rudiments of the world.] According
to the doctrine of the *Jewish teachers*; or, ac-
cording to the *Mosaic institutions*, as explained
and glossed by the scribes, Pharisees, and rab-
bins, in general: We have often seen that *ὁ κόσμος*
ἡμῶν ἡμῶν ἡμῶν, *this world*, of which *τὸ*
καρμὸν τοῦτου, is a literal translation, is frequent-
ly used to express the Jewish system of rites,
ceremonies, and institutions in general; what
the apostle calls the *tradition of men*; namely,
what men, unauthorized by God, have taught as
doctrines received from Him. Our Lord fre-
quently refers to, and condemns these traditions.

Not after Christ.] Not according to the sim-
ple doctrine of Christ; viz. He died for our
offences: believe on the Lord Jesus, and thou
shalt be saved.

Verse 9. For in him dwelleth all the fulness.]
This is opposed to the *vain or empty doctrine* of
the Gentile and Jewish philosophers: there is a
fulness in Christ suited to the *empty, destitute*
state of the human soul: but in the philosophy
of the Jews and Gentiles, nothing like this was
found; nor indeed in the more refined and cor-
rect philosophy of the present day. No substi-
tute has ever been found for the grace of the
Lord Jesus: and those who have sought for one
have disquieted themselves in vain.

By the Godhead, or Deity, ὁθεός, we are to
understand the *state or being of the Divine Na-
ture*; and, by the *fulness* of that Deity, the in-
finite attributes essential to such a nature.

Bodily.] Σαρκίως, signifies *truly, really*, in
opposition to *typically, figuratively*. There was
a *symbol* of the Divine presence in the Hebrew
tabernacle, and in the Jewish *temple*; but in the
body of Christ, the Deity, with all its plenitude
of attributes, dwelt *really, and substantially*;
for so the word *σαρκίως*, means; and so it
was understood by the ancient Greek Fathers,

A. M. cir. 4066.
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An. Imp. Nero-
bis Cæs. Aug. 9.

10 ^a And ye are complete in him, ^b which is the head of all ^c principality and power :

11 In whom also ye are ^d circumcised with the circumcision made without hands, in ^e putting off the body of the sins of the flesh by the circumcision of Christ.

12 ^f Buried with him in baptism, wherein also ^g ye are risen with him

^a John 1. 16. — ^b Eph. 1. 20, 21. ^c 1 Pet. 2. 22. — ^d Ch. 1. 16. — ^e Deut. 10. 16. & 30. 6. ^f Jer. 4. 4. ^g Rom. 2. 29. Phil. 3. 3.

as is fully shown by SUCKER, in his *Theaurus*, under the word.

“The fulness of the Godhead dwelt in Christ *‘bodily,’* as opposed to the Jewish *tabernacle or temple; truly, and really,* in opposition to *types and figures;* not only effectively, as God dwells in good men, but *substantially, or personally,* by the strictest union, as the soul dwells in the body; so that God and man is one Christ.” See Parkhurst.

Verse 10. *And ye are complete in him*] *Καὶ ἐστὶν ἐν αὐτῷ πληρωμένοι,* and ye are filled with him. Our word *complete* quite destroys the connexion subsisting in the apostle’s ideas. The philosophy of the world was empty, *κενὸν*; but there was a *πληρωμὴ*, or *fulness*, in Christ: the Colossians were empty, spoiled and deprived of every good, while following the empty philosophy, and groundless traditions of Jewish and Gentile teachers; but since they had received Christ Jesus, they were *πληρωμένοι*, filled with Him. This is the true meaning of the word; and, by this, the connexion and assemblage of ideas in the apostle’s mind are preserved. No fanciful *completeness in Christ* of a believer, while incomplete in himself, is either expressed or intended by St. Paul. It is too bad a doctrine to exist in the oracles of God.

The head of all principality.] See the notes on chap. i. 16, 17.

Verse 11. *In whom also ye are circumcised.*] All that was designed by circumcision, literally performed, is accomplished in them that believe through the Spirit and power of Christ. It is not a cutting off of a part of the flesh, but a putting off the body of the sins of the flesh, through the circumcision of Christ; He having undergone and performed this, and all the other rites, necessary to qualify him to be a mediator between God and man: for being made under the law, He was subject to all its ordinances; and every act of His, contributed to the salvation of men. But, by the circumcision of Christ, the operation of His grace and Spirit may be intended: the law required the circumcision of the flesh; the Gospel of Christ required the circumcision of the heart. The words *τῶν ἀμαρτιῶν*, of the sins, are omitted by ABCDE FG. several others, by the Coptic, *Æthiopic; Armenians, Vulgate, and Itala;* and by *Clement, Athenianus, Basil, Cyrill,* and several others. Griesbach has omitted them.

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through ^h the faith of the operation of God, ⁱ who hath raised him from the dead.

13 ^k And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

14 ^l Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took

^h Rom. 6. 6. ⁱ Eph. 4. 22. ^j Ch. 3. 8, 9. — ^k Rom. 6. 4. ^l Ch. 3. 1. — ^m Eph. 1. 19. & 3. 7. — ⁿ Acts 2. 24. ^o Eph. 2. 1, 5, 6, 11. — ^p Eph. 2. 15, 16.

Verse 12. *Buried with him in baptism*] Alluding to the immersions practised in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth. His rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body; and, in them, of a total change of life.

The faith of the operation of God] They were quickened, changed, and saved, by means of faith in Christ Jesus; which faith was produced by the operation or energy of God. *Believing*, is the act of the soul; but the *grace or power to believe*, comes from God himself.

Verse 13. *And you, being dead in your sins*] See the notes on Eph. ii. 1, &c.

The uncircumcision of your flesh] This must refer to that part of the Colossian church which was made up of converted heathens; for the heathens alone were uncircumcised.

Verse 14. *Blotting out the hand-writing of ordinances*] By the hand-writing of ordinances, the apostle most evidently means the ceremonial law: this was against them, for they were bound to fulfil it; and it was contrary to them, as condemning them for their neglect and transgression of it. This law God himself has blotted out.

Blotting out the hand-writing, is probably an allusion to Numb. v. 23. where the curses written in the book, in the case of the woman suspected of adultery, are directed to be blotted out with the bitter waters. And there can be little doubt of a further allusion; viz. to the custom of discharging the writing from parchment, by the application of such a fluid as the *muriatric acid*, which immediately dissolves those ferruginous caloes which constitute the *blackening* principle of most inks. But the East India inks, being formed only of simple black, such as burnt ivory or cork, and gum water, may be wiped clean off from the surface of the paper or parchment, by the application of a wet sponge, and leave not one legible vestige remaining: this I have often proved.

Wiping it to his cross] When Christ was nailed to the cross, our obligation to fulfil these ordinances was done away. There may be another reference here to some ancient mode of annulling legal obligations, by *naiking them to a post*; but I do not recollect at present an instance or example. Antiquated laws are said to have been thus abrogated.

A. M. cir. 4066. it out of the way, nailing
A. D. cir. 62. it to his cross ;
A. U. C. 814. 15 And ^a having spoiled

^b principalities and pow-
ers, he made a show of them openly,
triumphing over them ^c in it.

16 Let no man, therefore, ^d judge you
^e in ^f meat, or in drink, or ^g in respect

^a Gen. 3. 15. Psa. 68. 18. Isai. 53. 12. Matt. 12. 29. Luke
10. 18. & 11. 22. John 12. 31. & 16. 11. Eph. 4. 8. Heb.
2. 14.—^b Eph. 6. 12.—^c Or, in himself.—^d Rom. 14.
3, 10, 13.—^e Or, for eating and drinking.

Verse 15. And having spoiled principalities and powers] Here is an allusion to the treatment of enemies when conquered: they are spoiled of their armour, so much the word *αυτων* implies; and they are exhibited with contumely and reproach to the populace; especially when the victor has the honour of a triumph: to the former of which there is an allusion in the words *δουματιον η παροσια*, making a public exhibition of them; and to the latter, in the words *θραυλινας αυτων triumphing over them*. And the principalities and powers refer to the emperors, kings, and generals, taken in battle, and reserved to grace the victor's triumph. It is very likely that, by the *αρχαι και εφορια*, principalities and powers, over whom Christ triumphed, the apostle means the *μεγιστοι* *Nesioth*, and *μεγιστοι* *Roshoth*, who were the rulers and chiefs in the sanhedrin and synagogues; and who had great authority among the people, both in making constitutions, and explaining traditions. The propagation of Christianity in Judea, quite destroyed their spiritual power and dominion; just as the propagation of Protestantism, which was Christianity revived, destroyed, wherever it appeared, the false doctrine and domination of the pope of Rome.

In it.] The words *η αυτη*, refer rather to Christ, than to the cross, if indeed they be genuine; of which there is much reason to doubt, as the Versions and Fathers differ so greatly in quoting them. Griesbach has left them out of the text.

Verse 16. Let no man—judge you, in meat, or in drink] The apostle speaks here in reference to some particulars of the hand-writing of ordinances, which had been taken away, viz. the distinction of meats and drinks, what was clean and what unclean, according to the law: and the necessity of observing certain holidays or festivals; such as the new moons, and particular sabbaths, or those which should be observed with more than ordinary solemnity: all these had been taken out of the way, and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the Sabbath was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere, that remember the Sabbath-day to keep it holy, is a command of perpetual obligation, and can never be superseded but by the final termination of time. As it is a type of that rest which remains for the people of God, of an eternity of bliss, it must continue in full force till that eternity ar-

^b of a holyday, or of the new moon, or of the sabbath days:

17 ^a Which are a shadow of things to come; but the body is of Christ.

18 ^b Let no man ^c beguile you of your reward ^d in a voluntary humility

^a Rom. 14. 2, 17. 1 Cor. 8. 8.—^b Or, in part.—^c Rom. 14. 5. Gal. 4. 10.—^d Heb. 8. 5. & 9. 9. & 10. 1.—^e Ver: 4.—^f Or, judge against you.—^g Or, being a voluntary in humility, Ver. 23.

rives: for no type ever ceases till the antitype be come. Besides, it is not clear that the apostle refers at all to the Sabbath in this place, whether Jewish or Christian; his *των σαββατων*, of sabbaths, or weeks, most probably refers to their feasts of weeks; of which much has been said in the notes on the Pentateuch.

Verse 17. Which are a shadow] All these things were types; and must continue in force till the Christ, whom they represented, came: the apostle, therefore, says, that the body, the substance or design of them, was of Christ; pointed Him out, and the excellent blessings which He has procured. The word *σκια*, shadow, is often used to express any thing imperfect, or unsubstantial; while the term *σωμα*, body, was used in the opposite sense, and expressed any thing substantial, solid and firm. The law was but the shadow, or representation, of good things to come: none should rest in it; all that it pointed out is to be sought and obtained in Christ.

Verse 18. Let no man beguile you] *Μηδεις υμας καταλαβουσιν*. Let no man take the prize from you which the *βραβευς*, brabeus, or judge in the contests, has assigned you, in consequence of your having obtained the victory. This, any reader will see, is an allusion to the Olympic and Isthmian games, and to the prizes assigned to those who had obtained the victory in one or more of the contests which there took place. The Colossians had fought and conquered under the direction of Christ: and He, as the sole Judge in this contest, had assigned to them the prize: the false teachers, affecting great modesty, humility, and sanctity, endeavoured to turn them aside from the Gospel; and to induce them to end in the flesh who had begun in the Spirit. Against these the apostle warns them.

In a voluntary humility and worshipping of angels] This is a difficult passage; and, in order to explain it, I shall examine the meaning of some of the principal terms of the original:—The word *θελησ*, to will, signifies also to delight; and *ταπεινοσ*, signifies not only lowliness or humility of mind, but also affliction of mind; and *ταπεινουσ τον ψυχην*, Lev. xvi. 29, 31, and in many other places, signifies to afflict the soul by fasting, and self-abnegation; and *θεουσια*, signifies reverence and modesty. Hence the whole passage has been paraphrased thus:—Let no man spoil you of the prize adjudged to you, who delights in mortifying his body, and walking with the apparent modesty of an angel; affecting superior sanctity in order to gain disciples; intruding into things which he has not seen; and, not-

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and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his

fleshy mind,

19 And not holding ^b the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be ^c dead with Christ from ^d the ^e rudiments of the

^a Ezek. 13. 3. ¹ Tim. 1. 7. — ^b Eph. 4. 15, 16. — ^c Rom. 6. 3, 5. & 7. 4, 6. Gal. 2. 19. ^d Eph. 2. 15. — ^e Ver. 8. ^c Or, elements.

withstanding his apparent humility, his mind is carnal, and he is puffed up with a sense of his superior knowledge and piety. It is very likely that the apostle here alludes to the *Essenes*, who were remarkably strict and devout; spent a principal part of their time in the contemplation of the Divine Being; abstained from all sensual gratification; and affected to live the *life of angels upon earth*. With their pretensions, all the apostle says here perfectly agrees; and on this one supposition, the whole of the passage is plain and easy. Many have understood the passage as referring to the *adoration of angels*, which seems to have been practised among the Jews, who appear (from *Tobit* xii. 15. *Philo* in *lib. de Somn. Josephus*, War, lib. ii. cap. 8. acc. 7.) to have considered them as a sort of mediators between God and man; and presenting the prayers of men before the throne, and being, as *Philo* says, *Μεγαλὸν Βασιλεὺς: ὀφθαλμοὶ καὶ ὦτα, the eyes and ears of the Great King*. But this interpretation is not so likely as the foregoing.

Verse 19. *And not holding the Head*] Not acknowledging Jesus Christ as the only Saviour of mankind; and the only head or chief of the Christian church; on whom every member of it depends, and from whom each derives both light and life. For a further explanation of these words, see the notes on *Ephes. iv. 16*. where the figures and phraseology are the same.

Verse 20. *If ye be dead with Christ*] See the notes on *Rom. vi. 3, 5*.

From the rudiments of the world] Ye have renounced all hope of salvation from the observance of Jewish rites and ceremonies, which were only rudiments, first elements, or the alphabet out of which the whole science of Christianity was composed. We have often seen, that the world, and this world, signify the Jewish dispensation; or the rites, ceremonies, and services performed under it.

Why, as though living in the world] Why, as if ye were still under the same dispensation from which you have been already freed, are ye subject to its ordinances, performing them as if expecting salvation from this performance?

Verse 21. *Touch not; taste not; handle not*] These are forms of expression very frequent among the Jews. In *Maccoth*, fol. 21. 1. "If they say to a Nazarite, *Don't drink, don't drink*; and he, notwithstanding, drinks, he is guilty.

world, why, as though living in the world, are ye subject to ordinances,

21 (^a Touch not; taste not; handle not;

22 Which all are to perish with the using;) ^b after the commandments and doctrines of men?

23 ^c Which things have indeed a show of wisdom in ^d will-worship, and humility, and ^e neglecting of the body; not in any honour to the satisfying of the flesh.

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^f Gal. 4. 3, 9. — ^g 1 Tim. 4. 3. — ^h Isaii. 29. 13. Matt. 15. 9. Titus 1. 14. — ⁱ 1 Tim. 4. 8. — ^k Ver. 8. — ^l Or, punishing: or, not sparing.

If they say, *Don't shave, don't shave*; and he shaves, notwithstanding, he is guilty. If they say, *Don't put on these clothes, don't put on these clothes*; and he, notwithstanding, puts on heterogeneous garments, he is guilty. See more in *Schoetgen*.

Verse 22. *Which all are to perish with the using*] These are not matters of eternal moment; the different kinds of meats were made for the body, and go with it into corruption: in like manner, all the rites and ceremonies of the Jewish religion now perish, having accomplished the end of their institution; namely, to lead us to Christ, that we might be justified by faith.

After the commandments and doctrines of men?] These words should follow the 20th verse, of which they form a part: and it appears from them, that the apostle is here speaking of the traditions of the elders, and the load of cumbersome ceremonies which they added to the significant rites prescribed by Moses.

Verse 23. *Which things have indeed a show of wisdom*] All these prescriptions and rights have indeed the appearance of wisdom, and are recommended by plausible reasons; but they form a worship which God has not commanded; and enjoin macerations of the body, accompanied with a humiliation of spirit, that are neither profitable to the soul, nor of any advantage to the body: so that the whole of their religion is nothing worth.

What is here termed *will-worship*, *θεσπιμας*, signifies simply a mode of worship which a man chooses for himself, independently of the revelation which God has given. The whole system of *Deism* is an *θεσπιμας*, a worship founded in the will or caprices of man, and not in the wisdom or will of God: and it is just as profitable to body and soul, as that of which the apostle speaks. God will be served in his own way; it is right that He should prescribe to man the truths which he is to believe, and the ordinances which he is to use. To refuse to receive His teaching, in order to prefer our own fancies, is to light a farthing candle as a substitute for the noonday sun. From the beginning of the world, God has prescribed the worship which was best pleasing to Himself; and never left a matter of such moment to man. The nations which have either not had a revelation, or refused to receive

that which God has given, show, by their diversity of worship, superstition, absurdity, and in many cases, *cruelty*; what the state of the whole would have been, had not God, in His infinite mercy, blessed it with a revelation of His will. God has given directions concerning His worship; and He has appointed the *seventh day* for the peculiar exercises of spiritual duties: other

times, He has left to man's convenience; and they abuse the text who say, that the appointment of particular times and places for religious service is *will-worship*. God prescribes the *thing*; and leaves it to man, except in the case of the Sabbath, to appoint the *time* and the *place*; nor is it possible to be too *frequent* in God's worship; no more than to be too *servent*.

CHAPTER III.

The apostle exhorts the Colossians to heavenly-mindedness after the example of Christ, that they may be prepared to appear with Him in glory, 1—4. Exhorts them also to mortify their members; and calls to their remembrance their former state, 5—7. Shows how completely they were changed from that state, and gives them various directions relative to truth, compassion, meekness, long-suffering, forgiveness, and charity, 8—14. Shows that they are called to unity and holiness; and commands them to have the doctrine of Christ dwelling richly in them; and how they should teach and admonish each other, and do every thing in the name of the Lord Jesus, 15—17. The relative duties of wives, 18. Of husbands, 19. Of children, 20. Of fathers, 21. Of servants, 22. He concludes by showing, that he that does wrong, shall be treated accordingly; for God is no respecter of persons, 23—25.

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IF ye then ^a be risen with Christ, seek those things which are above, where ^b Christ sitteth on the right hand of God.

2 Set your ^c affection on things above, not on things on the earth.

3 ^d For ye are dead, ^e and your life is hid with Christ in God.

^a Rom. 6. 5. ^b Eph. 2. 6. ^c Ch. 2. 12. — ^d Rom. 8. 34. ^e Eph. 1. 20. — ^f Or, mind. — ^g Rom. 6. 2. ^h Gal. 2. 20. ⁱ Ch. 2. 20. — ^j 2 Cor. 5. 7. ^k Ch. 1. 5.

NOTES ON CHAP. III.

Verse 1. *If ye then*] *Ei ov, seeing then that ye are risen with Christ*: this refers to what he had said, ver. 12. *Buried with Him in baptism; wherein also ye are risen with Him*. As, therefore, ye have most cordially received the doctrine of Christ, and profess to be partakers of a spiritual religion, that promises spiritual and eternal things; seek those things, and look to be prepared for the enjoyment of them.

Verse 2. *Set your affection on things above*] *Ta avw spourw, love heavenly things; study them; let your hearts be entirely engrossed by them*. Now, that ye are converted to God, act in reference to heavenly things, as ye did formerly in reference to those of earth; and *vice versâ*. This is a very good general rule: "Be as much in earnest for heavenly and eternal things, as ye formerly were for those that were earthly and perishing."

Verse 3. *For ye are dead*] To all hopes of happiness from the present world; and, according to your profession, should feel no more appetite for the things of this life, than he does whose soul is departed into the invisible state.

Your life is hid with Christ in God] Christ is your *treasure*; and where your treasure is, there is your heart. Christ lives in the bosom of the Father; as your heart is in Him, ye also sit in heavenly places with Christ Jesus. Christ is the *life* of your souls; and, as *He* is hidden in

4 ^f When Christ, who is ^g our life, shall appear, then shall ye also appear with him ^h in glory.

5 ⁱ Mortify, therefore, ^k your members which are upon the earth; ^l fornication, uncleanness, inordinate affection, ^m evil concupiscence, and covetousness, ⁿ which is idolatry:

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^f 1 John 3. 2. — ^g John 11. 25. & 14. 6. — ^h 1 Cor. 15. 43. ⁱ Phil. 3. 21. — ^j Rom. 8. 13. ^k Gal. 5. 24. — ^l Rom. 6. 13. ^m 1 Eph. 5. 3. — ⁿ 1 Thess. 4. 5. — ^o Eph. 6. 5.

the bosom of the Father, so are ye, who live through and in Him.

Verse 4. *When Christ, who is our life*] When Christ comes to judge the world, ye shall appear with Him in His glory; and in an eternal state of blessedness.

Verse 5. *Mortify, therefore, your members*] *νηρωσων, put them to death*: the verb is used metaphorically, to signify to *deprive a thing of its power*; to *destroy its strength*. Use no member of your body to sin against God; keep all under dominion; and never permit the *beast* to run away with the *man*. To *gratify* any sensual appetite, is to give it the very food and nourishment by which it lives, thrives, and is active. However the body may suffer by excessive sensual indulgences; the *appetite* increases with the indulgence. Deny yourselves, and let reason rule: and the *animal* will not get the ascendancy over the *rational man*. See the notes on Rom. vi. 11, &c.

Inordinate affection] *Παθος, unnatural and degrading passion, bestial lusts*. See Rom. i, 26, 27, and the notes there.

Evil concupiscence] *Επιθυμια κακη*. As *επιθυμια* signifies *strong and vehement desire* of any kind; it is here joined with *κακη, evil*, to show the sense more particularly, in which the apostle uses it.

Covetousness, which is idolatry] For the covetous man makes his money his god. Now, it

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6^a For which things' sake the wrath of God cometh on^b the children of disobedience :

7^c In the which ye also walked sometime, when ye lived in them.

8^d But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

^a Rom. 1. 18. Eph. 5. 6. Rev. 22. 15.—^b Eph. 2. 2. ^c Rom. 6. 19, 20. & 7. 5. 1 Cor. 6. 11. Eph. 2. 2. Tit. 3. 3.—^d Eph. 4. 22. 1 Pet. 2. 1. Heb. 12. 1. James 1. 21.

is the prerogative of God to confer happiness ; every godly man seeks his happiness in God : the covetous man seeks that in his money which God alone can give ; therefore, his covetousness is properly *idolatry*. It is true his idol is of *gold and silver* ; but his idolatry is not the less criminal on that account.

Verse 6. *The wrath of God cometh*] God is angry with such persons ; and He inflicts on them the punishment which they deserve.

Verse 7. *In the which ye also walked sometime*] When ye were in your unconverted state, ye served divers lusts and pleasures.—See on Rom. vii. 5. and Eph. ii. 2.

Verse 8. *But now ye also put off all these*] See on Eph. iv. 22. Being now converted, sin had no more dominion over them.

Anger, wrath, &c.] They had not only lived in the evils mentioned ver. 5. but also in those enumerated here ; and they had not only laid aside the former, but they had laid aside the latter also. They retained no bosom, no easily besetting sin. They were risen with Christ ; and they sought the things which were above.

Blasphemy] The word seems here to mean, *injurious and calumnious speaking*.

Verse 9. *Lie not one to another*] Do not deceive each other : speak the truth in all your dealings ; do not say, " My goods are so and so," when you know them to be otherwise. Do not undervalue the goods of your neighbour, when your conscience tells you that you are not speaking the truth. *It is naught, it is naught, saith the buyer ; but afterward he boasteth* ; i. e. he underrates his neighbour's property till he gets him persuaded to part with it for less than its worth ; and, when he has thus got it, he boasts what a good bargain he has made. Such a knave speaks not truth with his neighbour.

Ye have put off the old man] See the notes on Rom. vi. 6. and particularly on Rom. xiii. 11—14. Ye have received a religion widely different from that ye had before ; act according to its principles.

Verse 10. *And have put on the new man.*] See on Rom. xii. 1, 2.

Is renewed in knowledge] IGNORANCE was the grand characteristic of the heathen state ; KNOWLEDGE of the Christian. The utmost to which heathenism could pretend, was a certain knowledge of nature. How far this went, and how much it fell short of the truth, may be seen in the writings of *Aristotle and Pliny*. Christi-

9^e Lie not one to another, seeing that ye have put off the old man with his deeds :

10 And have put on the new man, which^b is renewed in knowledge, after the image of him that^k created him :

11 Where there is neither^l Greek nor Jew, circumcision nor uncircumci-

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^e Eph. 4. 29. & 5. 4.—^f Lev. 19. 11. Eph. 4. 25.—^g Eplu 4. 22. 24.—^b Rom. 12. 2.—^h Eph. 4. 23, 24.—^k Eplb. 2. 10.—^l Rom. 10. 12. 1 Cor. 12. 13. Gal. 3. 28. & 5. 6. Eph. 6. 8.

anity reveals God himself the author of nature ; or, rather, God has revealed himself in the Christian system with which He has blessed mankind. Christianity teaches a man the true knowledge, both of himself and of God : but it is impossible to know one's-self but in the light of God : the famous *γινῶσι σαυτοῦ, know thyself*, was practicable only under the Christian religion.

After the image of him that created him] We have already seen that God made man in His own image ; and we have seen in *what that image consisted*.—See the notes on Gen. i. 26.—See also on Ephes. iv. 23, 24. Does not the apostle refer here to the case of an artist who wishes to make a perfect resemblance of some exquisite form or person? God, in this case, is the artist ; man is the copy ; and God himself the *original*, from which this copy is to be taken. Thus, then, man is made by his *Creator*, not according to the image or likeness of *any other being*, but according to *His own* : the image τῆς Κτίσεως, of the Creator. And, as the Divine Nature cannot exist in *forms or fashions*, moral qualities alone, are those which must be produced. Hence the apostle, interpreting the words of Moses, says, that the image in which man was made, and in which he must be *re-made, ἀνακαινισθῆναι, made anew*, consists in *knowledge, righteousness, and true holiness*.

Verse 11. *Where there is neither Greek nor Jew*] In which new creation no inquiry is made what *nation* the persons belonged to ; or from what *ancestry* sprung ; whether in *Judea or Greece* :—

Circumcision nor uncircumcision] Nor is their peculiar form of religion of any consideration, whether *circumcised* like the *Jews*, or *uncircumcised* like the *Heathens* :—

Barbarian, Scythian] Nor whether of the more or less tractable of the nations of the world : for, although *knowledge*, and the most refined and sublime knowledge, is the object to be attained ; yet, under the teaching and influence of the blessed Spirit, the most dull and least informed are perfectly capable of comprehending this Divine science ; and becoming wise unto salvation :—

Bond nor free] Nor does the particular *state or circumstances* in which a man may be found, either help him to, or exclude him from, the benefit of this religion ; the *slave* having as good a title to *salvation by grace*, as the *freeman* :—

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sion, Barbarian, Scythian, bond nor free : * but Christ is all, and in all.

12 ^b Put on therefore, ^c as the elect of God, holy and beloved, ^d bowels of mercies, kindness, humbleness of mind, meekness, long-suffering ;

13 ^e Forbearing one another, and forgiving one another, if any man have

^a Eph. 1. 23.—^b Eph. 4. 24.—^c 1 Thess. 1. 4. 1 Pet. 1. 2. 2 Pet. 1. 10.—^d Gal. 5. 22. Phil. 2. 1. Eph. 4. 2. 32. ^e Mark 11. 25. Eph. 4. 2. 32.—^f Or, complaint. ^g 1 Pet. 4. 8.

But Christ is all, and in all] All mankind are His creatures; all conditions are disposed and regulated by His Providence; and all human beings are equally purchased by His blood. He, alone, is the source whence all have proceeded; and to him, alone, all must return. He is the Maker, Preserver, Saviour, and Judge, of all men.

Verse 12. Put on—as the elect of God] As the principal design of the apostle was to show that God had chosen the Gentiles, and called them to the same privileges as the Jews, and He intended to make them as truly His people as the Jews ever were, he calls them the elect or chosen of God: and as the Jews, who, were formerly the elect, were still beloved, and called to be holy; so he calls the Colossians beloved; and shows them that they are called with the same holy calling.

Bowels of mercies, &c.] Be merciful, not in act merely, but in spirit and affection. In all cases of this kind, let your heart dictate to your hand; be clothed with bowels of mercy; let your tenderest feelings come in contact with the miseries of the distressed, as soon as ever they present themselves. Though I know that to put on, or to be clothed with, are figurative expressions, and mean to assume such and such characters and qualities; yet there may be a higher meaning here. The apostle would have them to feel the slightest touch of another's misery; and, as their clothes are put over their body, so their tenderest feeling should be always within the reach of the miserable. Let your feelings be at hand; and feel and commiserate as soon as touched.—See on Ephes. iv. 2. Instead of οὐκτιμωσ, mercies, in the plural, almost every MS. of importance, with many of the Fathers, read οὐκτιμω, bowels of mercy, in the singular. This various reading makes scarcely any alteration in the sense.

Verse 13. Forbearing one another] Avoid all occasions of irritating or provoking each other.

Forgiving one another] If ye receive offence, be instantly ready to forgive, on the first acknowledgment of the fault.

Even as Christ forgave you] Who required no satisfaction, and sought for nothing in you but the broken contrite heart; and freely forgave you, as soon as you returned to Him. No man should for a moment harbour ill-will in his heart to any; but the offended party is not called actually to forgive, till the offender, with sorrow, acknowledges his fault. He should be

a ^f quarrel against any; even as Christ forgave you, so also *de* ye.

14 ^g And above all these things ^h put on charity, which is the ⁱ bond of perfectness.

15 And let ^k the peace of God rule in your hearts, ^l to the which also ye are called ^m in one body; ⁿ and be ye thankful.

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^b John 13. 34. Rom. 13. 8. 1 Cor. 13. Eph. 5. 2. Ch. 2. 2. 1 Thess. 4. 9. 1 Tim. 1. 5. 1 John 3. 23. & 4. 21.—^c Eph. 4. 3.—^d Rom. 14. 17. Phil. 4. 7.—^e 1 Cor. 7. 15. ^f Eph. 2. 16, 17. & 4. 4.—^g Ch. 2. 7. Ver. 12.

ready to forgive; and while he is so, he can neither feel hatred nor malice towards the offender: but, as Christ does not forgive us, till, with penitent hearts, we return unto Him, acknowledging our offences; so those who have trespassed against their neighbour are not to expect any act of forgiveness from the person they have injured, till they acknowledge their offence. Forgive, says the apostle; *καταρα και ο Χριστος, even as Christ forgave you*: show the same disposition, and the same readiness to forgive your offending brethren, as Christ showed towards you.

Verse 14. And above all these things] *Exi: naci de τωραυς, upon all, over all*; as the outer garment envelops all the clothing; so let charity or love invest and encompass all the rest. Even bowels of mercy are to be set in motion by love; from love they derive all their feeling, and all their power and promptitude to action. Let this, therefore, be as the upper garment; the surtout that invests the whole man.

Which is the bond of perfectness.] Love to God and man is not only to cover all, but also to unite and consolidate the whole. It is therefore represented here under the notion of a girdle, by which all the rest of the clothing is bound close about the body. To love God with all the heart, soul, mind, and strength, and one's neighbour as one's-self, is the perfection which the New Covenant requires, and which the grace and Spirit of Christ work in every sincerely obedient, humble believer: and that very love which is the fulfilling of the law, and the perfection itself which the Gospel requires, is also the bond of that perfection. It is by love to God and man, that love is to be preserved. Love begets love; and the more a man loves God and his neighbour, the more he is enabled to do so. Love, while properly exercised, is ever increasing and re-producing itself.

Instead of *καταραυς, perfection*, several reputable MSS. with the *Itala*, read *ομοτιμω, unity*; but the former is doubtless the genuine reading.

Verse 15. And let the peace of God rule] Instead of *Θεω, God, Χριστω, Christ*, is the reading of ABC*D*FG. several others; both the *Syriac*, the *Arabic* of Erpen, *Coptic*, *Ethiopic*, *Armenian*, *Vulgate*, and *Itala*, with several of the *Fathers*: on this evidence, Griesbach has inserted it in the text.

Rule in your hearts] *Βεβαιωσα, let the peace of Christ judge, decide, and govern in your*

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Nero-
nis Cæs. Aug. 9.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

1 Cor. 14. 26. Eph. 5. 19.—Ch. 4. 6.—1 Cor. 10. 31.—Rom. 1. 9. Eph. 5. 20. Ch. 1. 12. & 2. 7.

hearts, as the *brabeus*, or judge, does in the Olympic contests. No heart is right with God, where the *peace of Christ* does not rule; and the continual prevalence of the peace of Christ is the decisive proof that the heart is right with God. When a man loses his *peace*, it is an awful proof that he has lost something else; that he has given way to evil, and grieved the Spirit of God. While peace rules, all is safe.

In one body] Ye cannot have peace with God, in yourselves, nor among each other, unless ye continue in *unity*; and, as *one body*, continue in *connexion* and *dependence* on Him who is your only *head*: to this ye are called, it is a glorious state of salvation, and ye should be for ever *thankful* that ye are thus privileged.

Verse 16. Let the word of Christ dwell in you richly] I believe the apostle means that the Colossians should be well instructed in the doctrine of Christ; that it should be their constant duty; that it should be frequently preached, explained, and enforced among them; and that all the wisdom comprised in it should be well understood. Thus the doctrine of God will dwell richly, that is, abundantly, among them. But there appears to be here an allusion to the *Shechinah*, or symbol of the Divine presence, which dwell in the tabernacle, and first temple; and to an opinion common among the Jews, which is thus expressed in *Melchita*, fol. 38. 4. *In whatever place the LAW is, there the SHECHINAH is present with it.* Nor is this a vain supposition; wherever God's word is seriously read, heard, or preached, there is God himself. And in that church or religious society where the truth of God is proclaimed and conscientiously believed, there is the constant dwelling of God. Through bad pointing, this verse is not very intelligible; the several members of it should be distinguished thus: Let the doctrine of Christ dwell richly among you; teaching and admonishing each other in all wisdom; singing, with grace in your hearts unto the Lord, in psalms, hymns, and spiritual songs. This arrangement the original will not only bear; but it absolutely requires it, and is not sense without it.—See the note on Ephes. v. 19.

The singing which is here recommended, is widely different from what is commonly used in most Christian congregations; a congeries of unmeaning sounds, associated to bundles of nonsensical, and often ridiculous repetitions, which at once both deprave and disgrace the church of Christ. *Melody*, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant harmony, which requires not only many different kinds of voices, but dif-

A. M. cir. 4066.
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A. U. C. 814.
An. Imp. Nero-
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17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

1 Thess. 5. 18. Heb. 13. 15.—Eph. 5. 22. Tit. 2. 5. 1 Pet. 3. 1.—Eph. 5. 3.

ferent musical instruments, to support it. And by these preposterous means, the simplicity of the Christian worship is destroyed; and all edification totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it: even of those who enter with a considerable share of humility and Christian meekness, how few continue to sing with grace in their hearts unto the Lord?

Verse 17. Whatsoever ye do in word or deed] Let your words be right and your actions upright.

Do all in the name of the Lord Jesus] Begin with Him, and end with Him; invoke His name; and pray for His direction and support in all that ye do; and thus every work will be crowned with all requisite success. Doing every thing in the name of God, and referring every thing to His glory, is as rational as it is pious. Could it be ever supposed that any person would begin a bad work in God's name?—However, it is so. No people in the universe more strictly adhere to the letter of this advice, than the *Mohammedans*; for they never undertake a work, eat meat, nor write a book, without prefacing all with—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahi, Arrahmani, Arraheemi:

“In the name of the most merciful and compassionate God.”

Not only books of devotion, but books on all arts and sciences; books of tales and romances; books of poetry, and those on the elements of reading, &c. begin thus. Nay, it is prefixed to the *QUR'AN*. *Lizit un Nissa*, one of the most abominable productions that ever came from the pen of man; and is precisely the same among the Mohammedans, as the infamous work of *Nicholas Chorier*, called *Elegantia Latini Sermonis*, falsely attributed to *John Meursius*, has been among some called Christians. Of both, with a trifling hyperbole, it may be said, “Surely these books were written in hell: and the author of them must certainly be the devil.”

Giving thanks to God] Even praises, as well as prayers, must ascend to God through this Mediator. We have no authority to say that God will accept even our thanksgiving, unless it ascend to Him through Christ Jesus.

Verse 18. Wives submit yourselves] Having done with general directions, the apostle comes to particular duties which are commonly called relative; because they only belong to persons in certain situations; and are not incumbent on all. No woman has the duty of a wife to perform, but she who is one; and no man has the duty of a husband to perform, but he who is married.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 814.
An. Imp. Nero-
nis Cms. Aug. 9.

19 ^a Husbands, love your wives, and be not ^b bitter against them.

20 ^c Children, obey your parents ^d in all things: for this is well pleasing unto the Lord.

21 ^e Fathers, provoke not your children to anger, lest they be discouraged.

22 ^f Servants, obey ^g in all things your masters ^h according to the flesh: not with eye-service, as men-pleasers;

ⁱ Eph. 5. 25, 26, 33. ^j 1 Pet. 3. 7. — ^k Eph. 4. 31. — ^l Eph. 6. 1. — ^m Eph. 6. 24. ⁿ Tit. 2. 9. — ^o Eph. 6. 4. — ^p Eph. 6. 5, &c. ^q 1 Tim. 6. 1. ^r Tit. 2. 9. ^s 1 Pet. 2. 18.

The directions here to wives, husbands, children, parents, servants, and masters, are so exactly the same in substance with those in Ephes. v. 22—33. and vi. 1—9. that there is no need to repeat what has been said on those passages; and to the notes there, the reader is requested to refer.

As it is fit in the Lord] God commands it; and it is both proper and decent.

Verse 19. *Be not bitter against them*] Whenever bitterness is, there love is wanting. And where love is wanting in the married life, there is hell upon earth.

Verse 20. *Children, obey—in all things*] That is, in the Lord; in every thing that your parents command you, which is not contrary to the will or word of God.

Verse 21. *Fathers, provoke not*] See the notes on Ephes. vi. 4.

Verse 22. *Servants, obey*] See on Ephes. vi. 5—8.

Verse 24. *The reward of the inheritance*] Here, ye have neither lands nor property; ye

but in singleness of heart, fearing God:

23 ¹ And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

24 ² Knowing that of the Lord ye shall receive the reward of the inheritance; ¹ for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and ² there is no respect of persons.

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A. U. C. 814.
An. Imp. Nero-
nis Cms. Aug. 9.

^t Ver. 20. — ^u Philem. 16. — ^v Eph. 6. 4, 7. — ^w Eph. 6. 9. ^x 1 Cor. 7. 22. — ^y Rom. 2. 11. ^z Eph. 6. 9. ^{aa} 1 Pet. 1. 37. ^{ab} See Deut. 10. 17.

are servants or slaves. Be not discouraged, ye have an inheritance in store; be faithful unto God and to your employers, and Christ will give you a heavenly inheritance.

Verse 25. *But he that doeth wrong*] It is possible for an unfaithful servant to wrong and defraud his master in a great variety of ways, without being detected: but let all such remember what is here said—He that doeth wrong, shall receive for the wrong which he has done; God sees him, and will punish him for his breach of trust and his dishonesty. Wasting or not taking proper care of the goods of your master, is such a wrong as God will resent. He that is unfaithful in that which is little, will be unfaithful in much, if he have opportunity; and God alone is the defence against an unfaithful servant.

There is no respect] God neither esteems nor despises any man because of his outward condition and circumstances; for there is no respect of persons with Him. Every man is, in the eye of God, what he is in his soul: if holy, loved; if wicked, despised and rejected.

CHAPTER IV.

The duty of masters to their servants, 1. Continuance in prayer recommended; to which watchfulness and thanksgiving should be joined, 2. And to pray particularly for the success of the Gospel, 3, 4. Directions concerning walking wisely, redeeming of time, and Godly conversation, 5, 6. He refers them to Tychicus and Onesimus, whom he sends to them, for particulars relative to his present circumstances, 7—9. Mentions the salutations of several then at Rome, of whom he gives some interesting particulars, 10—14. Sends his own salutations to the brethren in Laodicea; and to Nymphas, and the church at his house, 15. Directs this epistle to be read in the church of the Laodiceans; and that to them to be read at Colosse, 16. Directions to Archippus, relative to his ministry, 17. Concludes with salutations to the people at Colosse, to whom he sends his apostolical benediction, 18.

A. M. cir. 4066.
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A. U. C. 814.
An. Imp. Nero-
nis Cms. Aug. 9.

MASTERS, ^a give unto your servants that which is just and equal;

knowing that ye also have a ^b Master in heaven.

2 ^c Continue in prayer,

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A. U. C. 814.
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^d Eph. 6. 9. — ^e Matt. 25. 10.

^f Luke 18. 1. ^g Rom. 12. 12. ^h Eph. 6. 18. ⁱ 1 Thess. 5. 17, 18.

NOTES ON CHAP. IV.

Verse 1. *Masters, give unto your servants*] This verse should have been added to the preceding, to which it properly belongs: and this chapter should have begun with ver. 2.

That which is just and equal] As it is bondmen or slaves, of whom the apostle speaks, we

may at once see with what propriety this exhortation is given. The condition of slaves among the Greeks and Romans, was wretched in the extreme: they could appeal to no law; and they could neither expect justice nor equity. The apostle, therefore, informs those proprietors of these slaves, that they should act towards them

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and watch in the same
with thanksgiving;
3 Withal praying also
for us, that God would
open unto us a door of utterance,
to speak the mystery of Christ,

^a Ch. 2. 7. & 3. 15.—^b Eph. 6. 19. 2 Thess. 3. 1.—^c 1 Cor. 13. 9. 2 Cor. 2. 12.—^d Act. 13. 11. 1 Cor. 4. 1.

both according to justice and equity; for God, their Master, required this of them; and would at last call them to account for their conduct in this respect. Justice and equity required that they should have proper food, proper raiment, due rest, and no more than moderate work. This is a lesson that all masters throughout the universe should carefully learn. Do not treat your servants as if God had made them of an inferior blood to yours.

Verse 2. *Continue in prayer!* This was the apostle's general advice to all; without this, neither wives, husbands, children, parents, servants, nor masters, could fulfil the duties which God, in their respective stations, required of them.

All light, power, and life, come from God; his creatures are continually dependent upon Him for all these: to earnest, persevering prayer, He has promised every supply; but he who prays not, has no promise. How few wives feel it their duty to pray to God to give them grace to behave as wives! How few husbands pray for the grace suited to their situation, that they may be able to fulfil their duties! The like may be said of children, parents, servants, and masters. As every situation in life has its peculiar duties, trials, &c. so, to every situation, there is peculiar grace appointed. No man can fulfil the duties of any station, without the grace suited to that station. The grace suited to him, as a member of society in general, will not be sufficient for him as a husband, father, or master. Many proper marriages become unhappy in the end, because the parties have not earnestly besought God for that grace necessary for them as husbands and wives. This is the origin of family broils in general; and a proper attention to the apostle's advice, would prevent them all.

Watch in the same] Be always on your guard; and when you have got the requisite grace by praying, take care of it, and bring it into its proper action by watchfulness; by which you will know when, and where, and how, to apply it.

With thanksgiving] Being always grateful to God, who has called you into such a state of salvation; and affords you such abundant means and opportunities to glorify Him.

Verse 3. *Praying also for us*] Let the success and spread of the Gospel be ever dear to you; and neglect not to pray fervently to God that it may have free course, run, and be glorified.

A door of utterance] Θύρα του λόγου. The word θυρα, which commonly signifies a door, or such like entrance into a house, or passage through a wall, is often used metaphorically for an entrance to any business, occasion or opportunity to commence or perform any particular work. So in Acts xiv. 27. the door of faith is opened to the Gentiles, i. e. there is now an op-

portunity of preaching the Gospel to the nations of the earth. 1 Cor. xvi. 9. *A great and effectual door is opened unto me*; i. e. I have now a glorious opportunity of preaching the truth to the people of Ephesus. 2 Cor. ii. 12. *When I came to Troas, a door was opened unto me*; I had a fine opportunity of preaching Christ crucified at that place. So here the θυρα του λόγου, which we translate door of utterance, signifies an occasion, opportunity, or entrance, for the doctrine of the Gospel. The same metaphor is used by the best Latin writers. Cicero, xiii. Ep. 10. *Amicitia fores aperiantur—the doors of friendship are opened*; there is now an opportunity of reconciliation. And, Ovid Amor. lib. iii. *Æleg. xii. ver. 12.*

° for which I am also in bonds:
4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

Eph. 6. 19. Ch. 1. 26. & 2. 2.—^e Eph. 6. 10. Phil. 1. 7. (Eph. 5. 15. 1 Thess. 4. 12.—^f Eph. 5. 16.

JANUA per nostras est adaperita manus.
“The gate is opened by our hands.”

Of this use of the word among the Greek writers, Schleusner gives several examples. See also Rev. iii. 8. where the word is used in the same sense. To multiply examples, would be needless; the apostle excites them to pray, not that a door of utterance, i. e. a readiness and fluency of speech may be given to him and his fellow-labourers, but that they may have an opportunity of preaching the doctrine of Christ; and so the term λογος is to be understood here, as well as in many other places of the New Testament; in most of which we have either lost or obscured its meaning by translating it word, instead of doctrine.

The mystery of Christ] The Gospel, which had been hidden from all former times, and which revealed that purpose long hidden in the Divine councils, that the Gentiles should be called to enjoy the same privileges with the Jews. *For which I am also in bonds*] He was suffering under Jewish malice; and for preaching this very mystery; for they could not bear to hear announced, as from heaven, that the Gentiles, whom they considered eternally shut out from any participation of the Divine favour, should be made fellow-heirs with them of the grace of life; much less could they bear to hear that they were about to be reprobated, and the Gentiles elected in their place. It was for asserting these things that they persecuted Paul at Jerusalem; so that to save his life, he was obliged to appeal to Cæsar; and, being taken to Rome, he was detained a prisoner, till his case was fully heard; and he was a prisoner at Rome on this very account, when he wrote this Epistle to the Colossians.—See the note on chap. i. 24.

Verse 4. *That I may make it manifest*] It was a mystery, and he wished to make it manifest; to lay it open, and make all men see it.

Verse 5. *Walk in wisdom*] Act wisely and

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A. M. cir. 4066.
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A. U. C. 814.
An. Imp. Nero-
nia Cæs. Aug. 9.

6 Let your speech be always ^a with grace, ^b seasoned with salt, ^c that ye may know how ye ought to

answer every man.

7 ^d All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord :

^a Eccles. 10. 12. Ch. 3. 16. — ^b Mark 9. 50. — ^c 1 Pet. 3. 15.

prudently in reference to them who are *without*; who yet continue unbelieving Gentiles, or persecuting Jews.

The church of Christ was considered an enclosure, a field, or vineyard, well hedged or walled. Those who were not members of it, were considered *without*; i. e. not under that especial protection and defence which the true followers of Christ had. This has been since called, "The Pale of the Church;" from *palaus*, a stake; or, as Dr. Johnson defines it, "A narrow piece of wood, joined above and below to a rail, to enclose grounds." As, to be a Christian, was essential to the salvation of the soul; so, to be in the church of Christ, was essential to the being a Christian: therefore it was concluded that "there was no salvation out of the pale of the church." Now this is true in all places where the doctrines of Christianity are preached; but when *one description* of people, professing Christianity, with their own peculiar mode of worship and creed, arrogate to themselves, *exclusive of all others*, the title of THE Church; and then, on the ground of a maxim which is true in itself, but falsely understood and applied by them, assert that, as they are THE church, and there is no church besides, then you must be one of them; believe as they believe, and worship as they worship, or you will be infallibly damned: I say, when this is asserted, every man, who feels he has an immortal spirit, is called on to examine the pretensions of such spiritual monopolists. Now, as the church of Christ is formed on the foundation of the prophets and apostles, Jesus Christ being the chief corner-stone, the doctrines of this Christian church must be sought for in the Sacred Scriptures. As to fathers, councils, and human authorities of all kinds, they are, in this question, lighter than vanity; the Book of God alone must decide. The church which has been so hasty to condemn all others, and, by its own *soi disant*, or self-constituted authority, to make itself the determiner of the fates of men, dealing out the mansions of glory to its partisans, and the abodes of endless misery to all those who are out of its antichristian and inhuman pale; this church, I say, has been brought to this standard, and proved, by the Scriptures, to be fallen from the faith of God's elect, and to be most awfully and dangerously corrupt; and that, to be *within its pale*, of all others professing Christianity, would be the most likely means of endangering the final salvation of the soul. Yet, even in it, many sincere and upright persons may be found, who, in spirit and practice, belong to the true church of Christ. Such per-

8 * Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With ^e Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which are done here.

A. M. cir. 4066.
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^d Eph. 6. 21. — ^e Eph. 6. 22. — ^f Philem. 10.

sons are to be found in all religious persuasions, and in all sorts of Christian societies.

[Redeeming the time.] See on Ephes. v. 15.

Verse 6. *Let your speech be always with grace, seasoned with salt*] Let it be such as has a tendency to oppose and preserve from the corruption of sin. The rabbins say, "He who, in prayer, omits any word, should begin again at the beginning; for he who does not, is like boiled pottage, in which there is no salt."—Beracoth, fol. 34. 1. Let all your conversation be such as may tend to exemplify and recommend Christianity: let it not only be holy, but wise, gracious, and intelligent. A harsh method of proposing or defending the doctrines of Christianity only serves to repel men from those doctrines, and from the way of salvation. *Salt*, from its use in preserving food from corruption, and rendering it both savoury and wholesome, has always been made the emblem of wisdom. The word has been also used to express, in composition or conversation, what is terse, comprehensive, useful, elegant, and impressive. The term *Allie salt* has been used to express some of the principal beauties of the Greek tongue: of such beauties, the Gospel of Christ has an endless store.—See on Matt. v. 13. and Mark ix. 50.

[How ye ought to answer every man.] That your discourse may be so judiciously managed, that ye may discern how to treat the prejudices, and meet the objections, both of Jews and Gentiles.

Verse 7. *All my state shall Tychicus*] See the note on Eph. vi. 21. Tychicus well knew the apostle's zeal and perseverance in preaching the Gospel; his sufferings on that account; his success in converting both Jews and Gentiles; and the converts which were made in Cæsar's household; he could give these to the Colossians in ample detail; and some of them, it would not have been prudent to commit to writing.

Verse 8. *That he may know your estate*] Instead of *να γινε τα περι υμων*, that HE may know your affairs, ABD*FG, many others, with the *Aethiopic, Itala, Theodoret, and Damascus*, read *να γνωριε τα περι υμων*, that YE may know our affairs: which is probably the true reading. Tychicus was sent to them, not to know their affairs, but, with Onesimus, to carry this epistle, and make the apostle's state known to them; and comfort their hearts by the good news which he brought. The next verse confirms this meaning.

Verse 9. *With Onesimus—who is one of you.*] Onesimus was a native of some part of Phrygia, if not of Colosse itself: and being lately converted to the Christian faith, by the instrumentality of

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10 * Aristarchus, my fellow-priscner, saluteth you, and ^b Marcus, sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me.

a Acts 19. 29. & 20. 4. & 27. 2. Philem. 24. — b Acts 15. 37. 2 Tim. 4. 11. — c Ch. 1. 7. Philem. 23.

the apostle, he would be able, on this account, to give them satisfactory information concerning the apostle's state, which would be decubly acceptable to them, as he was their countryman.—See the *Epistle to Philemon*.

All things which are done here.] FG. the *Vulgate, Italia, Jerom, and Bala*, add here *επιστημων, what is done*, which we have supplied in *italics*, in our translation. These brethren could give an account of the transactions at Rome, relative to the apostle and Christianity, which it might not be prudent for him to commit to writing. See on ver. 7. The reign of Nero was not only cruel, but suspicious, jealous, and dangerous.

Verse 10. *Aristarchus, my fellow-prisoner*] Concerning Aristarchus, see Acts xix. 29. xx. 4. and xxvii. 2. and see the note on this latter place. Aristarchus and Epaphras are mentioned as saluters in this epistle; and in that to Philemon, written at the same time: but here, he is said to be a *prisoner*, and Epaphras not. In that to Philemon, Epaphras is called a *prisoner*, and Aristarchus not. One of them is wrong, though it is uncertain which, unless both were prisoners.—See *Wall's Crit. Notes*. As Aristarchus had been a zealous and affectionate aherent to St. Paul, and followed him in all his journeys, ministering to him in prison, and assisting him in preaching the Gospel in Rome, he might have been imprisoned on this account. We need not suppose that both he and Epaphras were imprisoned at the same time: *about* the same time they might be imprisoned, but it might be so ordered by the providence of God, that when Aristarchus was imprisoned, Epaphras was at liberty; and while Epaphras was in prison, Aris'archus was at liberty. This is a very possible, and easily to be conceived case.

Mark] See the account of this person, Acts xv. 39. Though there had been some difference between the apostle and this *Mark*; yet, from this, and 2 Tim. iv. 11. we find they were fully reconciled, and that Mark was very useful to St. Paul, in the work of the ministry.

Touching whom ye received commandments] What these were we cannot tell; it was some private communication which had been previously sent to the Colossian church.

Verse 11. *Jesus, which is called Justus*] Jesus, Joshua, or Jehoshua, was his name among his countrymen the Jews: *Justus* was the name which he bore among the Greeks and Romans.

12 * Epaphras, who is one of you, a servant of Christ, saluteth you, always ^d labouring ^e fervently for you in prayers, that ye may stand ^f perfect and ^g complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

d Or, *striving*. — e Rom. 15. 30. — f Mat. 5. 48. 1 Cor. 2. 6. & 14. 20. Phil. 3. 13. Heb. 5. 14. — g Or, *filled*.

These only] That is, only Aristarchus, Marcus, and Jesus Justus, who were formerly Jews or proselytes; *οι οντις εις περιετμισμας, for they were of the circumcision*, and assisted the apostle in preaching the Gospel. There were others who did preach Christianity; but they did it from envy and strife, in order to add affliction to the apostle's bonds. It is evident, therefore, that St. Peter was not now at Rome; else he certainly would have been mentioned in this list; for we cannot suppose that he was in the list of those who preached Christ in an exceptionable way, and from impure and unholy motives: indeed, there is no evidence that St. Peter ever saw Rome. And as it cannot be *proved* that he ever was bishop or pope of that city, the *key-stone* of the triumphal arch of the pope of Rome is pulled out: this building, therefore, of his *supremacy*, cannot stand.

Verse 12. *Epaphras, who is one of you*] A native of some part of Phrygia; and probably of Colosse itself.

A servant of Christ] A minister of the Gospel.

Labouring fervently for you] *Αγωνιζομενος, agonizing*; very properly expressed by our translators, *labouring fervently*.

That ye may stand perfect and complete] *Ινα εστητε τελειοι και καταλαβημενοι*; that ye may stand firm, perfectly instructed, and fully persuaded, of the truth of those doctrines which have been taught you as the revealed will of God: this I believe to be the meaning of the apostle.

Instead of *καταλαβημενοι, complete, or filled up*; almost all the MSS. of the Alexandrian Rescension, which are considered the most authentic and correct, have *πεπληρωμενοι, that ye may be fully persuaded*. The word *πληρωμενος* signifies such a complete persuasion of the certainty of a thing, as leaves the mind, which has it, neither room nor inclination to doubt; and *πληρωθησθε*, the verb, has the same meaning, viz. to be thus persuaded, or to persuade thus by demonstrative argumentation, and exhibition of unquestionable facts.

This is such a persuasion as the Spirit of God, by means of the Gospel, gives to every sincere and faithful man; and from which arises the solid happiness of the genuine Christian. They who argue against it, prove, at least, that they have not got it.

Verse 13. *He hath a great zeal for you*] Instead of *ζηλον εκειν, much zeal*. ABCD^{ms}, several others, with *Versions* and *Fathers*, read

A. M. cbr. 4000.
A. D. cir. 62.
A. U. C. 914.
An. Imp. Nero-
nia Cms. Aug. 9.

14 ^a Luke, the beloved physician, and ^b Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and ^c the church which is in his house.

16 And when ^d this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

^a 2 Tim. 4. 11. — ^b 2 Tim. 4. 10. Philem. 24. — ^c Rom. 16. 5. 1 Cor. 16. 19. — ^d 1 Thesa. 5. 27.

THESE notes, much labour; they are here nearly of the same meaning, though the latter appears to be the better, and genuine reading.

Laodicea—and Hierapolis.] These were both cities of Phrygia, between which Colosse, or the city of *Colasæ*, was situated: see on chap. ii. 1. The latter was called *Hierapolis*, or the *holy city*, from the multitude of its temples. Apollo, Diana, Esculapius, and Hygeia, were all worshipped here, as appears by the coins of this city, still extant.

Verse 14. *Luke, the beloved physician*] This is generally supposed to be the same with Luke the evangelist.—See the preface to the notes on this Gospel. Some, however, suppose them to be different persons; because, where it is evident that Luke the evangelist is meant, he never has more than his simple name Luke; and because the apostle is supposed to intend a different person here, he adds, *εταρος ο αγαπητος*, the beloved physician. The word *εταρος* signifies a *healer*, and must not be restricted to *physician*, in the sense in which we use that word: he was surgeon, physician, and dispenser of medicines, &c. for all these were frequently combined in the same person.

Verse 15. *Salute—Nymphas, and the church—in his house.*] This person, and his whole family, which probably was very numerous, appear to have received the Gospel: and it seems that, for their benefit and that of his neighbours, he had opened his house for the worship of God. In those primitive times, there were no consecrated places; for it was supposed that the simple setting apart of any place for the worship of God, was a sufficient consecration.—See of those domestic churches, Rom. xvi. 5. 1 Cor. xvi. 19.

Verse 16. *Cause that it be read also in the church of the Laodiceans*] That is, let a copy be taken and sent to them, that it may be read there also. This appears to have been a regular custom in the apostolic church.

That ye likewise read the epistle from Laodicea.] Some suppose that this was an epistle sent from Laodicea to the apostle, which he now sent by Aristarchus to the Colossians, that they might peruse it; that thereby they might see the propriety of sending a copy of his epistle to them, to the Laodicean church. Many eminent critics are of this opinion, which appears to me to be both forced and far-fetched. Others think that the Epistle to the Ephesians is the epistle in question; and that it was originally directed

17 And say to ^a Archippus, Take heed to ^b the ministry which thou hast received in the Lord, that thou fulfil it.

18 ^c The salutation by the hand of me Paul. ^d Remember my bonds. ^e Grace be with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

A. M. cir. 4000.
A. D. cir. 62.
A. U. C. 914.
An. Imp. Nero-
nia Cms. Aug. 9.

^a Philem. 2. — ^b 1 Tim. 4. 6. — ^c 1 Cor. 16. 21. 2 Thesa. 3. 17. — ^d Heb. 13. 3. — ^e Heb. 13. 25.

to them, and not to the Ephesians.—See the notes on Ephes. i. 1, &c. But others, equally learned, think that there was an epistle, different from that to the Ephesians, sent by St. Paul to the Laodiceans, which is now lost. There was an epistle under this direction, in the times of Theodoret and Jerom, for both of them mention it; but the latter mentions it as apocryphal, *Legunt quidam et ad Laodicenses Epistolam, sed ab omnibus exploditur*: "Some read an epistle to the Laodiceans, but it is exploded by all." The seventh Ecumenic council, held in 787, states, that the ancients allowed that there was an epistle with this direction, but that all the orthodox rejected it as supposititious.

An epistle, *ad Laodicenses*, is still extant in the Latin language; a very ancient copy of which is in the library *Sancti Albini Andegavensis* St. Alban's of Anjou. Hutter has translated it into Greek; but his translation is of no authority. Calmet has published this epistle, with various readings from the above MS. I shall subjoin it at the end of this epistle; and give my opinion relative to its use and authenticity.

Verse 17. *Say to Archippus*] Who this person was we cannot tell; there have been various conjectures concerning him; some think he was bishop, or overseer, of the church at Colosse, in the absence of Epaphras. Whatever he was, it has been supposed that he had been remiss in discharging the duties of his office; and hence this direction of the apostle, which appears here in the light of a *reprehension*. But if the same person be meant, as in the Epistle to *Philemon*, ver. 2. whom St. Paul calls his *fellow-labourer*, and *fellow-soldier*, it cannot be supposed that any reproof is here intended: for, as the Epistle to the Colossians, and that to *Philemon*, were evidently written about the end of the year 62, Archippus could not be a fellow-labourer and fellow-soldier of the apostle at Rome, and yet a delinquent at Colosse at the same time. It is more likely, therefore, that the words of the apostle convey no censure, but are rather intended to stir him up to further diligence, and to encourage him in the work, seeing he had so much false doctrine, and so many false teachers to contend with.

Verse 18. *The salutation by the hand of me Paul.*] The preceding part of the epistle was written by a scribe, from the mouth of the apostle: this, and what follows, was written by the hand of St. Paul himself. A similar dis-

tion which we find 1 Cor. xvi. 21. and in 2 Thess. iii. 17. and this, it seems, was the means by which the apostle authenticated every epistle which he sent to the different churches. *The signature of Paul with mine own hand, which is the token in every epistle, so I write.*

Remember my bonds] See what proof ye have of the truth of the Gospel; I am in bonds on this account; I suffer patiently; yea, exult in the Lord Jesus, so perfectly am I upheld by the grace of the Gospel. Remember my bonds, and take courage! How eloquent were these concluding words. That such a man should be in bonds for the Gospel, was the fullest proof of the truth of the Gospel: a cunningly devised fable could not have imposed on Saul of Tarsus; he was fully satisfied of the truth of the doctrines of Christianity; he proclaimed them as truths from heaven; and for their sake cheerfully suffered the loss of all things. The bonds of such a man are a plenary proof of the truth of the doctrines for which he was bound.

Grace be with you] May you still possess the favour and blessing of our Lord Jesus Christ: the apostle ends as he began this epistle. Without the grace of Christ they could not have become a church; without this grace, they could not continue to be one.

Amen.] This is omitted by the most ancient and correct MSS.

The subscriptions, as usual, are various and uncertain:—

The common GREEK Text, has, *To the Colossians, written from Rome by Tychicus and Onesimus.*

The epistle to the Colossians: written at Rome, and sent by the hand of Tychicus. SYRIAC.

To the Colossians. ETHIOPIC.

In the *Vulgate* there is no subscription.

The end of the epistle; and it was written from Rome, and sent by the hand of Tychicus and Onesimus. Praise be to God for ever and ever; and may His mercy be upon us—Amen.

ARABIC.

Written from Athens, by Tychicus and Onesimus, and Mark, his disciples. COPTIC.

The MSS. are not less various than the *Versions*:

To the Colossians—That to the Colossians is completed; that to the Philippians begins.—That to the Colossians is finished; the First Epistle to the Thessalonians begins.—To the Colossians, from Rome.—Written to the Colossians from Rome.—Written from Rome by Tychicus, and Timotheus, and Onesimus.—Written by Paul and Timothy; and sent by Tychicus and Onesimus.

That the epistle was written from Rome, there is little cause to doubt: that *Timothy* might be the scribe is very probable, because it appears he was at Rome with the apostle in the same year in which this epistle was written.—See Philip. ii. 19. And that it was sent by *Tychicus* and *Onesimus*, seems evident, from the 8th and 9th verses of this chapter.

The common subscription has the consent of the greater number of the most recent, and comparatively recent MSS. but this is not, in general, a proof of authenticity.

In the note on ver. 16. I promised to subjoin what is called the *Epistle to the Laodiceans*; I give it here from the best copies; and add a literal translation, that the curious, whether learned or unlearned, may have what some have believed to be authentic, and what has doubtless existed, in one form or other, from a very remote antiquity.

EPISTOLA PAULI, APOSTOLI, AD LAODICEENSES.

THE EPISTLE OF PAUL THE APOSTLE TO THE LAODICEANS.

1. *Paulus, Apostolus, non ab hominibus, neque per hominem, sed per Jesum Christum. Fratribus qui estis (sunt) Laodiceæ:*
2. *Gratia vobis et pax à Deo Patre nostro; et Domini nostri Jesu Christo.*
3. *Gratias ago Christo per omnem orationem meam, quod perseverantes estis, et perseverantia in operibus bonis, promissionem expectantes in die judicii.*
4. *Neque d'sturbent (deficiunt) vos quorumdam in vaniloquiis insimulantium veritatem, (sacramentum) ut vos advertant à veritate evangelii quod à me predicatur.*
5. *Et nunc faciet Deus ut qui sunt ex me ad perfectionem veritatis evangelii sint deservientes, et benignitatem operum facientes quæ sunt salutis vitæ æternæ.*
6. *Et nunc prælam sunt vincula mea quæ patior in Christo; in quibus lætor et gaudeo.*
7. *Et hoc mihi est ad salutem perpetuam, quod (ipsum) factum est in orationibus vestris, et administrante Spiritu Sancto, sive per vitam, sive per mortem.*

1. Paul an apostle, not from men; nor by man, but by Jesus Christ, to the brethren which are in Laodicea.
2. Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.
3. I give thanks to Christ in all my prayers, that ye continue and persevere in good works; waiting for the promise in the day of judgment.
4. Be not troubled with the vain speeches of certain who pretend to the truth, that they may draw away your hearts from the truth of the Gospel which was preached by me.
5. And may God grant that those who are of me, may be led forward to the perfection of the truth of the Gospel, and perform the benignity of works which become the salvation of eternal life.
6. And now my bonds are manifest, which I suffer in Christ; and in them I rejoice and am glad.
7. And this shall turn to my perpetual salvation, by means of your prayers, and the assistance of the Holy Spirit, whether they be for life or for death.

8. *Est enim mihi vivere vita in Christo, et mori gaudium (et lucrum.)* 8. For my life is to live in Christ; and to die will be joyous.
9. *Et ipse Dominus noster in vobis faciet misericordiam suam, ut eandem dilectionem habeatis; et sitis unanimes.* 9. And may our Lord himself grant you his mercy; that ye may have the same love, and be of one mind.
10. *¶ Ergo, dilectissimi, ut audistis præsentiam Domini, ita sentite (retinete) et facite in timore (Domini); et erit vobis vita in æternum:* 10. Therefore, my beloved, as ye have heard of the coming of the Lord, so think and act in the fear of the Lord, and it shall be to you eternal life.
11. *Est enim Dominus qui operatur in vobis:* 11. For it is the Lord that worketh in you.
12. *Et facite, sine peccato quæcunque facitis, (sine reatu) et quod est optimum.* 12. Whatsoever you do, do it without sin, and do what is best.
13. *Dilectissimi, gaudete in Domino Jesu Christo, et caveo omnes sordes (sordidos) in omni lucro.* 13. Beloved, rejoice in the Lord Jesus Christ, and beware of filthy lucre.
14. *Omnes petitiones vestræ sint palàm apud Deum.* 14. Let all your prayers be manifest before God.
15. *Estote firmi in sensu Christi, et quæ integræ, et vera, et pulcra, et casta, et justa, et amabilia sunt, facite.* 15. And be firm in the sentiments you have of Christ. And whatsoever is perfect, and true, and modest, and chaste, and just, and amiable, that do.
16. *Et quæ audistis, et arceperistis in corde retinete; et erit vobis pax.* 16. And whatsoever ye have heard, and received, retain in your hearts, and it shall tend to your peace.
17. *Salutant vos omnes sancti.* 17. All the saints salute you.
18. *Salutate omnes fratres in osculo sancto.* 18. Salute all the brethren with a holy kiss.
19. *Gratia Domini nostri Jesu Christi cum spiritu vestro. Amen.* 19. The grace of our Lord Jesus Christ be with your spirit. Amen.
20. *Et hanc facite legi Colossensibus; et eam quæ est Colossensium vobis.* 20. And cause this epistle to be read to the Colossians; and that to the Colossians to be read to you.

Ad Laodicenses scripta fuit à Româ, per Tychicum et Onesimum.

To the Laodiceans, written from Rome by Tychicus and Onesimus.

Such is the composition which pretends to be the *Epistle of Paul the apostle to the Laodiceans*, and of which I have endeavoured to give a literal version; though, even with the assistance of the various readings of the Anjon MS. which I have included in brackets, I found this difficult, so as to preserve any sense. Elias Hutter has published it after the Epistle to the Colossians, as if it were the genuine production of the apostle to whom it is attributed; and has taken the pains to exhibit it in twelve languages: viz. Syriac, Hebrew, Greek, Latin, German, Bohemian, Italian, Spanish, French, English, Danish, and Polish—All, the *Latin* excepted, appear to be of his own composing. To criticise them would be lost labour: the *Greek* is too bald to be the production of any remote age; and as to the *English*, no Englishman can understand it. The editor deserves the strongest reprehension, because he has associated it with the genuine Epistles of St. Paul, without a single note of its spuriousness.

As to its being a work of St. Paul, little or nothing need be said: its barrenness of meaning, poverty of style, incoherency of manner, and total want of design and object, are a sufficient refutation of its pretensions. It is said to be the work of some *heretics* of ancient times: this is very unlikely, as there is no heresy ever broached in the Christian church that could derive any support from any thing found in this epistle. It is a congeries of *scraps*, very injudiciously culled, here and there, from St. Paul's epistles; without arrangement, without connexion; and, as they stand here, almost without sense. It is a poor wretched tale, in no danger of ever being denominated even a *cunningly devised fable*. It should keep no company but that of the pretended *Epistle of Paul to Smeria*, to which I have in other cases referred, and of which I have given my opinion.

Should it be asked, "Why I have introduced it here?" I answer, to satisfy the curious reader; and to show how little ground there is for the opinion of some, that this epistle is of any importance; and, to prove how miserably, forgery itself succeeds, when it endeavours to *add to, or corrupt*, the word of God. The Sacred Writings are of such a *peculiar character*, that it is utterly impossible to *imitate* them with any kind of success. They bear, deeply impressed, the seal of infinite wisdom; a seal which no human heart can counterfeit. This is the criterion by which spurious Gospels, and apocryphal writings in general, have been judged and detected; and this *heavenly stamp*, under the care of Divine Providence, will continue to be their chief preservative, as long as sun and moon shall endure.

END OF NOTES ON THE EPISTLE TO THE COLOSSIANS.

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

THESSALONICA, now called by the Turks *Salonichi*, a mere corruption of its ancient name, is a seaport town of Turkey in Europe, situated on what was called the *Thermaic Gulf*, and was anciently the capital of *Macedonia*. According to *Stephanus Byzantinus*, it was embellished and enlarged by *Philip*, king of Macedon, father of Alexander the Great, who called it *Thessalonica*, or the *victory of Thessalia*, on account of the *victory* he obtained there over the *Thessalians*; prior to which, it was called *Therma*. *Strabo*, *Tzetes*, and *Zonaras*, say that it obtained the name of *Thessalonica* from *Thessalonica*, wife of *Cassander*, and daughter of *Philip*.

In 1431, it was taken from the Venetians by the Turks, in whose possession it still continues. It is still a large, rich, and populous city, being ten miles in circumference, and carrying on an extensive trade in *silk*, the principal merchants being Greek Christians, and Jews.

Christianity has never been extinct in Thessalonica since the year 51 or 52, in which it was planted there by the apostle Paul; see Acts xvii. &c. It contains at present thirty churches, belonging to the Greek Christians; and as many Jewish *synagogues*, besides some Mohammedan *mosques*. Thessalonica is the see of an archbishop; and is well fortified, being surrounded with walls, flanked with towers, and defended on the land side by a citadel; and near the harbour with three forts.

St. Paul, in company with Silas, first preached the Gospel in this city, and the adjacent country, about A. D. 52 or 53. Though the Jews, who were sojourners in this city, rejected the Gospel in general; yet a great multitude of the *devout Greeks*, i. e. such as were proselytes to Judaism, or the descendants of Jewish parents, born and naturalized in Greece, *believed, and associated with Paul and Silas*; and not a few of the *chief women* of the city embraced the Christian faith.—Acts xvii. 4.

As the Jews found, that according to the doctrine of the Gospel, the *Gentiles* were called to enjoy the same privileges with themselves, without being obliged to submit to circumcision, and other ordinances of the law, they persecuted that Gospel, and them who proclaimed it; for, *moved with indignation*, they employed *certain lewd fellows of the baser sort*; the beasts of the people, *set the city on an uproar, assaulted the house of Jason*, where the apostles lodged; dragged him, and *certain brethren, before the rulers*; and charged them with seditious designs, and treason against the Roman emperor! The apostles escaped, and got to *Berea*, where they began anew their important evangelical labours: thither, the Jews of Thessalonica pursuing them, raised a fresh tumult; so that the apostle, being counselled by the brethren, made his escape to *Athens*, Acts xvii. 5—15. Thus he followed the command of his Master; *being persecuted in one city, he fled to another*; not to hide himself, but to proclaim, in every place, the saving truths of the Gospel of Christ.

It does not appear that St. Paul staid long at *Athens*; he soon went thence to *Corinth*, where Timothy and Silas were, but probably not before Timothy met him, for whom he had sent, Acts xvii. 15. to come to him speedily; and whom, it appears, he sent immediately back to Thessalonica, to establish the believers there, and comfort them concerning the faith, 1 Thess. iii. 2. While Paul abode at Corinth, Timothy and Silas came to him from Thessalonica; and hearing by them of the steadfastness of the Thessalonian converts, in the faith of Christ, he wrote this epistle, and shortly after the second, to comfort and encourage them; to give them further instructions in the doctrine of Christianity; and to rectify some mistaken views relative to the day of judgment, which had been propagated amongst them.—See the Preface to the second epistle.

Who the persons were who formed the apostolic church at Thessalonica, is not easy to determine. They were not Jews; for these, in general, persecuted the apostle and the Gospel in this

PREFACE TO THE SECOND EPISTLE, &c.

men die; and by His power each is carried to his own place after death. Besides, His servants in particular, being put on their duty, like soldiers, must remain at their several posts, till released by their Commander; and when he releases them, He is fitly said to come for that purpose.

4. "Besides all these, there is a day or *coming of the Lord* to judge the world, and to put an end to the present state of things. This coming, Christ himself has promised. Matt. xvi. 27. 'The Son of man shall come in the glory of his Father with his holy angels; and then shall he reward every man according to his work.' Now, this being a real, personal appearing of Christ in the body, is more properly, than any other of His comings, called *the day, and coming of Christ*.—And the purposes of it being more important than those of His other comings, the exertions of His power for accomplishing them will be most signal and glorious. Hence this coming is, with great propriety, termed, 'the revelation of Jesus Christ,' and 'the day' of His revelation, 'when he shall be glorified in his saints, and admired of all them who believe.'

"Thus it appears that when the apostles wrote, there were *four* comings of Christ to happen, three of them figurative, but the fourth a real appearance; and these different comings are frequently spoken of in Scripture; and that although the coming of Christ to destroy Jerusalem, and to establish His everlasting kingdom, be represented by the apostles as then at hand, no passage from their writings can be produced in which His personal appearance to judge the world is said, or even insinuated, to be at hand. The truth is, if the different comings of Christ are distinguished as they ought to be, we shall find that the apostles have spoken of each of them according to truth; and that the opinion which some Christians have unadvisedly espoused, to the great discredit of the inspiration of the apostles, has not the least foundation in Scripture."

The epistle naturally divides itself into three parts, and each is contained in a separate chapter.

PART 1. CHAP. I.—Contains the address, and motives of consolation in their afflicted and persecuted state.

PART 2. CHAP. II.—Is partly prophetic and partly didactic. It contains the doctrine concerning Christ's coming to judgment; and a prophecy concerning some future, but great apostacy from the Christian faith.

PART 3. CHAP. III. Is wholly hortatory; and contains a number of important advices relative to Christian virtues, and a proper behaviour in those situations in life in which it had pleased God to call them.

This is the *shortest* of all St. Paul's epistles to the churches, but is of very great importance; and, in many places, very sublime, especially in the second part; and in this there are several very great difficulties, and some things hard to be understood. After all the pains and labour of learned men, it would be hazardous to say, *the meaning of every part is now clearly made out*. What increases the difficulty is, that the apostle refers to some *private communication* with themselves, no part of which is on record; and without which, it would require St. Paul's inspiration to be able to fix the sense and meaning of all we find here. May the Father of lights give the reader a wise understanding in all things! Amen.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
 TO THE
THESSALONIANS.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan æra of the world, or that used by the Byzantine historians, 5560.—Year of the Alexandrian æra of the world, 5554.—Year of the Antiochian æra of the world, 5544.—Year of the Julian period, 4762.—Year of the world, according to archbishop Ussher, 4056.—Year of the world, according to Eusebius, in his *Chronicon*, 4280.—Year of the minor Jewish æra of the world, or that in common use, 3812.—Year of the Greater Rabbinical æra of the world, 4411.—Year from the Flood, according to archbishop Ussher, and the English Bible, 2400.—Year of the Cali yuga, or Indian æra of the Deluge, 3154.—Year of the æra of Iphitus, or since the first commencement of the Olympic games, 992.—Year of the æra of Nabonassar, king of Babylon, 799.—Year of the CCVIIth Olympiad, 4.—Year from the building of Rome, according to Fabius Pictor, 799.—Year from the building of Rome, according to Frontinus, 803.—Year from the building of Rome, according to the *Fasti Capitolini*, 804.—Year from the building of Rome, according to Varro, which was that most generally used, 806.—Year of the æra of the Seleucidæ, 364.—Year of the Cæsarean æra of Antioch, 100.—Year of the Julian æra, 97.—Year of the Spanish æra, 90.—Year from the birth of Jesus Christ, according to archbishop Ussher, 56.—Year of the Vulgar æra of Christ's nativity, 62.—Year of Ventidius Cumanus, governor of the Jews, 4.—Year of Vologesus, king of the Parthians, 3.—Year of Caius Numidius Quadratus governor of Syria, 2.—Year of Ananias, high-priest of the Jews, 8.—Year of the Dionysian period, or Easter Cycle, 53.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 15; or the second year after the fifth embolismic.—Year of the Jewish Cycle of nineteen years, 12; or the first after the fourth embolismic.—Year of the Solar Cycle, 5.—Dominical Letters, it being Bissextile, or Leap-year, BA.—Day of the Jewish Pass-over, according to the Roman computation of time, the calends of April, i. e. April 1, which happened in this year on the Jewish Sabbath—Easter Sunday, April 2.—Epact, or the moon's age on the 22d of March, or the Xth of the Calends of April, 4.—Epact, according to the present mode of computation, or the moon's age on New-Year's day, or the Calends of January, 11.—Monthly Epacts, or the moon's age on the Calends of each month, respectively, (beginning with January,) 11, 13, 12, 13, 14, 15, 16, 17, 18, 18, 20, 20.—Number of Direction, or the number of days from the twenty-first of March, (or the XIth of the Calends of April) to the Jewish Pass-over, 10.—Year of Claudius Cæsar, the fifth emperor of the Romans, 12.—Roman Consuls, Publius Cornelius Sylla Faustus, and Lucius Salvius Otho Titianus; and for the following year, (which is by some supposed to be the date of this epistle,) Decimus Junius Silanus, and Quintus Haterius Antoninus.

CHAPTER I.

The salutation of St. Paul and his companions, 1, 2. The apostle gives thanks to God for their faith, love, and union, and for their patience under persecutions, 3, 4. Speaks of the coming of our Lord Jesus Christ; the punishment of the ungodly, and the glorification of the righteous, 5—10. Prays that God may count them worthy of their calling; that the name of Jesus may be glorified in them, 11, 12.

A. M. cir. 4056.
 A. D. cir. 52.
 A. U. C. 805.
 Anno Claudii
 Cæsar. Aug. 12.

PAUL and ^a Silvanus,
 and Timotheus, unto
 the church of the Thessa-

lonians ^b in God our Fa-
 ther and the Lord Jesus
 Christ;

A. M. cir. 4056.
 A. D. cir. 52.
 A. U. C. 805.
 Anno Claudii
 Cæsar. Aug. 12.

^a 2 Cor. 1. 19.

^b 1 Thess. 1. 1.

NOTES ON CHAP. I.

Verse 1. *Paul, and Silvanus, &c.*] See the notes on 1 Thess. i. 1. This epistle was written

a short time after the former; and as Silas and Timothy were still at Corinth, the apostle joins their names with his own, as in the former case.

The awful manifestation II. THESSALONIANS. of Christ at the last day.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 805.
Anno Claudii
Cæsar. Aug. 12.

2^a Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

3^b We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that^c we ourselves glory in you in the churches of God^d for your patience and faith^e in all your persecutions and tribulations that ye endure:

5 Which is^f a manifest token of the

^a 1 Cor. 1. 3.—^b 1 Thess. 1. 2, 3. & 3. 6, 9. Ch. 2. 13. ^c 1 Cor. 7. 14. & 9. 2. 1 Thess. 2. 19, 30.—^d 1 Thess. 1. 3.—^e 1 Thess. 2. 14.—^f Phil. 1. 28.—^g 1 Thess. 2. 14. ^h Rev. 6. 10.—ⁱ Rev. 14. 13.

Verse 3. *Your faith groweth exceedingly*] The word *υπερβαλου*, signifies, *to grow luxuriantly*, as a good and healthy tree, planted in a good soil; and if a *fruit-tree*, bearing an abundance of fruit to compensate the labour of the husbandman. Faith is one of the *seeds* of the kingdom: this the apostle had *sowed* and *watered*, and God gave an abundant increase. Their faith was *multiplied*, and their love *abounded*: and this was not the case with some distinguished characters only; it was the case with *every one of them*.

Verse 4. *We ourselves glory in you in the churches of God*] We hold you up as an example of what the grace of God can produce when communicated to honest and faithful hearts.

For your patience and faith] From Acts xvii. 5, 13 and from 1 Thess. ii. 14. we learn, that the people of Thessalonica had suffered much persecution, both from the *Jews* and *their own countrymen*: but, being thoroughly convinced of the truth of the Gospel, and feeling it to be the power of God unto salvation, no persecution could turn them aside from it. And having suffered for the truth, it was precious to them. Persecution never essentially injured the genuine church of God.

Verse 5. *A manifest token of the righteous judgment of God*] The persecutions and tribulations which you endure, are a manifest proof that God has judged righteously in calling you Gentiles into his church; and these sufferings are also a proof that ye are *called in*: for they who enter into the kingdom of God, go through great tribulation; your going through that tribulation, is a proof that ye are entering in: and God sees it *right* and *just* that ye should be permitted to *suffer*, before ye enjoy that endless felicity.

The words, however, may be understood in another sense, and will form this maxim, "The sufferings of the just, and the triumphs of the wicked in this life, are a sure proof that there will be a future judgment, in which the wicked shall be punished and the righteous rewarded."

righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

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6^b Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled, Rest with us, when^k the Lord Jesus shall be revealed from heaven with^l his mighty angels,

8^m In flaming fire, ⁿ taking vengeance on them^o that know not God, and^p that obey not the Gospel of our Lord Jesus Christ:

^h 1 Thess. 4. 16. Jude 14.—ⁱ Gr. the angels of his power.—^j Heb. 10. 37. & 12. 29. 2 Pet. 3. 7. Rev. 21. 2. ^k Or, yielding.—^l Psa. 79. 6. 1 Thess. 4. 5.—^m Rom. 2. 6.

This maxim is not only true in itself, but it is most likely that this is the apostle's meaning.

That ye may be counted worthy] Your patient endurance of these sufferings, is a proof that ye are *rendered meet* for that glory on account of which ye suffer; and in a true Gospel sense of the word, *worthy* of that glory: for, he who is a *child of God*, and a *partaker of the Divine nature*, is worthy of God's kingdom; not because he has done any thing to merit it, but because he bears the *image of God*: and the *image* is that which gives the *title*.

Verse 6. *Seeing it is a righteous thing*] Though God neither rewards nor punishes in this life, in a general way, yet he often gives proofs of his displeasure; especially against those who persecute his followers. They, therefore, who have given you tribulation, shall have tribulation in recompense.

Verse 7. *And to you who are troubled, Rest with us*] And while they have *tribulation*, you shall have that eternal *rest* which remains for the people of God.

When the Lord Jesus shall be revealed] But this fulness of *tribulation* to them, and *rest* to you, shall not take place till the Lord Jesus come to judge the world.

With his mighty angels] The coming of God to judge the world, is scarcely ever spoken of in the Sacred Writings without mentioning the holy angels who are to accompany him, and to form his court or retinue. See Deut. xxxiii. 2. Matt. xvi. 27. xxv. 31. xxvi. 64. Mark viii. 38.

Verse 8. *In flaming fire*] *Εν πυρι πυρος*, in *thunder and lightning*; taking *vengeance*; inflicting just punishment on them that *know not God*; the heathen, who do not worship the true God, and will not *acknowledge* Him, but worship idols: and on them that *obey not the Gospel*, the *Jews* particularly, who have rejected the Gospel, and persecuted Christ and His messengers; and all nominal Christians, who, though they believe the Gospel as a revelation from God, yet do not *obey* it as a rule of life.

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9^a Who shall be punished with everlasting destruction from the presence of the Lord, and^b from the glory of his power;

10^c When he shall come to be glorified in his saints, ^dand to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always

^a Phil. 3. 19. ^b 2 Pet. 3. 7. — ^b Deut. 33. 2. Isa. 2. 19. Ch. 2. 8. — ^c Psa. 89. 7. — ^d 4 Psa. 68. 35.

Verse 9. *Who shall be punished*] What this everlasting destruction consists in we cannot tell. It is not annihilation, for their being continues; and as the destruction is everlasting, it is an eternal continuance and presence of substantial evil, and absence of all good; for a part of this punishment consists in being banished from the presence of the Lord, excluded from His approbation for ever: so that the light of His countenance can be no more enjoyed, as there will be an eternal impossibility of ever being reconciled to Him.

The glory of his power] Never to see the face of God throughout eternity, is a heart-rending, soul-appalling thought! and to be banished from the glory of his power, that power, the glory of which is peculiarly manifested in saving the lost, and glorifying the faithful, is what cannot be reflected on, without confusion and dismay. But this must be the lot of all who do not acknowledge God, and obey not the Gospel of our Lord Jesus Christ.

Verse 10. *When he shall come to be glorified in his saints*] As the grace of God is peculiarly glorified in saving sinners, and making them into saints, this gracious power will be particularly manifested in the great day, when countless millions will appear before that Throne, who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

And to be admired] Θαυμάζοντας, to be wondered at among, and on the account of, all them that believe. Much as true believers admire the perfections of the Redeemer of mankind; and much as they wonder at His amazing condescension in becoming man, and dying for the sins of the world; all their present amazement and wonder will be as nothing when compared with what they shall feel when they come to see Him in all his glory; the glory that He had with the Father, before the world was. In reference to this we may apply those words of St. John, "Beloved, now are we the sons of God: and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." 1 John, chap. iii. 2.

Instead of τοῖς πιστεύουσιν, them that believe; τοῖς πιστευουσιν, them that have believed, is the reading of ABCDEF. many others; the latter Syriac, Slavonic, Vulgate, and Itala, with most of the Greek Fathers. This reading is undoubtedly genuine.

for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12^b That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

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^a Or, vouchsafe. — ^c Ver. 5. — ^d 1 Thess. 1. 3. — ^e 1 Pet. 1. 7. & 4. 14.

Because our testimony—was believed in that day.] The members of this sentence seem to have been strangely transposed. I believe it should be read thus: "In that day when he shall come to be glorified in his saints, and admired among all them that have believed: for our testimony was believed among you." The Thessalonians had credited what the apostles had said and written, not only concerning Jesus Christ in general; but concerning the day of judgment in particular.

Verse 11. *We pray—that our God would count you worthy*] It is our earnest prayer that God would make you worthy, αἰσῶν, afford those continual supplies of grace by His Holy Spirit, without which you cannot adorn your holy vocation: you are called into the Christian church, and to be proper members of this church, ye must be members of the mystical body of Christ; and this implies that ye should be holy, as he who has called you is holy.

Fulfil all the good pleasure of his goodness] 1. The goodness of God, His own innate eternal kindness, has led Him to call you into this state of salvation. 2. It is the pleasure of that goodness, to save you unto eternal life. 3. It is the good pleasure, nothing can please God more, than your receiving and retaining His utmost salvation. 4. It is all the good pleasure of His goodness thus to save you: this he has amply proved, by sending His Son to die for you; beyond which gift, He has none greater. In this, all the good pleasure of His goodness is astonishingly manifested. 5. And if you be faithful to His grace, He will fulfil, completely accomplish, all the good pleasure of His goodness in you; which goodness is to be apprehended, and is to work by faith, the power of which must come from Him, though the act or exercise of that power must be of yourselves; but the very power to believe, affords excitement to the exercise of faith.

Verse 12. *That the name of our Lord*] This is the great end of your Christian calling, that Jesus who hath died for you, may have His passion and death magnified in your life and happiness; that ye may show forth the virtues of Him who called you from darkness into His marvellous light.

And ye in him] That His glorious excellence may be seen upon you; that ye may be adorned with the graces of His Spirit; as He is glorified, by your salvation from all sin.

According to the grace] That your salvation may be such as God requires; and such as is worthy of his grace to communicate. God saves as becomes God to save; and thus the dignity of His nature, is seen in the excellence and glory of His work.

1. It is an awful consideration to the people of the world, that persecutions and afflictions should be the lot of the true church; and should be the proof of its being such: because this shows, more than any thing else, the *desperate state* of mankind; their total enmity to God: they persecute, not because the followers of God have done, or can do them hurt; but they persecute because they have not the Spirit of Christ in them! Men may amuse themselves by arguing against the doctrine of *original sin*, or the *total depravity* of the soul of man; but while there is religious persecution in the world, there is the most absolute disproof of all their arguments. Nothing but a heart *wholly alienated from God*, could ever devise the persecution or maltreatment of a man, for no other cause, but that he has given himself up to glorify God with his body and spirit, which are His.

2. The *everlasting destruction* of the ungodly, is a subject that should be continually placed before the eyes of men by the preachers of the Gospel. How shall a man be induced to take measures to escape a danger, of the existence of which he is not convinced? Show him the *hell* which the justice of God has lighted up for the devil and his angels; and in which all Satan's children and followers must have their eternal portion. All the perfections of God require, that He should *render to every man his due*. And what is the *due* of a sinner, or a persecutor,

of one who is a *determinate enemy to God*, goodness, and *good men*? Why, *everlasting destruction* from the presence of the Lord and the glory of His power. And if God did not award this to such persons, He could not be the *God of justice*.

3. The grand object of God in giving His Gospel to mankind is *to save them from their sins*, make them like Himself, and take them to His eternal glory. He saves *according to the measure* of His eternal goodness: the scanty salvation contended for, and expected by the generality of Christians, it would be dishonourable to God to administer. He saves *according to His grace*. His own eternal goodness and holiness is the *measure* of His salvation to man: not the *creeds and expectations* of any class of Christians. To be saved at all we must not only be saved in God's way, and upon His own terms, but also *according to His own measure*. He who is not filled with the *fulness* of God, cannot expect the *glory* of God.

4. Another proof of the fall and degeneracy of man is, their general enmity to the *doctrine of holiness*; they cannot bear the thought of being sanctified through body, soul, and spirit, so as to perfect holiness in the fear of God. A spurious kind of Christianity is gaining ground in the world. Weakness, doubtfulness, littleness of faith, consciousness of inward corruptions, and sinful infirmities of different kinds, are, by some, considered the highest proofs of a *gracious state*; whereas, in the primitive church, they would have been considered as evidences that the persons in question had received just light enough to show them their wretchedness and danger; but not the healing virtue of the blood of Christ.

CHAPTER II.

He exhorts the Thessalonians to stand fast in the faith, and not to be alarmed at the rumours they heard concerning the sudden coming of Christ, 1, 2. Because, previously to this coming, there would be a great apostacy from the true faith, and a manifestation of a son of perdition, of whose unparalleled presumption he gives an awful description; as well as of his pernicious success among men, and the means which he would use to deceive and pervert the world; and particularly those who do not receive the love of the truth, but have pleasure in unrighteousness, 3—12. He thanks God for their steadfastness; shows the great privileges to which they were called; and prays that they may be comforted and established in every good word and work, 13—17.

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NOW we beseech you, brethren, ^a by the coming of our Lord Jesus

Christ, ^b and by our gathering together unto him, ^c That ye be not soon

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^a 1 Thess. 4. 16. — ^b Matt. 24. 31. Mark 13. 27. 1 Thess. 4. 17.

^c Matt. 24. 4. Eph. 5. 6. — 1 John 4. 1.

NOTES ON CHAP. II.

Verse 1. *We beseech you*—by the coming of our Lord] It is evident that the Thessalonians, incited or deceived by false teachers, had taken a wrong meaning out of the words of the 1st epistle, chap. iv. 15, &c. concerning the *day of judgment*; and were led then to conclude, that that day was *at hand*; and this had produced great confusion in the church: to correct this mistake, the apostle sent them this second letter, in which he shows, that this day must be necessarily *distant*, because a great work is to be done previously to its appearing.

Of the day of general judgment he had spoken before, and said that it should *come as a thief in the night*; i. e. when not expected: but he did not attempt to fix the time; nor did he insinuate that it was either *near at hand*, or *far off*. Now, however, he shows that it must necessarily be far off, because of the great transactions which must take place before it can come.

Verse 2. *Be not soon shaken in mind*] *non movet, from the mind*; i. e. that they should retain the persuasion they had of the truths which he had before delivered to them: that they should still hold the same opinions; and

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shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3^a Let no man deceive you by any means: for that day shall not come, except there come a falling away

• Matt. 24. 4. Eph. 5: 6.—• 1 Tim. 4. 1.—• Dan. 7. 25.
1 John 2. 18. Rev. 13. 11, &c. See 1 Mac. 2. 48, 62.

hold fast the doctrines which they had been taught.

Neither by spirit] Any pretended revelation.

Nor by word] Any thing which any person may profess to have heard the apostles speak.

Nor by letter] Either the former one which he had sent, some passages of which have been misconceived and misconstrued: or by any other letter, as from us, pretending to have been written by us, the apostles, containing predictions of this kind. There is a diversity of opinion among critics concerning this last clause: some supposing that it refers simply to the first epistle; others, supposing that a forged epistle is intended. I have joined the two senses.

The word *σαλοντας*, to be shaken, signifies to be agitated as a ship at sea in a storm; and strongly marks the confusion and distress which the Thessalonians had felt in their false apprehension of this coming of Christ.

As, that the day of Christ is at hand] In the Preface to this epistle, I have given a general view of the meaning of the phrase the coming of Christ. Now, the question is, whether does the apostle mean the coming of Christ to execute judgment upon the Jews, and to destroy their polity; or His coming, at the end of time, to judge the world? There are certainly many expressions in the following verses, that may be applied indifferently to either; and some seem to apply to the one, and not to the other: and yet, the whole can scarcely be so interpreted as to suit any one of these comings exclusively. This is precisely the case with the predictions of our Lord, relative to these great events; one is used to point out and illustrate the other. On this ground, I am led to think that the apostle, in the following, (confessedly obscure words) has both these in view, speaking of none of them exclusively; for it is the custom of the inspired penmen, or rather of that Spirit by which they spoke, to point out as many certain events by one prediction, as it was possible to do; and to choose the figures, metaphors, and similes accordingly: and thus, from the beginning, God has pointed out the things that were not, by the things that then existed; making the one the types or signifiers of the other. As the apostle spoke by the same Spirit, he most probably followed the same plan: and thus the following prophecy is to be interpreted and understood.

Verse 3. Except there come a falling away first] We have the original word *αποσταση*, in our word apostacy; and by this term, we under-

stand a dereliction of the essential principles of religious truth; either a total abandonment of Christianity itself, or such a corruption of its doctrines, as renders the whole system completely inefficient to salvation. But what this apostacy means, is a question which has not yet, and perhaps never will be answered, to general satisfaction. At present, I shall content myself with making a few literal remarks on this obscure prophecy; and afterward give the opinions of learned men on its principal parts.

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

d John 17. 12.—• Isa. 14. 13. Ezek. 28. 2, 6, 9. Dan. 7. 25. & 11. 36. Rev. 13. 6.—• 1 Cor. 8. 5.

stand a dereliction of the essential principles of religious truth; either a total abandonment of Christianity itself, or such a corruption of its doctrines, as renders the whole system completely inefficient to salvation. But what this apostacy means, is a question which has not yet, and perhaps never will be answered, to general satisfaction. At present, I shall content myself with making a few literal remarks on this obscure prophecy; and afterward give the opinions of learned men on its principal parts.

That man of sin] *ὁ ἀνθρώπος τῆς ἀμαρτίας*; the same as the Hebrew expresses, by *ישׁוּ אָוֶן ish aven*, and *ישׁוּ בְּלִיַּל ish belial*; the perverse, obstinate, and iniquitous man. It is worthy of remark, that, among the rabbins, *Samael*, or the devil, is called *ישׁוּ בְּלִיַּל אָוֶן ish belial veish aven*, the man of Belial, and the man of iniquity; and that these titles are given to *Adam* after his fall.

The son of perdition] *ὁ υἱὸς τῆς ἀποστασεως*, the son of destruction; the same epithet that is given to Judas Iscariot, John xvii. 12. where see the note. The son of perdition, and the man of sin; or, as some excellent MSS. and Versions, with several of the Fathers read, *ἀνθρώπος τῆς ἀνομίας*, the lawless man, see ver. 8. must mean the same person or thing. It is also remarkable, that the wicked Jews are styled by Isaiah, chap. i. 4. *בְּנֵי מִשְׁחָתִים* *benim meshachatim*, "children of perdition;" persons who destroy themselves and destroy others.

Verse 4. Who opposeth and exalteth] He stands against, and exalts himself above all Divine authority; and above every object of adoration; and every institution, relative to Divine worship, *εἰς ἑαυτὴν*; himself being the source whence must originate all the doctrines of religion; and all its rites and ceremonies: so that sitting in the temple of God, having the highest place and authority in the Christian church, he acts as God, taking upon himself God's titles and attributes, and arrogates to himself the authority that belongs to the Most High.

The words *αὶ ὁ θεὸς*, as God, are wanting in ABD. many others, Erpen's Arabic, the Coptic, Sahidic, Æthiopic, Armenian, the Vulgate, some copies of the Itala, and the chief of the Greek Fathers. Griesbach has left them out of the text, and Professor White says *certissime delenda*: they should most certainly be erased. There is indeed no evidence of their being authentic, and the text reads much better without them: So that he sitteth in the temple of God, &c.

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5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what ^a withholdeth that he might be revealed in his time.

7 For ^b the mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way.

8 And then shall that Wicked be revealed, ^c whom the Lord shall consume ^d with the Spirit of his mouth, and shall destroy ^e with the brightness of his coming:

^a Or, *holdeth*.—^b 1 John 2. 18. & 4. 3.—^c Dan. 7. 10, 11.
^d Job 4. 9. Isai. 11. 4. Hos. 6. 5. Rev. 2. 16. & 19. 15, 20, 21.—^e Ch. 1. 8, 9. Heb. 10. 27.—^f John 8. 41. Eph. 2. 2. Rev. 19. 28.

Verse 5. *I told you these things*] In several parts of this description of the man of sin, the apostle alludes to a conversation which had taken place between him and the members of this church, when he was at Thessalonica; and this one circumstance will account for much of the obscurity that is in these verses. Besides, the apostle appears to speak with great caution, and does not at all wish to publish what he had communicated to them: the hints which he drops were sufficient to call the whole to their remembrance.

Verse 6. *And now ye know what withholdeth*] I told you this among other things; I informed you what it was that prevented this man of sin, this son of perdition, from revealing himself fully.

Verse 7. *For the mystery of iniquity doth already work*] There is a system of corrupt doctrine which will lead to the general apostacy, already in existence: but it is a mystery; it is as yet hidden; it dare not show itself, because of that which hindereth, or withholdeth. But, when that which now restraineth be taken out of the way, then shall that wicked one be revealed: it will then be manifest who he is, and what he is.—See the observations at the end of this chapter.

Verse 8. *Whom the Lord shall consume*] He shall blast him so, that he shall wither and die away; and this shall be done by the Spirit of His mouth; the words of eternal life, the true doctrine of the Gospel of Jesus; this shall be the instrument used to destroy this man of sin: therefore, it is evident his death will not be a sudden but a gradual one; because, it is by the preaching of the truth that he is to be exposed, overthrown, and finally destroyed.

The brightness of his coming] This may refer to that full manifestation of the truth which had been obscured and kept under by the exaltation of this man of sin.

Verse 9. *Whom coming is after the working of Satan*] The operation of God's Spirit sends his messengers; the operation of Satan's spirit sends his emissaries. The one comes *κατ' ἐνεργίαν του Θεου*, after, or according to the energy, or inward powerful working of God; the other

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9 Even him, whose coming is ^f after the working of Satan with all power, and ^g signs, and lying wonders,

10 And with all deceivableness of unrighteousness in ^h them that perish; because they received not the love of the truth, that they might be saved.

11 And ⁱ for this cause God shall send them strong delusion, ^k that they should believe a lie:

12 That they all might be damned who believed not the truth, but ^l had pleasure in unrighteousness:

^f See Deut. 13. 1. Matt. 24. 24. Rev. 19. 13. & 19. 21.
^g 2 Cor. 2. 15. & 4. 3.—^h Rom. 1. 24. &c. See 1 Kings 22. 22. Ezek. 14. 9.—ⁱ Matt. 24. 5, 11. 1 Tim. 4. 1.
^k Rom. 1. 32.

comes *κατ' ἐνεργίαν του Σατανα*, according to the energy, or inward working, of Satan.

With all power] *Παση δυναμει*, all kinds of miracles, like the Egyptian magicians. *And signs and lying wonders*; the word *lying* may be applied to the whole of these: they were lying miracles, lying signs, and lying wonders: only appearances of what was real; and done to give credit to his presumption and imposture. Whereas God sent his messengers with real miracles, real signs, and real wonders; such, Satan cannot produce.

Verse 10. *And with all deceivableness of unrighteousness*] With every art that cunning can invent, and unrighteousness suggest, in order to delude and deceive.

In them that perish] *Εν τοις απολλυμενοις*, among them that are destroyed; and they are destroyed and perish because they would not receive the love of the truth, that they might be saved. So, they perish because they obstinately refuse to be saved; and receive a lie in preference to the truth. This has been true of all the Jews, from the days of the apostle, until now.

Verse 11. *God shall send them strong delusion*] For this very cause, that they would not receive the love of the truth, but had pleasure in unrighteousness; therefore, God permits strong delusion to occupy their minds; so that they believe a lie rather than the truth; prefer false apostles, and their erroneous doctrines, to the pure truths of the Gospel, brought to them by the well accredited messengers of God: being ever ready to receive any false Messiah, while they systematically, and virulently, reject the true one.

Verse 12. *That they all might be damned*] *Την καταρασην*, so that they may all be condemned who believed not the truth, when it was proclaimed to them; but took pleasure in unrighteousness, preferring that to the way of holiness. Their condemnation was the effect of their refusal to believe the truth; and they refused to believe it because they loved their sins. For a further, and more pointed, illustration of the preceding verses, see at the conclusion of this chapter.

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13 But ^a we are bound to give thanks always to God, for you, brethren, beloved of the Lord, because God

^b hath ^c from the beginning chosen you to salvation ^d through sanctification of the Spirit and belief of the truth :

14 Whereunto he called you by our Gospel, to ^e the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, ^f stand fast

^a Ch. 1. 3.—^b 1 Thess. 1. 4.—^c Eph. 1. 4.—^d Luke 1. 75. 1 Pet. 1. 2.—^e John 17. 22. 1 Thess. 2. 12. 1 Pet. 5. 10.—^f 1 Cor. 16. 13. Phil. 4. 1.

Verses 13 and 14. *God hath from the beginning chosen you to salvation*] In your calling, God has shown the purpose that he had formed from the beginning, to call the Gentiles to the same privileges with the Jews; not through circumcision, and the observance of the Mosaic law, but by faith in Christ Jesus; but this simple way of salvation referred to the same end, holiness; without which no man, whether Jew or Gentile, can see the Lord.

Let us observe the order of Divine grace in this business:—1. They were to hear the truth; the doctrines of the Gospel—2. They were to believe this truth, when they heard it preached—3. They were to receive the Spirit of God, in believing the truth—4. That Spirit was to sanctify their souls; produce an inward holiness, which was to lead to all outward conformity to God—5. All this constituted their salvation; their being fitted for the inheritance among the saints in light—6. They were to obtain the glory of our Lord Jesus Christ; that state of felicity for which they were fitted, by being saved here from their sins, and by being sanctified by the Spirit of God.

Verse 15. *Therefore, brethren, stand fast*] Their obtaining eternal glory, depended on their faithfulness to the grace of God; for this calling did not necessarily and irresistibly lead to faith; nor their faith, to the sanctification of the Spirit; nor their sanctification of the Spirit, to the glory of our Lord Jesus. Had they not attended to the calling, they could not have believed; had they not believed, they could not have been sanctified; had they not been sanctified, they could not have been glorified. All these things depended on each other; they were stages of the great journey; and at any of these stages they might have halted, and never finished their Christian race.

Hold the traditions which ye have been taught] The word παραδοσις, which we render tradition, signifies any thing delivered in the way of teaching; and here most obviously means, the doctrines delivered by the apostle to the Thessalonians; whether in his preaching, private conversation, or by these epistles; and particularly the first epistle, as the apostle here states. Whatever these traditions were, as to their matter, they were a revelation from God; for they came by men who spake and acted under the inspiration of the Holy Spirit; and on this ground, the passage here can never, with any

and hold ^a the traditions which ye have been taught, whether by word, or our epistle.

16 ^b Now our Lord Jesus Christ himself, and God, even our Father, ^c which hath loved us, and hath given us everlasting consolation and ^d good hope through grace,

17 Comfort your hearts, ^e and establish you in every good word and work.

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 806.
Anno Claudii
Cesar. Aug. 12.

^a 1 Cor. 11. 2. Ch. 3. 6.—^b Ch. 1. 1. 2.—^c 1 John 4. 10. Rev. 1. 5.—^d 1 Pet. 1. 3.—^e 1 Cor. 1. 8. 1 Thess. 3. 13. 1 Pet. 5. 10.

propriety, be brought to support the unapostolical, and antiapostolical traditions of the Romish church; those being matters which are, confessedly, not taken from either Testament; nor were spoken either by a prophet or an apostle.

Verse 16. *Now our Lord Jesus*] As all your grace came from our Lord Christ, so the power that is necessary to strengthen and confirm you unto the end, must come in the same way.

Everlasting consolation] παραμνησις αἰωνιας, the glad tidings of the Gospel; and the comfort which ye have received through believing; a gift which God had in His original purpose, in reference to the Gentiles: a purpose, which has respected all times and places; and which shall continue to the conclusion of time: for the Gospel is everlasting, and shall not be superseded by any other dispensation. It is the last and best which God has provided for man: and it is good tidings, everlasting consolation; a complete system of complete peace and happiness. The words may also refer to the happiness which the believing Thessalonians then possessed.

And good hope through grace] The hope of the Gospel was the resurrection of the body, and the final glorification of it, and the soul, throughout eternity. This was the good hope which the Thessalonians had; not a hope that they should be pardoned or sanctified, &c. Pardon and holiness they enjoyed, therefore they were no objects of hope; but the resurrection of the body, and eternal glory, were necessarily future; these they had in expectation; these they hoped for; and, through the grace which they had already received, they had a good hope, a well-grounded expectation, of this glorious state.

Verse 17. *Comfort your hearts*] Keep your souls ever under the influence of His Holy Spirit; and establish you; confirm and strengthen you in your belief of every good word, or doctrine, which we have delivered unto you; and in the practice of every good work, recommended and enjoined by the doctrines of the Gospel.

It is not enough that we believe the truth; we must live the truth. Antinomianism says, "Believe the doctrines, and ye are safe." The testimony borne by the Gospel is—believe, love, obey; none of these can subsist without the other. The faith of a devil may exist without loving obedience; but the faith of a true believer worketh by love: and this faith and love have not respect to some one commandment, but to

all; for God writes His *whole law* on the heart of every genuine Christian; and gives him that *love* which is the *fulfilling of the law*.

The reader will have observed, that, in going through this chapter, while examining the import of every leading word, I have avoided fixing any specific meaning to terms: the *apostacy*, or *falling away*; the *man of sin*; *son of perdition*; *him who letteth*, or *withholdeth*, &c. The reason is, I have found it extremely difficult to fix any sense to my own satisfaction: and, it was natural for me to think that, if I could not satisfy myself, it was not likely I could satisfy my readers: but, as something should be said relative to the *persons* and *things* intended by the apostle, I choose to give rather what others have said, than attempt any new mode of interpretation. The great variety of explanations given by wise and learned men, only prove the difficulty of the place.

1. The general run of *Protestant* writers understand the whole as referring to the *popes*, and *church of Rome*; or the whole system of the *papacy*—2. Others think that the defection of the *Jewish nation*, from their allegiance to the Roman emperor, is what is to be understood by the *apostacy*, or *falling off*; and that all the other terms refer to the *destruction of Jerusalem*—3. The *Fathers* understood the *antichrist* to be intended; but of this person they seem to have formed no specific idea—4. Dr. *Hummond* refers the *apostacy* to the defection of the primitive Christians to the *Gnostic heresy*; and supposes that, by the *man of sin*, and *son of perdition*, *Siman Magus* is meant—5. *Grotius* applies the whole to *Caius Cæsar*—6. *Wetstein* applies the *apostacy* to the rebellion and slaughter of the three princes that were proclaimed by the Roman armies, previously to the reign of *Vespasian*; and supposes *Titus*, and the *Flavian family*, to be intended by the *man of sin*, and *son of perdition*—7. *Schoetgen* contends, strongly, that the whole refers to the case of the Jews, incited to rebellion by the scribes and Pharisees; and to the utter and final destruction of the *Rabbinic* and *Pharisaic system*; and thinks he finds something in their spirit and conduct, and in what has happened to them, to illustrate every word in this prophecy. Dr. *Whitby* is nearly of the same sentiments—8. *Calmet* follows, in the main, the interpretation given by the ancient *Fathers*; and wonders at the want of candour in the Protestant writers, who have gleaned up every abusive tale against the bishops and church of Rome; and asks them, Would they be willing that the catholics should credit all the aspersions cast on Protestantism by its enemies?—9. Bishop *Newton* has examined the whole prophecy with his usual skill and judgment. The sum of what he says, as abridged by Dr. Dodd, I think it right to subjoin. The principal part of modern commentators follow his steps. He applies the whole to the *Romish church*: the *apostacy*, its defection from the pure doctrines of Christianity; and the *man of sin*, &c. the general succession of the popes of Rome. But we must hear him for himself, as he takes up the subject in the order of the verses.

Verses 3, 4. *For that day shall not come, except, &c.*—“The day of Christ shall not come,

except there come the apostacy first.” The apostacy here described, is plainly not of a civil, but of a religious nature; not a revolt from the government, but a defection from the true religion and worship. In the original, it is the *apostacy*, with an article to give it an emphasis: the article being added, signifies, “that famous, and before-mentioned prophecy.” So likewise is the *man of sin*, with the like article, and the like emphasis. If, then, the notion of the *man of sin* be derived from any ancient prophet, it must be derived from Dan. vii. 25. and ix. 36. Any man may be satisfied that St. Paul alluded to Daniel’s description, because he has not only borrowed the same ideas, but has even adopted some of the phrases and expressions. The *man of sin*, may signify either a single man, or a succession of men; a succession of men being meant in Daniel, it is probable that the same was intended here also. It is the more probable, because a single man appears hardly sufficient for the work here assigned; and it is agreeable to the phraseology of Scripture, and especially to that of the prophets, to speak of a body, or number of men, under the character of one: thus, a king, Dan. vii. 8. Rev. xvii. is used for a succession of kings. The man of sin being to be expressed from Dan. vii. 24. according to the Greek translation, *he shall exceed in evil all that went before him*; and he may fulfil the character either by promoting wickedness in general, or by advancing *idolatry* in particular, as the word *sin* signifies frequently in Scripture. The *son of perdition* is also the denomination of the traitor Judas, John xvii. 13. which implies, that the *man of sin* should be like Judas, a false apostle; like him, betray Christ; and like him, be devoted to destruction. *Who opposeth, &c.* is manifestly copied from Daniel, *He shall exalt himself, &c.* The features exactly resemble each other: *He opposeth, and exalteth himself above all*; or, according to the Greek, *above every one that is called God, or that is worshipped*. The Greek word for *worshipped*, is *εὐσεβῶν*, alluding to the Greek title of the Roman emperors, *εὐσεβῆς*, which signifies *august*, or *venerable*. *He shall oppose*; for the prophets speak of things future, as present: he shall oppose, and exalt himself, not only above inferior magistrates, (who are sometimes called *gods* in Holy Writ) but even above the greatest emperors; and shall arrogate to himself Divine honours. *So that he, as God, sitteth in the temple, &c.* By the temple of God, the apostle could not well mean the temple of Jerusalem, because that, he knew, would be destroyed within a few years. After the death of Christ, the temple of Jerusalem is never called by the apostles the *temple of God*; and if, at any time, they make mention of the *house*, or *temple of God*, they mean the church in general, or every particular believer. Whoever will consult 1 Cor. iii. 16, 17. 2 Cor. vi. 16. 1 Tim. iii. 15. Rev. iii. 12. will want no examples to prove, that, under the Gospel dispensation, the *temple of God* is the church of Christ; and the *man of sin’s sitting*, implies his ruling and presiding there; and *sitting there as God*, implies his claiming Divine authority in things spiritual as well as temporal; and *showing himself that he is God*, implies his doing it with ostentation.

Verses 5, 6, 7. *Remember ye not, &c.*—The apostle thought it part of his duty, as he made it a part of his preaching and doctrine, to forewarn his new converts of the grand apostacy that would infect the church, even while he was at Thessalonica. From these verses, it appears that the *man of sin* was not then revealed; his time was not come; or the season of his manifestation. *The mystery of iniquity was indeed already working*: the seeds of corruption were sown; but they were not grown up to maturity: the *man of sin* was yet hardly conceived in the womb; it must be some time before he could be brought forth; there was some obstacle that hindered his appearing. What this was we cannot determine with absolute certainty, at so great a distance of time; but, if we may rely upon the concurrent testimony of the Fathers, it was the Roman empire. Most probably it was somewhat relating to the higher powers, because the apostle observes such caution; he mentioned it in discourse, but would not commit it to writing.

Verse 8. *Then shall that Wicked be revealed.*—When the obstacle, mentioned in the preceding verse, should be removed, *then shall that Wicked, &c.* Nothing can be plainer than that the lawless, (*ἀνομος*), as the Greek signifies, the *wicked one*, here mentioned, and the *man of sin*, must be one and the same person. The apostle was speaking before of what hindered that he should be revealed, and would continue to hinder till it was taken away; and then the *wicked one, &c.* Not that he should be consumed immediately after he was revealed. But the apostle, to comfort the Thessalonians, no sooner mentions his revelation, than he foretells also his destruction, even before he describes his other qualifications. His other qualifications should have been described first, in order of time; but the apostle hastens to what was first and warmest in his thoughts and wishes, *Whom the Lord shall consume, &c.* If these two clauses refer to two distinct and different events, the meaning manifestly is, that the Lord Jesus shall gradually consume him with the free preaching and publication of His word; and shall utterly destroy him at His second coming, in the glory of His Father, with all the holy angels. If these two clauses relate to one and the same event, it is a pleonasm very usual in the sacred, as well as other oriental writings: and the purport plainly is, that the Lord Jesus shall destroy him with the greatest facility, *when he shall be revealed from heaven*; as the apostle has expressed it in the preceding chapter.

Verses 9—12. *Whose coming is after, &c.*—The apostle was eager to foretell the destruction of the man of sin; and for this purpose, having broken in upon his subject, he now returns to it again, and describes the other qualifications by which this wicked one should advance, and establish himself in the world. He should rise to credit and authority by the most diabolical methods; should pretend to supernatural powers, and boast of revelations, visions, and miracles; false in themselves, and applied to promote false doctrines. Verse 9. He should likewise practise all other wicked acts of deceit; should be guilty of the most impious frauds and impositions upon mankind; but

should prevail only among those who are destitute of a sincere affection for the truth; whereby they might attain eternal salvation. Verse 10. And indeed, it is a just and righteous judgment of God, to give them over to vanities and lies in this world, and to condemnation in the next, who have no regard to truth and virtue, but delight in falsehood and wickedness: ver. 11, 12.

Upon this survey, there appears little room to doubt of the genuine sense and meaning of the passage. The Thessalonians, (as we have seen from some expressions in the former epistle,) were alarmed as if the end of the world was at hand. The apostle, to correct their mistakes, and dissipate their fears, assures them that a great apostacy, or defection of the Christians, from the true faith and worship, must happen, before the coming of Christ. This apostacy, all the concurrent marks and characters will justify us in charging upon the church of Rome. The true Christian worship is, the worship of the one only God, through the one only Mediator, the man Christ Jesus; and from this worship the church of Rome has most notoriously departed, by substituting other mediators, and invoking and adoring saints and angels: nothing is apostacy if idolatry be not. And are not the members of the church of Rome guilty of idolatry, in the worship of images, in the adoration of the host, in the invocation of angels and saints, and in the oblation of prayers and praises to the Virgin Mary; as much, or more, than to God blessed for ever? This is the grand corruption of the Christian church; this is the *apostacy*, as it is emphatically called, and deserves to be called; which was not only predicted by St. Paul, but by the prophet Daniel likewise. If the apostacy be rightly charged upon the church of Rome, it follows of consequence, that the *man of sin* is the pope; not meaning any pope in particular, but the pope in general, as the chief head and supporter of this apostacy. He is properly the *man of sin*, not only on account of the scandalous lives of many popes, but by reason of their most scandalous doctrines and principles; dispensing with the most necessary duties, and granting, or rather selling, pardons and indulgences, to the most abominable crimes. Or, if by sin be meant idolatry in particular, as in the Old Testament, it is evident how he has perverted the worship of God to superstition and idolatry of the grossest kind. He also, like the false apostle Judas, is the son of perdition; whether actively, as being the cause of destruction to others, or passively, as being devoted to destruction himself. *He opposeth*: he is the great adversary of God and man; persecuting and destroying, by *croisades*, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. The *heathen emperor* of Rome may have slain his thousands of innocent Christians; but the *Christian bishop* of Rome, has slain his ten thousands. *He exalteth himself above all that is called God, or is worshipped*; not only above inferior magistrates, but likewise above bishops and primates; not only above bishops and primates, but likewise above kings and emperors; deposing some, obliging them to kiss his toe, to hold his stirrup,

treading even upon the neck of a king, and kicking off the imperial crown with his foot; nay, not only kings and emperors, but likewise above Christ, and God himself: *making even the word of God of none effect by his traditions; forbidding what God has commanded; as marriage, the use of the Scriptures, &c. and also commanding, or allowing what God has forbidden, as idolatry, persecution, &c. So that he, as God, sitteth in the temple of God, &c.* he is therefore in profession, a Christian, and a Christian bishop. *His sitting in the temple of God,* implies plainly his having a seat, or *cathedra*, in the Christian church: and he sitteth there *as God*, especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool; and in that position receives adoration. At all times he exercises Divine authority in the church; *showing himself that he is God; affecting Divine titles, and asserting that his decrees are of the same, or greater authority, than the word of God.* So that the pope is, evidently, according to the titles given him in the public decretals, *the God upon earth*: at least there is no one like him, *who exalteth himself above every god; no one like him, who sitteth as God in the temple of God, showing himself that he is God.* The foundations of popery were laid in the apostle's days, but the superstructure was raised by degrees; and several ages passed before the building was completed, and *the man of sin revealed in full perfection.* The tradition that generally prevailed was, that *which hindered*, was the Roman empire: this tradition might have been derived even from the apostle himself; and therefore the primitive Christians, in the public offices of the church, prayed for its peace and welfare; as knowing that, when the Roman empire should be dissolved, and broken in pieces, the empire of *the man of sin* would be raised upon its ruins. In the same proportion as the power of the empire decreased, the authority of the church increased; and the latter at the expense and ruin of the former; till at length the pope grew up above all, and *the wicked, or lawless one, was fully manifested and revealed.* His coming is *after the energy of Satan, &c.* and does

it require any particular proof that the pretensions of the pope, and the corruption of the church of Rome, are all supported and authorized by feigned visions and miracles; by pious frauds, and impositions of every kind? But how much soever *the man of sin* may be exalted, and how long soever he may reign; yet at last, *The Lord shall consume him, &c.* This is partly taken from Isai, xi. 4. (*And with the breath of His lips shall he slay the wicked one*;) where the Jews put an emphasis upon the words *the wicked one*, as appears from the Chaldee; which renders it, "He shall destroy the *wicked Roman*." If the two clauses, (as said in the note on ver. 8.) relate to two different events, the meaning is, "that the Lord Jesus shall gradually consume him with the free preaching of the Gospel; and shall utterly destroy him at His second coming, in the glory of the Father." The former began to take effect at the Reformation; and the latter will be accomplished in God's appointed time. *The man of sin* is now upon the decline, and he will be totally abolished when Christ shall come in judgment. *Justin Martyr, Tertullian, Origen, Lactantius, Cyril of Jerusalem, Ambrose, Hilary, Jerome, Augustine, and Chrysostom,* give much the same interpretation that has here been given of the whole passage. And it must be owned, that this is the genuine meaning of the apostle; that this only is consistent with the context; that every other interpretation is forced and unnatural; that this is liable to no material objection; that it coincides perfectly with Daniel; that it is agreeable to the tradition of the primitive church; and that it has been exactly fulfilled in all its particulars; which cannot be said of any other interpretation whatever. Such a prophecy as this is an illustrious proof of Divine revelation; and an excellent antidote to the poison of popery."

See the *Dissertations on the Prophecies*; and *Dodd*, as above.

10. Dr. *Macknight* proceeds, in general on the plan of Bishop Newton; but as he thinks that the apostle had the prophecy of Daniel, in chap. vii. and viii. particularly in view, he collates his words with those of the prophet, in the following way:—

Verse 3. *That man of sin be revealed, the son of perdition.*—Ο ἀρχηγός τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀνομίας. "The article," says he, "joined to these appellations, is emphatical, as in the former clause, importing that the ancient prophets had spoken of these persons, though under different names, particularly the prophet Daniel, whose description of the *little horn*, and *blasphemous king*, agrees so exactly in the meaning with Paul's descriptions of the *man of sin*, and *son of perdition*, and *lawless one*, that there can be little doubt of their being the same persons; but this will best appear by a comparison of the passages:—

2 Thess. ii. 3.—And that man of sin be revealed, the son of perdition.

2 Thess. ii. 4.—Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

2 Thess. ii. 7.—Only he who now letteth, will let, until he be taken out of the way.

Dan. vii. 21.—And the same horn made war with the saints, and prevailed against them.

Ver. 25.—And he shall speak great words against the Most High; and shall wear out the saints of the Most High.

Dan. xi. 36.—And the king shall do according to his will; and he shall exalt himself above every God, and shall speak marvellous things against the God of gods.

Dan. viii. 25.—He shall also stand up against the Prince of princes.

Dan. vii. 8.—I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.

2 Thess. ii. 8.—And then shall that wicked one be revealed.

1 Tim. iv. 1.—Giving heed to seducing spirits, and doctrines of devils.

Verse 3.—Forbidding to marry.

2 Thess. ii. 8.—Whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming.

Dan. vii. 25.—And he shall think to change times and laws, and they shall be given into his hand. See Dan. viii. 24.

Dan. xi. 38.—In his state he shall honour the god of forces, (*Mahuzzim*), gods who are protectors, that is tutelary angels and saints.

Dan. xi. 37.—Neither shall he regard the God of his fathers, nor the desire of women.

Dan. vii. 11.—I beheld then, because of the voice of the great words which the horn spoke, I beheld, even till the beast was slain, and his body destroyed and given to the burning flame.

Verse 26.—And they shall take away his dominion to consume and destroy it to the end.

Dan. viii. 25.—He shall be broken without hand."

After entering into great detail in his Notes, he sums up the whole in the following manner:—

"Now, as in the prophecies of Daniel, empires governed by a succession of kings, are denoted by a single emblem; such as, by a part of an image, a single beast, a horn, &c. of a beast; so in Paul's prophecy, the man of sin, and son of perdition, and the lawless one, may denote an impious tyranny, exercised by a succession of men who cause great misery and ruin to others; and who, at length, shall be destroyed themselves. It is true, the Papists contend, that one person only is meant by these appellations, because they are in the singular number, and have the Greek article prefixed to them. But in Scripture we find other words in the singular number, with the article, used to denote a multitude of persons; for example, Rom. i. 17. ὁ δίκαιος, the just one by faith shall live; that is, all just persons whatever. Tit. i. 7. ὁ ἀνεπίσκοπος, the bishop must be blameless; that is, all bishops must be so. 2 John v. 7. ὁ πλανῶν, the deceiver, signifies many deceivers; as is plain from the preceding clause, where many deceivers are said to have gone out. In like manner the false teachers, who deceived Christ's servants, to commit fornication and idolatry, are called, that woman Jezebel, Rev. ii. 20. and the whore of Babylon, Rev. xvii. 5. and in this Prophecy, ver. 7. the Roman emperors, and magistrates under them, are called ὁ συγκρατῶν, he who restraineth.—Further, a succession of persons, arising one after another, are denoted by appellations in the singular number, with the article: for example, the succession of the Jewish high-priests, is thus denoted in the laws concerning them; q. v. xxi. 10, 15. Numb. xxxv. 25—28. As also the succession of the Jewish kings, Deut. xvii. 14. 1 Sam. viii. 11. From these examples, therefore, it is plain that the names, man of sin, son of perdition, lawless one, although in the singular number, and with the article prefixed, may, according to the Scripture idiom, denote a multitude, and even a succession of persons, arising one after another.

"The facts and circumstances mentioned in these prophecies, are, for the most part, so peculiarly marked, that they will not easily apply, except to the persons and events intended by the Spirit of God. And therefore, in every case where different interpretations have been given of any prophecy, the proper method of ascertaining its meaning is, to compare the various events to which it is thought to relate, with the words of the prophecy; and to adopt

that as the event intended, which most exactly agrees in all its parts to the prophetic description.

"According to this rule, though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded, which makes it a prediction of the corruptions of Christianity, which began to be introduced into the church in the apostle's days, and wrought secretly all the time the heathen magistrates persecuted the Christians; but which showed themselves more openly after the empire received the faith of Christ, A. D. 312. and, by a gradual progress, ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms, prefigured by the ten horns of Daniel's fourth beast. Now, to be convinced of this, we need only compare the rise and progress of the Papal tyranny, with the descriptions of the man of sin, and of the mystery of iniquity, given in the writings of Daniel and Paul.

"And first, we have shown, in note 1, on ver. 7. that the mystery of iniquity, or the corrupt doctrines which ended in the errors and usurpations of the see of Rome, were working secretly in the apostle's day, as he affirms, ver. 7. and that the power of the Roman emperors, and of the magistrates under them, was that, which then, and during the succeeding ages, restrained the mystery of iniquity in its working, and the man of sin from revealing himself. For, while the power of the state continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers did not spread so fast as otherwise they would have done. At least they were not produced to public view as the decisions of heaven, to which all men were bound to pay implicit obedience. But, after the heathen magistrates were taken out of the way, by the conversion of Constantine, and after he and his successors called the Christian bishops to meet in general councils, and enforced their assumption of Divine authority by the civil power; then did they, in these councils, arrogate to themselves the right of establishing what articles of faith and discipline they thought proper; and of anathematizing all who rejected their decrees:

a claim, which, in after times, the bishops of Rome transferred from general councils to themselves. It was in this period that the worship of saints and angels was introduced; celibacy was praised as the highest piety; meats of certain kinds were prohibited; and a variety of superstitious mortifications of the body were enjoined, by the decrees of councils, in opposition to the express laws of God. In this period, likewise idolatry and superstition were recommended to the people by false miracles, and every deceit which wickedness could suggest; such as the miraculous cures pretended to be performed by the bones, and other relics of the martyrs, in order to induce the ignorant vulgar to worship them as mediators; the feigned visions of angels, who they said had appeared to this or that hermit, to recommend celibacy, fastings, mortifications of the body, and living in solitude; the apparitions of souls from purgatory, who begged that certain superstitions might be practised, for delivering them from that confinement: by all which, those assemblies of ecclesiastics, who by their decrees enjoined these practices, showed themselves to be *the man of sin, and lawless one*, in his first form, whose coming was to be with all power, and signs, and miracles of falsehood; and who opposed every one that is called God, or that is worshipped. For these general councils, by introducing the worship of saints and angels, robbed God of the worship due him; and, by substituting saints and angels, as mediators, in the place of Christ, they degraded Him from his office as Mediator, or rendered it altogether useless. However, though they thus opposed God and Christ, by their unrighteous decrees, yet did they not *exalt themselves* above every one that is called God, or an object of worship: neither did they sit yet in the temple of God as God, and openly show themselves to be God. These blasphemous extravagancies were to be acted in after times, by a number of particular persons in succession, I mean by the bishops of Rome, after the power of the Christian Roman emperors, and of the magistrates under them, was taken out of the way. For the bishops of that see, having very early obtained from the Christian emperors decrees in their own favour, soon raised themselves above all other bishops; and, by a variety of artifices, made the authority and influence of the body of the clergy centre in themselves; and claimed that infallible authority, which was formerly exercised by general councils, of making articles of faith, and of establishing rules of discipline for the whole Christian community; and of determining, in the last resort, all differences among the clergy; and of anathematizing every one who did not submit to their unrighteous decisions. In this manner did the bishops of Rome establish, in their own persons, a spiritual dominion over the whole Christian world. But not content with this height of power, by dexterously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity, in all the countries where they lived; they interfered in many civil matters also, till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the underratings, the persons, and the properties,

not of the laity only, but also of the clergy themselves, have, for a long time, been most grievously enthralled, in all the countries where Christianity was professed.

“ This height, however, of spiritual and civil tyranny united, the bishops of Rome did not attain, till, as the apostle foretold, *that which restrained* was taken out of the way; or, till an end was put to the authority of the Roman emperors in the west, by the inroads of the barbarous nations; and, more especially, till the western empire was broken into the ten kingdoms, prefigured in Daniel’s visions, by the ten horns of the fourth beast. For then it was, that the bishops of Rome made themselves the sovereigns of Rome, and of its territory; and so became the little horn which Daniel beheld coming up among the ten horns, and which had *the eyes of a man, and a mouth speaking great things*; to show, that its dominion was founded on the deepest policy; and that its strength consisted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered against all who opposed its usurpations. And, in process of time, the bishops of Rome, having got possession of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel’s fourth beast, being plucked up by the roots before the little horn, they called themselves the *vicars of Christ*, on pretence that Christ had transferred His whole authority to them. They also thought to change times and laws, as Daniel foretold: for, as the vicars of Christ, they assumed the power of saving and damning men at their own pleasure; and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established; and sold the pardon of sins past, and even the liberty of sinning for the future, for money. Moreover, they openly made war with the saints, who resisted their corrupt doctrines and practices, and prevailed against them, and wore out the saints of the Most High; for, by the cruel and bloody persecutions which they obliged the princes who acknowledged their authority, to carry on against those who adhered to the pure doctrines and worship of Christ, they destroyed incredible numbers of them. Nay, by the terror of their excommunications and interdicts, they forced even the most powerful sovereigns to bend to their yoke: thus, *with one mouth did they speak very great things*. At length they assumed the right of conferring kingdoms, and of deposing princes; and actually deposed some, with the help of the potentates of their communion, who put their mandates in execution. Lastly, to render this exercise of their tyranny the more effectual, they arrogated the power of loosing subjects from their oaths of allegiance; whereby they made void the most sacred of all moral obligations, the obligation of allegiance. But this impious scheme of false doctrine, and the spiritual tyranny built upon it, agreeably to the predictions of the prophet Daniel, and of the apostle Paul, began at the Reformation to be consumed by the breath of the Lord’s mouth; that is, by the Scriptures put into the hands of the laity, and by the preaching of true doctrine out of the Scriptures.

“Upon the whole, I think every impartial person, who attentively considers the foregoing sketch, must be sensible that, in the bishops of Rome, all the characters and actions ascribed by Daniel to the *little horn*, and by Paul to the *man of sin*, and the *lawless one*, are clearly united. For, according to the strong workings of Satan, with all power, and signs, and miracles of falsehood, they have opposed Christ, and exalted themselves above all that is called God, or an object of worship; and have long sat in the temple of God, as God, showing themselves that they are God: that is, they exercise the power and prerogatives of God. And seeing, in the acquisition and exercise of their spiritual tyranny, they have trampled upon all laws, human and divine; and have encouraged their votaries in the most enormous acts of wickedness, the Spirit of God has, with the greatest propriety, given them the appellations of the *man of sin*, the *son of perdition*, and the *lawless one*. Further, as it is said, the man of sin was to be revealed in his season, there can be little doubt that the dark ages, in which all learning was overturned by the irruption of the northern barbarians, were the season allotted to the *man of sin*, for revealing himself. Accordingly, we know, that in these ages, the corruptions of Christianity, and the usurpations of the clergy, were carried to the greatest height. In short, the annals of the world cannot produce persons and events to which the things written in this passage can be applied with so much fitness as to the bishops of Rome. Why then should we be in any doubt concerning the interpretation and application of this famous prophecy?”

“At the conclusion of our explication of the prophecy concerning the *man of sin*, it may be proper to observe, that the events foretold in it, being such as never took place in the world before, and, in all probability, never will take place in it again; the foreknowledge of them was certainly a matter out of the reach of human conjecture, or foresight. It is evident, therefore, that this prophecy, which from the beginning has stood on record, taken in conjunction with the accomplishment of it verified by the concurrent testimony of history, affords an illustrious proof of the Divine original of that revelation of which it makes a part, and of the inspiration of the person from whose mouth it proceeded.” See Dr. Macknight's Commentary and Notes, Vol. III. page 100, &c.

With all this evidence before him, the intelligent reader will now be enabled to judge for himself, and to adopt for his own, that opinion which appears to be the best supported by cir-

cumstances and facts. The labours of the above learned men have certainly narrowed the principal subjects of inquiry; and we may now safely state that, in this very obscure prophecy, the Spirit of God had in view either the *Jewish*, or an *apostate Christian church*, possessing great *spiritual and secular influence and jurisdiction*. That the words appear to apply best to the conduct of many of the *popes*, and the *corruptions of the Romish church*, need no proof; but to which of these churches, or to what other church or system we should apply them, some men, as eminent for their piety as for their learning, hesitate to declare; yet I must acknowledge, that the most pointed part of the evidence here adduced, tends to fix the whole on the *Romish church*, and on none other.

Whatever may be intended here by the words *mystery of iniquity*, we may safely assert, that it is a *mystery of iniquity to deny the use of the Sacred Scriptures to the common people*: and that the church that does so, is afraid to come to the light. Nothing can be more preposterous and monstrous, than to call people to embrace the doctrines of Christianity, and refuse them the opportunity of consulting the book in which they are contained. Persons who are denied the use of the Sacred Writings, may be *manufactured* into different forms and modes; and be *mechanically* led to believe certain dogmas, and perform certain religious acts; but, without the use of the Scriptures, they never can be intelligent Christians; they do not search the Scriptures, and therefore they cannot know Him of whom these Scriptures testify. The *mystery of iniquity* contained in this prohibition, *works now*, and has worked *long*; but did it work in the apostles' times?—Did it work in the church at Thessalonica?—Is it possible that the present *crop* should have been produced from so *remote a seed*? What does that most solemn adjuration of the apostle, 1 Thess. v. 27. mean? *I charge you by the Lord, that this epistle be read unto ALL the holy brethren*. Why was such a charge necessary?—Why should it be given in so awful a manner? Does it not absolutely imply, that there would be attempts made to keep *all* the holy brethren from seeing this epistle? And can we conceive that *less* was referred to in the delivery of this very awful adjuration? This *mystery of iniquity* did *work then*, in the Christian church: even *then*, attempts were made to *hide* the Scriptures from the common people. And does not this one consideration serve more to identify the prophecy than any thing else? Let him that readeth understand.—See the notes on 1 Thess. v. 27. and at the end of that chapter.

CHAPTER III.

The apostle recommends himself and his brethren to the prayers of the church, that their preaching might be successful; and that they might be delivered from wicked men, 1, 2. Expresses his confidence in God, and them; and prays that they may patiently wait for the coming of Christ, 3—5. Gives them directions concerning strict discipline in the church; and shows how he and his fellow-labourers had behaved among them; not availing themselves of their own power and authority, 6—9. Shows them how to treat disorderly and idle people; and not to get weary in well-doing, 10—13. Directs them not to associate with those who obey not the orders contained in this epistle, 14, 15. Prays that they may have increasing peace, 16. And concludes with his salutation and benediction, 17, 18.

A. M. cir. 405d.
A. D. cir. 52.
A. U. C. 906.
Anno Clandii
Cesar. Aug. 12.

Finally, brethren,
pray for us, that the
word of the Lord may
have free course, and be
glorified, even as it is with you:

2 And that we may be delivered
from unreasonable and wicked men;
for all men have not faith:

3 But the Lord is faithful, who shall
stablish you, and keep you from evil.

4 And we have confidence in the
Lord touching you, that ye both do
and will do the things which we com-
mand you.

a Eph. 6. 19. Col. 4. 5. 1 Thess. 5. 25.—b Gr. may run—
Rom. 15. 31.—c Gr. absurd.—d Acts 29. 24. Rom.
10. 16.—e 1 Cor. 1. 9. 1 Thess. 5. 24.—f John 17. 15.
2 Pet. 2. 9.—g 2 Cor. 7. 16. Gal. 5. 10.—h 1 Chron. 29. 18.

NOTES ON CHAP. III.

Verse 1. *Finally, brethren*] The words *τε-
λευστω*, do not mean finally, but furthermore—to
come to a conclusion—what remains is this—I
shall only add—any of these phrases expresses
the sense of the original.

Pray for us] God, in the order of His grace
and providence, has made even the success of
His Gospel dependent, in a certain measure, on
the prayers of His followers. *Why* He should
do so, we cannot tell; but that He has done so,
we know: and they are not a little criminal who
neglect to make fervent supplications for the
prosperity of the cause of God.

May have free course] They were to pray
that the doctrine of the Lord, ἡ *λογο* του Κυριου,
might run, *ρευη*, an allusion to the races in the
Olympic games; that, as it had already
got into the Stadium, or race-course, and
had started fairly, so it might run on, get to the
goal, and be glorified, i. e. gain the crown, ap-
pointed for him that should get first to the end
of the course.

Verse 2. *Unreasonable and wicked men*] The
word *απειρω*, which we translate *unreasonable*,
signifies rather *disorderly*, *unmanageable*, per-
sons out of their place; under no discipline; re-
gardless of law and restraint; and ever acting
agreeably to the disorderly and unreasonable
impulse of their own minds.

For all men have not faith] The word *πιστις*,
is, without doubt, to be taken here for *fidelity*,
or *trustworthiness*, and not for *faith*; and this
is agreeable to the meaning given to it in the
very next verse: but the Lord is faithful, *πιστος*
δε οτιν ὁ Κυριος.

There are many even of those who have re-
ceived a measure of the Divine light, in whom
we cannot confide; they are irregular, disorderly,
and cannot be brought under regular disci-
pline: to these we cannot trust, either ourselves
or any thing that concerns the cause of God.
But the Lord is worthy of your whole confi-
dence; doubt Him not; He will establish you,
and keep you from any evil to which you may
be exposed by these, or such like persons.

Verse 3. *From evil*.] *Απο του πονηρου*, may be
translated *from the devil, or from the evil one*.

A. M. cir. 405d.
A. D. cir. 52.
A. U. C. 906.
Anno Clandii
Cesar. Aug. 12.

5 And the Lord direct
your hearts into the love of
God, and into the patient
waiting for Christ.

6 Now we command you, brethren,
in the name of our Lord Jesus Christ,
that ye withdraw yourselves from
every brother that walketh disorderly,
and not after the tradition
which he received of us.

7 For yourselves know how ye
ought to follow us: for we be-
haved not ourselves disorderly among
you;

k Or, the patience of Christ. 1 Thess. 1. 3.—l Rom. 16. 17.
Ver. 14. 1 Tim. 6. 5. 2 John 10.—m 1 Cor. 5. 11. 12.
n 1 Thess. 4. 11. & 5. 14. Ver. 11. 12. 14.—o Ch. 2. 15.
p 1 Cor. 4. 16. & 11. 1. 1 Thess. 1. 6, 7.—q 1 Thess. 2. 10.

They had disorderly men, wicked men, and the
evil one, or the devil, to contend with: God
alone could support and give them the victory;
He had promised to do it, and He might ever be
confided in as being invariably faithful.

Verse 4. *And we have confidence*] We have
no doubt of God's kindness towards you; He
loves you, and will support you: and we can
confide in you, that ye are now acting as we
have desired you, and will continue so to do.

Verse 5. *The Lord direct your hearts into
the love of God*] The love of God is the grand
motive and principle of obedience: this must
occupy your hearts; the heart is irregular in
all its workings; God alone, by His Spirit, can
direct it into His love, and keep it right-
ακαταρακτου, give a proper direction to all its
passions; and keep them in order, regularly,
and purely.

The patience of Christ.] Such patience, under
all your sufferings and persecutions, as Christ
manifested under His. He bore meekly the
contradiction of sinners against Himself; and,
when He was reviled, He reviled not again.

Verse 6. *That ye withdraw yourselves*] Have
no fellowship with those who will not submit to
proper discipline; who do not keep their place;
ακαταρακτου, such as are out of their rank, and act
according to their own wills and caprices; and
particularly such as were idle and busy-bodies.
These he had ordered, 1 Thess. iv. 11, 12. that
they should study to be quiet, mind their own
business, and work with their hands; but it
appears that they had paid no attention to this
order; and now he desires the church to exclude
such from their communion.

And not after the tradition] This evidently
refers to the orders contained in the first epistle;
and that first epistle was the tradition which
they had received from him. It was, therefore,
no unwritten word; no uncertain saying, handed
about from one to another; but a part of the
revelation which God had given, and which they
found in the body of his epistle. These are
the only traditions which the church of God is
called to regard.

Verse 7. *We behaved not ourselves disorderly*]
Ουκ ηταραξαμεν, we did not go out of our rank;

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 806.
Anno Claudii
Cesar. Aug. 12.

8 Neither did we eat any man's bread for nought; but ^a wrought with labour and travail night and day,

that we might not be chargeable to any of you :

9 ^b Not because we have not power, but to make ^c ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, ^d that if any would not work, neither should he eat.

^a Acts 18. 3. & 20. 34. 2 Cor. 11. 9. 1 Thess. 2. 9. — ^b 1 Cor. 9. 6. 1 Thess. 2. 6. — ^c Ver. 7. — ^d Gen. 3. 19. 1 Thess. 4. 11. — ^e Ver. 6.

we kept our *place*, and discharged all its duties.

Verse 8. *Neither did we eat any man's bread for nought*] We paid for all we bought; and worked with our hands, that we might have money to buy what was necessary.

Labour and travail night and day] We were incessantly employed; either in preaching the Gospel, visiting from house to house, or working at our calling. As it is very evident that the church at Thessalonica was very pious, and most affectionately attached to the apostle, they must have been *very poor*, seeing he was obliged to work hard, to gain himself the necessaries of life. Had they been able to support him, he would not have worked *with labour and travail, night and day*, that he might not be burdensome to them: and as we may presume that they were very poor, he could not have got his support among them without adding to their burdens. To this, his generous mind could not submit: it is no wonder, therefore, that he is so severe against those who would not labour, but were a burden to the poor followers of God.

Verse 9. *Not because we have not power*] We have the power, *εξουσια*, the right to be maintained by those in whose behalf we labour. *The labourer is worthy of his hire*, is a maxim universally acknowledged and respected; and *they who preach the Gospel, should live by the Gospel*: the apostle did not claim his privilege, but laboured for his own support, that he might be an *example* to those whom he found otherwise disposed; and that he might spare the poor. See 1 Cor. ix. 1, &c.

Verse 10. *If any would not work, neither should he eat*] This is a just maxim; and universal nature inculcates it to man. If man will work, he may eat; if he do not work, he neither can eat, nor should he eat. The maxim is founded on these words of the Lord, *In the sweat of thy brow thou shalt eat bread*. Industry is crowned with God's blessing; idleness is loaded with His curse. This maxim was a proverb among the Jews. Men who can work, and will rather support themselves by begging, should not get one morsel of bread. It is a sin to minister to necessities that are merely artificial.

Verse 11. *For we hear that there are some*] It is very likely that St. Paul kept up some sort

11 For we hear that there are some ^a which walk among you disorderly, ^b working not at all, but are busy-bodies.

12 ^c Now them that are such, we command and exhort by our Lord Jesus Christ, ^d that with quietness they work, and eat their own bread.

13 But ye, brethren, ^e be ^f not weary in well-doing.

14 And if any man obey not our word ^g by this epistle, note that man,

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^f 1 Thess. 4. 11. 1 Tim. 5. 13. 1 Pet. 4. 15. — ^g 1 Thess. 4. 11. — ^h Eph. 4. 28. — ⁱ Gal. 6. 9. — ^k Or, *silent* not. ^l Or, *signify that man by an epistle*.

of correspondence with the Thessalonian church; for he had *heard* every thing that concerned their state, and it was from this information that he wrote his second epistle.

Disorderly] *Ατακτους*, *out of their rank*; not keeping their own place.

Working not at all] Either lounging at home, or becoming religious gossips; *μεινω εργαζομενος*, *doing nothing* :—

Busy-bodies] *Πενηταζουμενος*, *doing every thing they should not do*; impertinent meddlers with other people's business; prying into other people's circumstances, and domestic affairs; magnifying, or minifying; mistaking, or underrating every thing; newsmongers and tell-tales: an abominable race, the curse of every neighbourhood where they live; and a pest to religious society. There is a fine *paranomasia* in the above words, and evidently intended by the apostle.

Verse 12. *With quietness they work*] *Μετα ησυχιας*, *with silence*; leaving their tale-bearing, and officious intermeddling. *Less noise, and more work!*

That—they work and eat their own bread] Their own bread, because earned by their own honest industry. What a degrading thing to live on the *bounty or mercy* of another, while a man is able to acquire his own livelihood! He who can submit to this, has lost the spirit of *independence*, and has in him a beggar's heart; and is capable of nothing but base and beggarly actions. The apostle's command is a cure for such; and the church of God should discountenance such, and disown them.

Verse 13. *Be not weary in well-doing*] While ye stretch out no hand of relief to the *indolent and lazy*, do not forget the *real poor*; the genuine representatives of an impoverished Christ; and rather relieve a hundred undeserving objects, than pass by one who is a real object of charity.

Verse 14. *If any man obey not*] They had disobeyed his word in the *first epistle*, and the church still continued to bear with them; now he tells the church, if they still continue to disregard what is said to them, and particularly his word, by this *second epistle*, they are to *mark them* as being totally incorrigible, and have no fellowship with them.

The conclusion, and II. THESSALONIANS. *apostolical benediction.*

A. M. cir. 4056.
A. D. cir. 52.
A. U. C. 806.
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and ^a have no company with him, that he may be ashamed.

15 ^b Yet count *him* not as an enemy, ^c but admonish *him* as a brother.

16 Now ^d the Lord of peace himself give you peace always by all means. The Lord be with you all.

^a Matt. 18. 17. 1 Cor. 5. 9, 11. Ver. 6. → Lev. 19. 17. 1 Thess. 5. 14. → Tit. 3. 10.

Some construe the words *δια της επιστολης*, with *ἑν ἑπισημοῦ*, give me information of that man by a letter: let me hear of his continued obstinacy; and send me his name. This was probably in order to excommunicate him, and deliver him over to Satan, for the destruction of the body, that the spirit might be saved in the day of the Lord Jesus. The words of the original will bear either construction; that in the text, or that given above.

Verse 15. Count him *not as an enemy*] Consider him still, more an enemy to himself, than to you; and admonish him as a brother, though you have ceased to hold religious communion with him. His soul is still of infinite value; labour to get it saved.

Verse 16. The Lord of peace] Jesus Christ, who is called our peace, Ephes. ii. 14. and the Prince of peace, Isa. ix. 6. May He give you peace, for He is the fountain and dispenser of it.

Always] Both in your own consciences, and among yourselves.

By all means] Παντι τροπῃ: by all means, methods, occasions, instruments, and occurrences: peace or prosperity in every form and shape.

Instead of *ἑν παντι τροπῃ*, in every way, &c. *ἑν παντι τοπω*, in every place; is the reading of A*D*FG. some others; with the Vulgate and Itala. Chrysostom, Ambrosiaster, Augustin, and others, have the same reading: May God grant you prosperity, always and every where.

The Lord be with you all] This is agreeable to the promise of our Lord, Lo, I am with you always, even unto the end of the world, Matt. xxviii. 20. May the Lord who has promised to be always with His true disciples, be with you. Christians are the temple of God; and the temple of God has the Divine presence in it. May you ever continue to be His church, that the Lord God may dwell among you!

Verse 17. The salutation of Paul with mine own hand] It is very likely that Paul employed an amanuensis generally, either to write what he dictated, or to make a fair copy of what he wrote. In either case, the apostle always subscribed it; and wrote the salutation and benediction with his own hand: and this was what authenticated all his epistles. A measure of

17 ° The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

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

¶ The second epistle to the Thessalonians was written from Athens.

A. M. cir: 4056.
A. D. cir. 52.
A. U. C. 806.
Anno Clandii
Cesar. Aug. 12.

^d Rom. 15. 33. & 16. 20. 1 Cor 14. 33. 2 Cor. 13. 11. 1 Thes. 5. 23. → 1 Cor. 16. 21. Col. 4. 18. → Rom. 16. 24.

this kind would be very necessary, if forged epistles were carried about in those times.— See the note on 1 Cor. xvi. 21. and see Col. iv. 18.

Verse 18. The grace] The favour, blessing, and influence, of our Lord Jesus Christ, be with you all; be your constant companion. May you ever feel His presence, and enjoy His benediction!

Amen] So let it be! God grant it! This word, in this place, has more evidence in favour of its genuineness, than it has in most other places; and was probably added here by the apostle himself, or by the church of the Thessalonians.

The subscriptions to this epistle are various in the MSS. and VERSIONS. The latter are as follows:—

The Second Epistle to the Thessalonians was written from Athens.—Common Greek text. The Second Epistle to the Thessalonians, which was written at Laodicea in Syria, was sent by the hands of Tychicus—SYRIAC. The end of the epistle: and it was written at Athens.—ARABIC.

To the Thessalonians.—ETHIOPIC. Written from Athens: and sent by Silvanus and Timotheus.—COPTIC.

No subscription in the VULGATE. Written at Corinth.—Author of the SYNOPSIS.—sent by Titus and Onesimus.—

Latin Prologue.

The Second Epistle to the Thessalonians, written from Rome. No. 71. a MS. of the Vatican library, written about the 11th century.

The chief of the MSS. either have no subscription, or agree with some of the above Versions.

That the epistle was neither written at Athens, Laodicea, nor Rome, has been sufficiently proved: and that it was written, as well as the first, at Corinth, is extremely probable. See the Preface; and what has been said on the preceding epistle.

I have often had occasion to observe, that the subscriptions at the end of the Sacred Books are not of Divine origin; they are generally false; and yet some have quoted them as making a part of the Sacred text; and have adduced them in support of some favourite opinions!

END OF NOTES ON THE SECOND EPISTLE TO THE THESSALONIANS.

PREFACE
TO THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.

IN order to find out who this person was, it will be necessary to consult the Acts of the Apostles, where the first mention is made of him; and by collating what is there said, with certain passages in the epistle, we shall find who he was, and the probable time in which the epistle was addressed to him.

Paul and Barnabas, in the course of their first apostolic journey among the Gentiles, came to *Lystra*, a city of *Lycaonia*, where they preached the Gospel for some time; and, though persecuted, with considerable success.—See Acts xiv. 5, 6. It is very likely that here they converted to the Christian faith a Jewess named *Lois*, with her daughter *Eunice*, who had married a Gentile, by whom she had *Timothy*, and whose father was probably at this time dead; the grandmother, daughter, and son, living together.—Compare Acts xvi. 1—3. with 2 Tim. i. 5. It is likely that *Timothy* was the only child; and it appears that he had been brought up in the fear of God, and carefully instructed in the Jewish religion, by means of the holy Scriptures.—Compare 2 Tim. i. 5. with 2 Tim. iii. 15. It appears also, that this young man drank into the apostle's spirit; became a thorough convert to the Christian faith; and that a very tender intimacy subsisted between St. Paul and him.

When the apostle came from *Antioch*, in *Syria*, the second time to *Lystra*, he found *Timothy* a member of the church, and so highly reputed and warmly recommended by the church in that place, that St. Paul took him to be his companion in his travels. Acts xvi. 1—3. From this place we learn, that although *Timothy* had been educated in the Jewish faith, he had not been circumcised, because his father, who was a Gentile, would not permit it. When the apostle had determined to take him with him, he found it necessary to have him circumcised, not from any supposition that circumcision was necessary to salvation; but because of the Jews, who would neither have heard him nor the apostle, had not this been done: the Gospel testimony they would not have received from *Timothy*, because a heathen; and they would have considered the apostle in the same light, because he associated with such.—See the notes on Acts xvi. 3.

It is pretty evident that *Timothy* had a special call of God to the work of an evangelist; which the elders of the church at *Lystra* knowing, set him solemnly apart to the work by the imposition of hands, 1 Tim. iv. 14. And they were particularly led to this, by several prophetic declarations relative to him, by which his Divine call was most clearly ascertained.—See 1 Tim. i. 18. and iii. 14. Some think, that after this appointment by the elders, the apostle himself laid his hands on him; not for the purpose of his evangelical designation; but that he might receive those extraordinary gifts of the Holy Spirit, so necessary in those primitive times, to demonstrate the truth of the Gospel.—See 2 Tim. i. 6, 7. Yet, it is likely that *Timothy* had not two ordinations; one by the elders of *Lystra*, and another by the apostle; as it is most probable that St. Paul acted with that *ἐπιτιμία*, or *eldership*, mentioned 1 Tim. iv. 14. among whom, in the imposition of hands, he would undoubtedly act as chief.

Timothy, thus prepared to be the apostle's fellow-labourer in the Gospel, accompanied him and *Silas*, when they visited the churches of *Phrygia*, and delivered to them the decrees of the apostles and elders of *Jerusalem*, freeing the Gentiles from the law of *Moses*, as a term of salvation. Having gone through these countries, they at length came to *Troas*, where *Luke* joined them, as appears from the phraseology of his history, Acts xvi. 10, 11, &c. In *Troas* a vision appeared to Paul, directing them to go into *Macedonia*. Loosing therefore from *Troas*, they all passed over *Neapolis*; and from thence went to *Philippi*, where they converted many, and planted a Christian church. From *Philippi* they went to *Thessalonica*, leaving *Luke* at *Philippi*; as appears from his changing the phraseology of his history at verse 40. We may therefore suppose, that at their departing, they committed the converted at *Philippi* to *Luke's* care. In *Thessalonica* they were

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opposed by the unbelieving Jews, and obliged to flee to Berræa, whither the Jews from Thesalonica followed them. To elude their rage, Paul, who was most obnoxious to them, departed from Berræa by night, to go to Athens, leaving Silas and Timothy at Berræa. At Athens, Timothy came to the apostle, and gave him such an account of the afflicted state of the Thesalonian brethren, as induced him to send Timothy back to comfort them. After that Paul preached at Athens; but with so little success, that he judged it proper to leave Athens, and go forward to Corinth, where Silas and Timothy came to him, and assisted in converting the Corinthians. And when he left Corinth, they accompanied him, first to Ephesus, then to Jerusalem, and after that, to Antioch, in Syria. Having spent some time in Antioch, Paul set out with Timothy on his third apostolical journey; in which, after visiting all the churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode for a considerable time. In short, from the time Timothy first joined the apostle, as his assistant, he never left him, except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority over them, that Paul inserted his name in the inscription of several of the letters which he wrote to the churches, to show that their doctrine was one and the same. His esteem and affection for Timothy, the apostle expressed still more conspicuously, by writing to him those excellent letters in the canon, which bear his name; and which have been of the greatest use to the ministers of the Gospel ever since their publication; by directing them to discharge all the duties of their function in a proper manner.

The date of this epistle has been a subject of much controversy, some assigning it to the year 56, which is the common opinion; and others to 64 or 65. A great balance of probability appears to be in favour of this latter date; and it appears to me that the arguments of Drs. Macknight and Paley are decisive in favour of the latter date. The former, in his Preface, gives a very clear view of the question.

In the third verse of the first chapter of this epistle, the apostle says:—*As I entreated thee to abide in Ephesus, when going into Macedonia, so do; that thou mayest charge some not to teach differently.* From this it is plain, 1. That Timothy was in Ephesus when the apostle wrote his first letter to him. 2. That he had been left there by the apostle, who at parting with him entreated him to abide at Ephesus. 3. That this happened when Paul was going from Ephesus to Macedonia; and, 4. That he had entreated Timothy to abide in Ephesus, for the purpose of charging some teachers in that church not to teach differently from the apostles. In the history of the Acts of the Apostles, there is no mention of Paul's going from Ephesus to Macedonia, but once; viz. after the riot of Demetrius, Acts xx. 1. for which reason Theodoret, among the ancients, and among the moderns, Estius, Baronius, Capellus, Grotius, Lightfoot, Salmasius, Hammond, Witsius, Lardner, Pearson, and others, have given it as their opinion, that the apostle speaks of that journey in his First Epistle to Timothy. Yet, if I am not mistaken, the following circumstance will show their opinion to be ill-founded:

1. When the apostle went from Ephesus to Macedonia, as related Acts xx. 1. Timothy was not in Ephesus, having gone from that city into Macedonia with Erastus by the apostle's direction, Acts xix. 22. And in the First Epistle to the Corinthians, which was written after Timothy's departure from Ephesus, we are informed that he was to go from Macedonia to Corinth. 1 Cor. iv. 7. *I have sent to you Timothy.* 1 Cor. xvi. 10. *If Timothy be come, take care that he be among you without fear.* Ver. 11. *Send him forward in peace, that he may come to me, for I expect him with the brethren.* But before Timothy returned from Corinth, the apostle left Ephesus, and went into Macedonia, where the brethren above-mentioned met him, 2 Cor. ii. 12, 13. having Timothy in their company; as is plain from his joining the apostle, in his Second Epistle to the Corinthians, which all agree was written from Macedonia, immediately after the brethren from Corinth gave the apostle an account of the success of his letter. Wherefore since Timothy was not in Ephesus when the apostle left the city, after the riot, it could not be the occasion on which the apostle said to him, *As I entreated thee to abide in Ephesus, when going into Macedonia, so do.* But the journey into Macedonia, of which he speaks, must have been some other journey, not mentioned in the Acts. To remove this difficulty, we are told that Timothy returned from Corinth to the apostle, before his departure from Ephesus, and that he was left there after the riot; but that something happened which occasioned him to follow the apostle into Macedonia; that there he joined him in writing his Second Epistle to the Corinthians; and having finished his business in Macedonia, he returned to Ephesus and abode there, agreeably to the apostle's request. But as these suppositions are not warranted by the history of the Acts, Timothy's joining the apostle in his Second Epistle to the Corinthians, may still be urged as a proof that he came with the brethren directly from Corinth to Macedonia. Further, that Timothy did not go from Macedonia to Ephesus after joining the apostle in his Second Epistle to the Corinthians, but returned with him to Corinth to receive the collections, is, I think, plain, from Acts xx. 4. where he is mentioned as one of those who accompanied Paul from Corinth to Jerusalem with the collections.

2. When the apostle wrote his First Epistle to Timothy, "he hoped to come to him soon;" chap. iii. 14. but from the history of the Acts it is certain, that in no letter written to Timothy, after the riot, till his first confinement at Rome, could the apostle say, "that he hoped to come to him soon." He could not say so in any letter written from Troas, the first place he stopped at after leaving Ephesus. For, at that time he was going into Macedonia and Achaia, to receive the collections from the churches in these provinces. Neither could he say so after writing his second to the Corinthians from Macedonia. For, in that epistle he told the Corinthians he was coming to them with the Macedonian brethren, who were commissioned to attend him on his voyage to Jerusalem, with the collections, 2 Cor. ix. 4. and that he meant to sail directly from

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Corinth to Judea, 2 Cor. i. 16. As little could he write to Timothy, that "he hoped to come to him soon," when he altered his resolution, on occasion of the laying in wait of the Jews, and returned into Macedonia, Acts xx. 3. For he was then in such haste to be in Jerusalem on the day of Pentecost, that, when he came to Miletus, instead of going to Ephesus, he sent for the elders of that church to come to him, Acts xx. 16, 17. When he arrived at Judea, he could not write that "he hoped to come to Ephesus soon;" for he was imprisoned a few days after he went up to Jerusalem; and having continued two years in prison at Cæsarea, he was sent bound to Rome, where, likewise being confined, he could not, till towards the conclusion of that confinement, write to Timothy, that "he hoped to come to him soon." And even then, he did not write his First Epistle to Timothy; for Timothy was with him at the conclusion of his confinement, Phil. ii. 19, 23.

3. From the first epistle, we learn that the following were the errors Timothy was left in Ephesus to oppose; 1. Fables invented by the Jewish doctors, to recommend the observance of the law of Moses, as necessary to salvation; 2. Uncertain genealogies; by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved, merely because they had Abraham for their father; 3. Intricate questions, and strifes about some words in the law; perverse disputings of men of corrupt minds, who reckoned that which produced most gain, to be the best kind of godliness; and, 4. Oppositions of knowledge, falsely so named. But these errors had taken place in the Ephesian church, before the apostle's departure; for, in his charge to the Ephesian elders at Miletus, he foretold that the false teachers were to enter in among them *after* his departing. Acts xx. 29. "I know that after my departing, shall grievous wolves enter in among you, not sparing the flock. 30. Also of your own selves, shall men arise, speaking perverse things to draw away disciples after them." The same thing appears from the two epistles which the apostle wrote to the Corinthians; the one from Ephesus, before the riot of Demetrius, the other from Macedonia, after that event; and, from the epistle which he wrote to the Ephesians themselves, from Rome, during his confinement there. For, in none of these letters, is there any notice taken of the above-mentioned errors, as subsisting among the Ephesians at the time they were written; which cannot be accounted for, on supposition that they were prevalent in Ephesus when the apostle went into Macedonia, after the riot. I am, therefore, of opinion, that the first to Timothy, in which the apostle desired him to abide in Ephesus, for the purpose of opposing the Judaizers and their errors, could not be written either from Troas or from Macedonia, after the riot, as those who contend for the early date of the epistle, suppose; but it must have been written some time after the apostle's release from confinement in Rome, when, no doubt, he visited the church at Ephesus, and found the Judaizing teachers there busily employed in spreading their pernicious errors.

4. In the First Epistle to Timothy, the same sort of persons, doctrines, and practices, are reprobated, which are condemned in the second. Compare 1 Tim. iv. 1—6. with 2 Tim. iii. 1—5. and 1 Tim. vi. 20. with 2 Tim. ii. 14.—and 1 Tim. vi. 4. with 2 Tim. ii. 16. The same commands, instructions, and encouragements, are given to Timothy, in the first epistle, as in the second. Compare 1 Tim. vi. 13, 14. with 2 Tim. iv. 1—6. The same remedies for the corruptions which had taken place among the Ephesians, are prescribed in the first epistle, as in the second. Compare 1 Tim. iv. 14. with 2 Tim. i. 6, 7. and, as in the second epistle, so in the first, every thing is addressed to Timothy, as superintendent both of the teachers and of the laity, in the church at Ephesus; all which, I think, imply that the state of things among the Ephesians was the same when the two epistles were written; consequently, that the first epistle was written only a few months before the second; and not long before the apostle's death.

These arguments appeared so convincing to Pearson, Le Clerc, L'Enfant, Cave, Fabricius, Mill, Whitty, and others, that they were unanimously of opinion, Timothy was left by the apostle in Ephesus, as he went into Macedonia, not after the riot of Demetrius, but after he was released from his first confinement at Rome. And from that circumstance, they infer that he did not write his first epistle till some time in the end of the year 64, or in the beginning of 65.—I think it was written from Nicopolis.

To the late date of this first epistle, there are three plausible objections which must not be overlooked:

1. It is thought that, if the First Epistle to Timothy was written after the apostle's release, he could not, with any propriety, have said to Timothy, ch. iv. 12. "Let no man despise thy youth;" but it is replied, that Servius Tullius, in classing the Roman people, as Aulus Gellius relates, *lib: x. c. 28.* divided their age into three periods: *childhood*, he limited to the age of seventeen; *youth*, from that to forty-six; and *old age*, from that to the end of life. Now, supposing Timothy to have been eighteen years old A. D. 50. when he became Paul's assistant, he would be no more than 32, A. D. 64, two years after the apostle's release; when, it is supposed, this epistle was written. Wherefore, being then in the period of life, which, by the Greeks, as well as the Romans, was considered as *youth*, the apostle, with propriety, might say to him, "Let no man despise thy youth."

2. When the apostle touched at Miletus, in his voyage to Jerusalem with the collections, the church at Ephesus had a number of *elders*; that is, of *bishops* and *deacons*, who came to him at Miletus, Acts xx. 17. It is therefore asked, What occasion was there, in an epistle written after the apostle's release, to give Timothy directions concerning the ordination of *bishops* and *deacons*, in a church where there were so many elders already? The answer is, the elders who came to the apostle at Miletus, in the year 58, may have been too few for the church at Ephesus, in her increased state, in the year 65. Besides, false teachers had then entered, to oppose whom, more *bishops* and *deacons* might be needed than were necessary in the year 58; not to mention that some of the first elders having died, others were wanted to supply their places.

3. Because, the apostle wrote to Timothy, that "he hoped to come to him soon," 1 Tim. iii. 14.

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it is argued that the letter in which this is said, must have been written before the apostle said to the Ephesian elders, Acts xx. 25. "I know that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more." But if, by this, the First Epistle to Timothy is proved to have been written before the apostle's interview with the elders at Miletus, his epistles to the Philippians, to the Hebrews, and to Philemon, in which he promised to visit *them*, must likewise have been written before the interview; in regard, his declaration respected the Philippians, the Hebrews, and Philemon, as well as the Ephesians; for they certainly were persons among whom the apostle had gone preaching the kingdom of God. Yet no commentator ever thought the epistles above-mentioned were written to them before the apostle's interview with the Ephesian elders; on the contrary, it is universally acknowledged that these epistles were written four years after the interview; namely, during the apostle's first imprisonment at Rome. Wherefore, when he told the Ephesian elders, that they, and his other converts, among whom he had gone preaching the kingdom of God, should see his face no more, as it was no point, either of faith or practice, which he spake, he may well be supposed to have declared nothing but his own opinion, resulting from his fears. He had lately escaped the rage of the Jews, who laid wait for him in Cenchrea, to kill him, Acts xx. 3. This, with their fury on former occasions, filled him with such anxiety, that in writing to the Romans from Corinth, he requested them, "to strive together with him in their prayers, that he might be delivered from the unbelieving in Judea," Rom. xv. 30, 31. Further, that in his own speech to the Ephesian elders, the apostle only declared his own persuasion dictated by his fears, and not any suggestion of the Spirit, I think plain from what he had said immediately before, verse 22. "Behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there—23. Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me."—Wherefore, although his fears were happily disappointed, and he actually visited the Ephesians after his release; his character, as an inspired apostle, is not hurt in the least: if, in saying "he knew they should see his face no more," he declared, as I have said, his own persuasion only, and no dictate of the Holy Ghost.

Dr. Paley's arguments are the same in substance; but he does not mention Dr. Macknight, who wrote before him, and whose work he must have seen.

The principal difficulty in this opinion is, that it necessarily implies that St. Paul visited Ephesus after his liberation at Romē; which appears so contrary to what he said to the Ephesian church, "that they should see his face no more." Dr. Paley, however, finds some further presumptive evidences, that the apostle must have visited Ephesus. The epistles to the Philippians and to Philemon, were written while the apostle was a prisoner at Rome: to the former, he says, "I trust in the Lord, that I also myself shall come shortly;" and to the latter, who was a Colossian, he gives this direction, "But withal, prepare me also a lodging, for I trust that, through your prayers, I shall be given unto you." An inspection of the *map* will show us, that Colosse was a city of Asia Minor, lying eastward, and at no great distance from Ephesus; Philippi was on the other, i. e. the western side of the Ægean Sea. Now, if the apostle executed his purpose, and came to Philemon at Colosse, soon after his liberation, it cannot be supposed that he would omit to visit Ephesus, which lay so near it; and where he had spent three years of his ministry. As he was also under a promise to visit the church at Philippi *shortly*, if he passed from Colosse to Philippi, he could hardly avoid taking Ephesus in his way. See Paley's *Horæ Paulinæ*, pag. 293. This, taken in connexion with the preceding arguments, can leave little doubt that the date of this epistle must be referred to a time subsequent to St. Paul's liberation from Rome, and consequently, to the end of the year 64, or the beginning of the year 65.

THE
FIRST EPISTLE OF PAUL THE APOSTLE

TO
TIMOTHY.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan æra of the world, or that used by the Byzantine historians, 5573.—Year of the Alexandrian æra of the world, 5567.—Year of the Antiochian æra of the world, 5557.—Year of the Julian period, 4775.—Year of the world, according to Archbishop Ussher, 4069.—Year of the world, according to Eusebius, in his Chronicon, 4293.—Year of the minor Jewish æra of the world, or that in common use, 3325.—Year of the Greater Rabbinical æra of the world, 4424.—Year from the Flood, according to Archbishop Ussher, and the English Bible, 2413.—Year of the Cali yuga, or Indian æra of the Deluge, 3167.—Year of the æra of Iphitus, or since the first commencement of the Olympic games, 1005.—Year of the æra of Nabonassar, king of Babylon, 812.—Year of the CCXith Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 812.—Year from the building of Rome, according to Frontinus, 816.—Year from the building of Rome, according to the Fasti Capitolini, 817.—Year from the building of Rome, according to Varro, which was that most generally used, 818.—Year of the æra of the Seleucidæ, 377.—Year of the Cæsarean æra of Antioch, 113.—Year of the Julian æra, 110.—Year of the Spanish æra, 103.—Year from the birth of Jesus Christ, according to Archbishop Ussher, 69.—Year of the Vulgar æra of Christ's nativity, 65.—Year of Gessius Florus, governor of the Jews, 1.—Year of Vologesus, king of the Parthians, 16.—Year of L. C. Gallus, governor of Syria, 1.—Year of Matthias, high-priest of the Jews, 3.—Year of the Dionysian period, or Easter Cycle, 66.—Year of the Grecian Cycle of nineteen years, or Common Golden number, 9; or the first after the third embolismic.—Year of the Jewish Cycle of nineteen years, 6; or the second embolismic.—Year of the Solar Cycle, 18.—Dominical Letter, it being the first after the Bissextile, or Leap-year, F.—Day of the Jewish Pass-over, according to the Roman computation of time, the VIIth of the ides of April, or, in our common mode of reckoning, the seventh of April, which happened in this year, on the day after the Jewish Sabbath.—Easter Sunday, the day after the ides of April, on the XVIIIth of the calends of May, named by the Jews the 22d of Nisan or Abib; and by Europeans, in general, the 14th of April.—Epact, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 28.—Epact, according to the present mode of computation, or the moon's age on New-Year's day, or the Calends of January, 5.—Monthly Epacts, or age of the moon on the calends of each month, respectively, (beginning with January,) 5, 7, 6, 7, 8, 9, 10, 11, 12, 12, 14, 14.—Number of Direction, or the number of days from the twenty-first of March, to the Jewish Pass-over, 17.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor, computing from Augustus Cæsar, 12.—Roman Consuls, A. Licinius Nerva Silanus, and M. Vestinius Atticus; the latter of whom was succeeded by Anicius Cerealis, on July 1. Dr. Lardner and others suppose this epistle to have been written in A. D. 56, i. e. nine years earlier than is stated above. See the preceding Preface, where this point is largely considered, and also the General Observations prefixed to the Acts of the Apostles.

CHAPTER I.

Paul's salutation to Timothy, 1, 2. For what purpose he had left him at Ephesus, 3. What the false apostles taught in opposition to the truth, 4—7. The true use of the law, 8—11. He thanks God for his own conversion, and describes his former state, 12—17. Exhorts Timothy to hold fast faith and a good conscience, and speaks of Hymeneus and Alexander, who had made shipwreck of their faith, 18—20.

A. M. cir. 4066. A. D. 64 or 65. A. U. C. 818. An. Imp. Ner. Cesar. Aug. 12.

PAUL, an apostle of Jesus Christ, by the commandment of God our Saviour, and

Lord Jesus Christ, which is our hope;

2 Unto Timothy my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

Acts 9. 15. Gal. 1. 1. 11. — Ch. 2. 3. & 4. 10. Tit. 1. 3. & 2. 14. & 3. 4. Jude 25. — Col. 1. 37. — Acts 16. 1. 1 Cor. 4. 17. Phil. 2. 19. 1 Thesa. 3. 2. — Tit. 1. 4.

NOTES ON CHAP. I.

Verse 1. Paul, an apostle—by the commandment of God] We have already seen that the term apostolos, apostle, literally signifies a person sent from one to another, without implying any particular dignity in the person; or importance in the message. But it is differently used in the New Testament, being applied to those who were sent expressly from God Almighty, with the message of salvation to mankind. It is, therefore, the highest character any human being can have; and the message is the most important which even God himself can send to his intelligent creatures. It was by the express command of God that St. Paul went to the Gentiles, preaching the doctrine of salvation by faith in Christ Jesus.

Jesus Christ—our hope] Without Jesus, the world was hopeless: the expectation of being saved, can only come to mankind by His Gospel. He is called our hope, as He is called our life, our peace, our righteousness, &c. because from Him hope, life, peace, righteousness, and all other blessings, proceed.

Verse 2. My own son in the faith] Brought to salvation through Christ by my ministry alone. Probably, the apostle speaks here according to this Jewish maxim, כל חסדו כן תהיו, ויהי קולו עלי הרבה כאילו יורו לו to his neighbour's son, is considered by the Scripture as if he had begotten him. Sanhedrin fol. xix. 2. And they quote Numb. iii. 1. as proving it; These are the generations of Aaron and Moses—and these are the names of the sons of Aaron.—“Aaron,” say they, “begot them, but Moses instructed them; therefore they are called by his name.” See Schoetgen.

But το αγαπητον υιου, may mean my beloved son, for in this sense το αγαπητον is not unfrequently used.

In the faith] The word πίστις, faith, is taken here for the whole of the Christian religion; faith in Christ being its essential characteristic.

Grace, mercy, and peace] GRACE, the favour and approbation of God. MERCY, springing from that grace, pardoning, purifying, and supporting. PEACE, the consequence of this manifested mercy: peace of conscience, and peace with God; producing internal happiness, quietness, and assurance.

Verse 3. I besought thee] The apostle had seen that a bad seed had been sown in the church; and, as he was obliged to go then into Macedonia, he wished Timothy, on whose prudence,

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

A. M. cir. 4069. A. D. 64 or 65. A. U. C. 818. An. Imp. Ner. Cesar. Aug. 12.

Gal. 1. 3. 2 Tim. 1. 2. 1 Pet. 1. 2. — Acts 20. 1, 2. Phil. 2. 24. — Gal. 1. 6. 7. Ch. 6. 3, 10. — Ch. 4. 7. & 6. 4. 20. 2 Tim. 2. 14, 16, 23. Tit. 1. 14. & 3. 9. — Ch. 6. 4.

piety, and soundness in the faith, he could depend, to stay behind, and prevent the spreading of a doctrine that would have been pernicious to the people's souls. I have already supposed that this epistle was written after Paul had been delivered from his first imprisonment at Rome; about the end of the year 64, or the beginning of 65.—See the Preface. When, therefore, the apostle came from Rome into Asia, he no doubt visited Ephesus, where, ten years before, he had planted a Christian church; and as he had not time to tarry then, he left Timothy to correct abuses.

That thou mightest charge some] He does not name any persons; the Judaizing teachers, are generally supposed to be those intended: and the term οριστοι, some, certain persons, which he uses, is expressive of high disapprobation, and, at the same time, of delicacy; they were not apostles nor apostolic men; but they were undoubtedly members of the church at Ephesus, and might yet be reclaimed.

Verse 4. Neither give heed to fables] Idle fancies, things of no moment: doctrines and opinions unauthenticated; silly legends, of which no people ever possessed a greater stock than the Jews. Their Talmud abounds with them. and the English reader may find them in abundance, in Siehlin's Jewish traditions, 2 vols. 8vo.

Endless genealogies] I suppose the apostle to mean those genealogies which were uncertain, that never could be made out, either in the ascending or descending line; and principally such as referred to the great promise of the Messiah, and to the priesthood. The Jews had scrupulously preserved their genealogical tables, till the advent of Christ; and the evangelists had recourse to them, and appealed to them in reference to our Lord's descent from the house of David:—Matthew taking this genealogy in the descending, Luke in the ascending line. And whatever difficulties we may now find in these genealogies, they were certainly clear to the Jews; nor did the most determined enemies of the Gospel attempt to raise one objection to it from the appeal which the evangelists had made to their own public and accredited tables. All was then certain; but we are told that Herod destroyed the public registers: he, being an Idumean, was jealous of the noble origin of the Jews; and that none might be able to reproach him with his descent, he ordered the genealogical tables, which were kept among the archives in the temple, to be burnt.—See Euseb. H. E.

A. M. cir. 4069.
A. D. 64 or 65.
A. U. C. 818.
An. Imp. Ner.
Cæsar. Aug. 12.

5 Now * the end of the commandment is charity
b out of a pure heart, and

of a good conscience, and
of faith unfeigned :
6 From which some

A. M. cir. 4069.
A. D. 64 or 65.
A. U. C. 818.
An. Imp. Ner.
Cæsar. Aug. 12.

a Rom. 13. 8, 12. Gal. 5. 14.

b 2 Tim. 2. 20.

lib. i. cap. 8. From this time the Jews could refer to their genealogies only from *memory*, or from those imperfect tables which had been preserved in private hands ; and to make out any regular *line* from these, must have been *endless* and uncertain. It is probably to this that the apostle refers ; I mean the endless and useless labour which the attempts to make out these genealogies, must produce ; the authentic tables being destroyed. This, were all other proofs wanting, would be an irresistible argument against the Jews, that the Messiah is come ; for their own prophets had distinctly marked out the line by which he was to come ; the genealogies are now all lost ; nor is there a Jew in the universe, that can show from what tribe he is descended. There can, therefore, be no Messiah to come, as none could show, let him have what other pretensions he might, that he sprang from the house of David. The Jews do not, at present, pretend to have any such tables ; and, far from being able to prove the Messiah from his descent, they are now obliged to say, that when the Messiah comes, he will restore the genealogies by the Holy Spirit that shall rest upon him. For, says *Maimonides*, "In the days of the Messiah, when His Kingdom shall be established, all the Israelites shall be gathered together unto Him ; and all shall be classed in their genealogies by His mouth, through the Holy Spirit that shall rest upon Him, as it is written, Malac. iii. 3. *He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi*: first, he will purify the *Levites*, and shall say, 'This man is a descendant from the *priests*: and this, of the stock of the *Levites*,' and He shall cast out those who are not of the stock of Israel ; for behold it is said, Ezra ii. 63. *And the Tirshitha said—they should not eat of the most holy things, till there stood up a priest with Urim and Thummim*. Thus, by the Holy Spirit, the genealogies are to be revised." See *Schoetgen*.

Some learned men suppose, that the apostle alludes here to the *Æons* among the *Gnostics* and *Valentinians*, of whom there were endless numbers, to make up what was called their *pleroma* ; or to the *sephiroth*, or splendours of the *Cabalists*. But it is certain that these heresies had not arrived to any formidable head in the apostle's time ; and it has long been a doubt with me, whether they even existed at that time ; and I think it the most simple way, and most likely to be the intention of the apostle, to refer all to the Jewish genealogies, which he calls *Jewish tables*, Tit. i. 14. to which we know they were strongly and even conscientiously attached ; and which, at this time, it must have been extremely difficult to make out.

Instead of γενεαλογίας, genealogies, some learned men have conjectured that the original word was κενολογίας, empty words, vain speeches : but this conjecture is not supported by any MS. or Version.

Which minister questions] They are the foundation of endless altercations and disputes ; for, being *uncertain* and not *consecutive*, every person had a right to call them in question ; as we may naturally suppose, from the state in which the genealogical tables of the Jews then were, that many *chasm*s must be supplied in different *lines*, and consequently, much must be done by *conjecture*.

Rather than godly edifying] Such discussions as these had no tendency to promote *piety*. Many, no doubt, employed much of their time in inquiring, *who* were their *ancestors*, which they should have spent in obtaining that grace by which, *being born from above*, they might have become the *sons and daughters of God Almighty*.

Instead of ανακαινισαν Θεου, *godly edifying*, or the *edification of God* ; οικονομιας Θεου, the *economy* or dispensation of God, is the reading of almost every MS. in which this part of the epistle is extant, (for some MSS. are here mutilated) and of almost all the *Versions*, and the chief of the *Greek fathers*. Of the genuineness of this reading scarcely a doubt can be formed ; and though the old reading, which is supported by the *Latin fathers* and the *Vulgate*, gives a good sense ; yet the connexion and spirit of the place show that the latter must be the true reading.

What had Jewish *genealogies* to do with the Gospel? Men were not to be saved by virtue of the *privileges* or *piety* of their ancestors. The Jews depended much on this : *we have Abraham to our father*, imposed silence on every check of conscience, and every godly reproof which they received for their profligacy and unbelief. In the *dispensation of God*, FAITH in Christ Jesus, was the only means and way of salvation.—These *endless and uncertain genealogies*, produced no faith : indeed they were intended as a *substitute* for it ; for those who were intent on making out their *genealogical descent*, paid little attention to *faith in Christ*. This *dispensation*, says the apostle, *is by faith*, ανακαινισαν Θεου τινω τω πνευματι : it was not by *natural descent*, nor by *works*, but by *faith* in Christ ; therefore it was necessary that the people, who were seeking salvation in any other way, should be strictly informed that all their toil and labour would be vain.

Verse 5. Now the end of the commandment is charity] These genealogical questions lead to *strife* and *debate* ; and the *dispensation of God* leads to *love*, both to God and man, through faith in Christ. These genealogical questions leave the *heart* under the influence of all its *vile tempers* and *evil propensities* ; FAITH in Jesus *purifies* the heart. No inquiry of this kind can add to any thing by which the *guilt of sin* can be taken away ; but the Gospel proclaims *pardon*, through the blood of the Lamb, to every believing penitent. The *end*, aim, and design of God, in giving this dispensation to the world, is that men may have an *unfeigned faith*,

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having swerved have turned aside unto vain jangling ;

7 Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully ;

a Or, not aiming at. — b Ch. 6. 4, 20. — c Ch. 6. 4.

such as lays hold on Christ crucified, and produces a good conscience, from a sense of the pardon received ; and leads on to purity of heart ; Love to God and man being the grand issue of the grace of Christ here below ; and this fully preparing the soul for eternal glory. He whose soul is filled with love to God and man, has a pure heart, a good conscience, and unfeigned faith. But these blessings no soul can ever acquire, but according to God's dispensation of faith.

The paraphrase and note of Dr. Macknight on this verse are very proper : " Now the scope of the charge to be given by thee to these teachers, is, that instead of inculcating fables and genealogies, they inculcate love to God and man, proceeding from a pure heart, and directed by a good conscience, and nourished by unfeigned faith in the Gospel doctrine. The word παραγγελια, denotes a message or order, brought to one from another, and delivered by word of mouth. The charge here meant, is that which the apostle ordered Timothy to deliver to the teachers in Ephesus : for he had said, ver. 3. I had besought thee to abide still at Ephesus, *iva παραγγυλιαι, that thou mightest charge some* : here he tells him what the scope of this charge was to be."

Of faith unfeigned] Πιστις αυθοιγου, a faith not hypocritical. The apostle appears to allude to the Judaizing teachers, who pretended faith in the Gospel, merely that they might have the greater opportunity to bring back to the Mosaic system, those who had embraced the doctrine of Christ crucified. This is evident from the following verse.

Verse 6. From which, some having swerved] From which some, though they have pretended to aim at the *ταυτο, scope or mark*, have missed that mark. This is the import of the original word *αποχεσταντι*.

Turned aside unto vain jangling] The original term *ματαιολογιας*, signifying empty or vain-talking ; discourses that turn to no profit ; a great many words and little sense ; and that sense not worth the pains of hearing. Such, indeed, is all preaching where Jesus Christ is not held forth.

Verse 7. Teachers of the law] To be esteemed or celebrated as Rabbins ; to be reputed cunning in solving knotty questions and enigmas, which answered no end to true religion. Of such the rabbinical teaching was full.

Understanding neither what they say] This is evident from almost all the Jewish comments which yet remain. Things are asserted which are either false or dubious ; words, the import of which they did not understand, were brought to illustrate them ; so that it may be said, they

9 ° Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers,

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d Rom. 7. 12. — e Gal. 3. 19. & 5. 23.

understand not what they say, nor whereof they affirm. I will give one instance from the *Jerusalem Targum*, on Gen. i. 15. And God made two great lights, and they were equal in splendour twenty-one years, the six hundred and seventy-second part of an hour excepted ; and afterwards the moon brought a false accusation against the sun, and therefore she was lessened ; and God made the sun the greater light to superintend the day, &c. I could produce a thousand of a similar complexion.

Verse 8. But we know that the law is good] The law, as given by God, is both good in itself ; and has a good tendency. This is similar to what the apostle had asserted, Rom. vii. 12—16. The law is holy ; and the commandment is holy, just, and good ; where, see the note.

If a man use it lawfully] That is, interpret it, according to its own spirit and design ; and use it for the purpose for which God has given it : for the ceremonial law was a schoolmaster to lead us unto Christ ; and Christ is the end of that law for justification to every one that believes. Now, those who did not use the law in reference to these ends, did not use it lawfully ; they did not construe it according to its original design and meaning.

Verse 9. The law is not made for a righteous man] There is a moral law as well as a ceremonial law : as the object of the latter is to lead us to Christ ; the object of the former is to restrain crimes, and inflict punishment on those that commit them. It was, therefore, not made for the righteous as a restrainer of crimes, and an inflicter of punishments ; for the righteous avoid sin ; and, by living to the glory of God, expose not themselves to its censures. This seems to be the mind of the apostle ; he does not say that the law was not made for a righteous man ; but *ου κατα, it does not lie against a righteous man* ; because he does not transgress it : but it lies against the wicked : for such, as the apostle mentions, have broken it, and grievously too, and are condemned by it. The word *κατα, lies*, refers to the custom of writing laws on boards, and hanging them up in public places, within reach of every man, that they might be read by all : thus all would see against whom the law lay.

The lawless] *Ανομοι*, those who will not be bound by a law, and acknowledge none ; therefore have no rule of moral conduct.

Disobedient] *Απειθασιαι*, those who acknowledge no authority ; from a, negative ; and *πειρασμο, to subject* ; they neither acknowledge law, nor executive authority ; and consequently endeavour to live as they list ; and from such dispositions, all the crimes in the following catalogue may naturally spring.

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10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary ^a to sound doctrine;

11 According to the glorious Gospel of

^a Ch. 6. 3. 2 Tim. 4. 3. Tit. 1. 9. & 2. 1. — b Ch. 6. 15. ^c 1 Cor. 9. 17. Gal. 2. 7. Col. 1. 25. 1 Thess. 2. 4. Ch. 2. 7. 2 Tim. 1. 11. Tit. 1. 3.

For the ungodly] *Ασεβείς*, the irreligious; those who do not worship God, or have no true worship; from *α*, negative, and *σεβω*, to worship. For sinners, *αμαρτανους*, those who transgress the laws; from *α*, negative, and *μαρτηνω*, to hit the mark. This has been elsewhere explained.

For unholly] *Ανομοιοι*, persons totally polluted, unclean within, and unclean without; from *α*, negative, and *νομιοι*, holy.

And profane] *Βεβηλους*, such who are so unholly and abominable as not to be fit to attend any public worship, from *βε*, denoting privation, or separation; and *βηλος*, a threshold, or pavement; particularly of a temple. Our word profane comes from *procul à fano*, "far from the temple." When the ancients, even heathens, were about to perform some very sacred rites, they were accustomed to command the irreligious to keep at a distance: hence that saying in a fragment of *Orpheus*:—

Ἐργετομαι οὐς θυμικ ἐστὶ θυραε δ' ἐπιθωθε βεβηλοιοι Πλασι ομοε.

"I will speak to whom it is lawful; but these doors, O shut against the profane."

And that of *Virgil*, *Æn. vi. ver. 258.*

Procul! O procul! este profani.

Far! ye profane, get hence!

Murderers of fathers] *Πατρικταις*; the murder of a father or a mother, notwithstanding the deep fall of man, and the general profligacy of the world, has been so rare, and is a crime so totally opposite to nature, that few civilized nations have found it necessary to make laws against it. Yet, such monsters, like the most awful and infrequent portents, have sometimes terrified the world with their appearance. But I think the original does not necessarily imply the murder of a father, or of a mother: *πατρικταις*, comes from *πατηρ*, a father, and *αλλωω*, to strike, and may mean simply beating, or striking a father or mother: this is horrible enough; but to murder a parent, out herods Herod.

Manlayers] *Ανδραφονους*, murderers simply; all who take away the life of a human being, contrary to law. For no crime, unless it be murder, should any man lose his life. If the law did not speak differently, I should not scruple to say, that he whose life is taken away, except for murder, is murdered.

Verse 10. For whoremongers] *Πορναιοι*, adulterers, fornicators, and prostitutes of all sorts.

Them that defile themselves with mankind] *Αερωμωυταις*, from *αερω*, a male, and *ωμω*, a bed; a word too bad to be explained. A sodomite.

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^b the blessed God, ^c which was committed to my trust.

12 And I thank Christ Jesus our Lord, ^d who hath

enabled me, ^e for that he counted me faithful, ^f putting me into the ministry;

13 ^g Who was before a blasphemer, and a persecutor, and injurious: but I

^d 2 Cor. 12. 9. — ^e 1 Cor. 7. 25. — ^f 2 Cor. 3. 5, 6. & 4. 1. Col. 1. 25. — ^g Acts 8. 3. & 9. 1. 1 Cor. 15. 9. Phil. 3. 6.

Menstealers] *Ανδραποδισταις*, slave-dealers; whether those who carry on the traffic in human flesh and blood; or those who steal a person in order to sell him into bondage; or those who buy such stolen men or women; no matter of what colour, or what country; or those who sow dissensions among barbarous tribes, in order that they who are taken in war, may be sold into slavery. Or the nations who legalize, or connive at, such traffic; all these are menstealers, and God classes them with the most flagitious of mortals.

For liars] *Ψευσαις*, they who speak for truth what they know to be false; and even they who tell the truth in such a way as to lead others to draw a contrary meaning from it.

For perjured persons] *Επιουχοιοι*, from *επι*, against, and *ουχοιοι*, an oath: such as do, or leave undone, any thing contrary to an oath, or moral engagement; whether that engagement be made by what is called swearing, or by an affirmation, or promise of any kind.

And if there be any other thing] Every species of vice and immorality, all must be necessarily included that is contrary to sound doctrine, to the immutable moral law of God; as well as to the pure precepts of Christianity where that law is incorporated, explained, and rendered, if possible, more and more binding.

Verse 11. According to the glorious Gospel] The sound doctrine mentioned above, which is here called *αγγελιοι της δοξης του μακαριου Θεου*, the Gospel of the glory of the blessed or happy God; a dispensation which exhibits the glory of all His attributes; and, by saving man in such a way as is consistent with the glory of all the Divine perfections, while it brings peace and good-will among men, brings glory to God in the highest. Sin has dishonoured God, and robbed Him of His glory; the Gospel provides for the total destruction of sin; even in this world; and thus brings back to God His glory.

Verse 12. I thank Christ] I feel myself under infinite obligation to Christ who hath strengthened me, *ωδυναμωσεντη*, who hath endued me with various miraculous gifts of His Holy Spirit; and put me into the ministry, *διακονιας*, the deaconship, the service of mankind, by preaching the Gospel; for, that He counted me, He knew that I would be faithful to the charge that was delivered to me.

Verse 13. A blasphemer] Speaking impiously and unjustly of Jesus, His doctrine, His ways, and His followers.

And—persecutor] Endeavouring, to the uttermost of his power, to exterminate all who called on the name of the Lord Jesus.

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obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

Luke 23. 31. John 9. 39. 41. Acts 5. 17. & 26. 9. Rom. 6. 20. 1 Cor. 15. 10. 2 Tim. 1. 13. Luke 7. 47. Ch. 3. 1. & 4. 9. 2 Tim. 2. 11. Tit. 3. 8. Matt. 9. 13. Mark 8. 17. Luke 5. 32. & 19. 10. Rom. 5. 8. 1 John 3. 5.

And injurious] Καὶ ἄγιστος, as full of insolence as I was of malevolence: and yet, all the while, thinking I did God service, while sacrificing men and women to my own prejudices and intolerance!

I did it ignorantly, in unbelief.] Not having considered the nature and evidences of Christianity, and not having believed that Jesus was the promised Messiah, I acted wholly under the prejudices that influenced my countrymen in general. God, therefore, showed me mercy, because I acted under this influence; not knowing better. This extension of mercy does not, however, excuse the infuriated conduct of Saul of Tarsus; for he says himself that he was exceedingly mad against them. Let us beware, lest we lose the man's former crimes, in his after character.

Verse 14. The grace of our Lord was exceeding abundant] The original is very emphatic; that grace of our Lord, υπερβαλουσας, hath superabounded; it manifested itself in a way of extraordinary mercy.

With faith and love] Not only pardoning such offences, but leading me to the full experimental knowledge of Christianity; of that faith and love which are essential to it; and giving me authority to proclaim it to mankind.

Verse 15. Christ Jesus came into the world to save sinners] This is one of the most glorious truths in the Book of God; the most important that ever reached the human ear, or can be entertained by the heart of man. All men are sinners; and, as such, condemned, justly condemned, to eternal death. Christ Jesus became incarnate, suffered, and died, to redeem them; and, by His grace and Spirit, saves them from their sins. This saying or doctrine, he calls, first, a faithful or true saying, πιστη δ' λογος; it is a doctrine that may be credited, without the slightest doubt or hesitation: God himself hath spoken it; and the death of Christ, and the mission of the Holy Ghost, sealing pardon on the souls of all who believe, have confirmed and established the truth.

Secondly, it is worthy of all acceptation; as all need it, it is worthy of being received by all. It is designed for the whole human race; for all that are sinners, is applicable to all, because all are sinners; and may be received by all, being put within every man's reach; and brought to every man's ear and bosom, either by the letter of the word; or, where that revela-

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering,

for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

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2 Cor. 4. 1. Acts 13. 39. Psal. 10. 16. & 145. 13. Dan. 7. 14. Ch. 6. 15, 16. Rom. 1. 23. John 1. 18. Heb. 11. 27. 1 John 4. 12. Rom. 16. 27. Jude 25. 1 Chron. 29. 11.

tion is not yet come, by the power of the Divine Spirit, the true light from Christ, that lightens every man that cometh into the world. From this, also, it is evident that the death of Christ, and all its eternally saving effects, were designed for every man.

Of whom I am chief.] Ὁν πρωτος ειμι εγω. Confounding Paul the apostle, in the fulness of his faith and love, with Saul of Tarsus, in his ignorance, unbelief, and persecuting rage, we are in the habit of saying, "This is a hyperbolic expression, arguing the height of the apostle's modesty and humility; and must not be taken according to the letter." I see it not in this light; I take it not with abatement; it is strictly and literally true; take the whole of the apostle's conduct, previously to his conversion, into consideration, and was there a greater sinner converted to God, from the incarnation to his own time? Not one; he was the chief; and keeping his blasphemy, persecution, and contumely in view, he asserts, of all that the Lord Jesus came into the world to save, and of all that He had saved, to that time, I am chief. And who, however humble now, and however flagitious before, could have contested the points with him? He was, what he has said; and as he has said it. And it is very probable that the apostle refers to those in whom the grace and mercy of God were, at the first promulgation of the Gospel, manifested: and comparing himself with all these, he could with propriety say, Ὁν πρωτος ειμι, of whom I am the first; the first, who from a blasphemous persecutor, and might we not add, murderer? (see the part he took in the martyrdom of Stephen,) became a preacher of that Gospel which I had persecuted. And hence, keeping this idea strictly in view, he immediately adds, Howbeit, for this cause I obtained mercy; that in me first, εγω πρωτος, Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter, των μελλοντων, believe on Him to life everlasting. And this great display of the pardoning mercy of God, granted in so singular a manner, at the very first promulgation of the Gospel, was most proper to be produced as a pattern, for the encouragement of all penitent sinners, to the end of time. If Jesus Christ, with whom there can be no respect of persons, saved Saul of Tarsus, no sinner need despair.

Verse 17. Now unto the King eternal] This

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18 This charge ^a I commit unto thee, son Timothy, ^b according to the prophecies which went before

on thee, that thou by them mightest ^c war a good warfare;

19 ^d Holding faith, and a good con-

^a Ch. 6. 13, 14, 20. ² Tim. 2. 2.—^b Eccus., 16. 1. Ch. 4. 14.—^c Ch. 6. 12. ² Tim. 2. 3. & 4. 7.

burst of thanksgiving and gratitude to God, naturally arose from this subject then under his pen and eye. God has most wondrously manifested His mercy in this *beginning* of the Gospel, by saving me, and making me a *pattern* to all them that shall hereafter believe on Christ. He is βασιλεὺς τῶν αἰώνων, the king of eternities; the eternity à parte ante, and the eternity, à parte post; the eternity that was before time was: and the eternity that shall be when time is no more. Therefore ever living to justify and save sinners, to the end of the world.

Immortal] Ἀσβαστον, incorruptible, not liable to decay, or corruption: a simple uncompound-ed essence; incapable, therefore, of decomposition; and consequently permanent and eternal. One MS. the latter Syriac, in the margin, the *Vulgate*, one copy of the *Itala*, and some of the *Latin Fathers*, read ἀθάνατον, immortal, which our translation follows; but it is not the original reading.

Invisible] ἄσφατον, one who fills all things, works every where, and yet is invisible to angels and men; the perfect reverse of false gods and idols, who are confined to one spot, work no where; and, being stocks and stones, are seen by every body.

The only wise God] The word σοφον, wise, is omitted by AD*FG. Syriac, Erpen's, Arabic, Coptic, Sahidic, Æthiopic, Armenian, Vulgate, and Itala. Some of the Greek Fathers quote it sometimes, and omit it at others; which shows that it was an unsettled reading, probably borrowed from Romans xvi. 27.—See the note there. Griesbach leaves it out of the text. Without it, the reading is very strong and appropriate to the only God; nothing visible or invisible being worthy of adoration but Himself.

Be honour] All the respect and reverence that can be paid by intelligent beings; ascribing to Him, at the same time, all the glory, excellencies, and perfections, which can be possessed by an intelligent, unoriginated, independent, and eternal Being: and this, for ever and ever: through eternity.

Verse 18. *This charge*] See the note on ver. 5. It was a charge that the Judaizing teachers should not teach differently from that doctrine which the apostle had delivered to him.—See ver. 3.

According to the prophecies] This may refer to some predictions by inspired men, relative to what Timothy should be: and he wishes him to act in all things conformably to those predictions. It was predicted that he should have this high and noble calling: but his behaviour in that calling was a matter of contingency, as it respected the use he might make of the grace of

science; which some having put away, concerning faith ^a have made shipwreck:

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20 Of whom is ^b Hymeneus and ^c Alexander; whom I have ^d delivered unto Satan, that they may learn not to ^e blaspheme.

^d Ch. 3. 9.—^e Ch. 6. 9.—^f 2 Tim. 2. 17.—^g 2 Tim. 2. 14. ^h 1 Cor. 5. 5.—ⁱ Acts 13. 45.

his calling. The apostle therefore exhorts him to war a good warfare, &c. He was now called to that estate to which the prophecies referred; and now he is to act *worthily* or *unworthily* of that calling, according as he fought or did not fight the good warfare, and according as he held or did not hold faith and a good conscience.

Some think that the προφητείας αποκρυφίας, the foregoing prophecies, refer to revelations which the apostle himself had received concerning Timothy: while others think that the word is to be understood of *advices, directions, and exhortations*, which the apostle had previously delivered to him: we know that αποκρυφία, signifies to speak to men, to edification, to exhortation, and to comfort.—See 1 Cor. xiv. 3. This is a very sober, and good sense of the passage.

War a good warfare] The trials and afflictions of the followers of God, are often represented as a warfare or campaign, see Isai. xl. 2. 1 Cor. ix. 7. 2 Cor. x. 4. and see the reasons of this metaphorical form of speech in the notes on Ephes. vi. 13.

Verse 19. *Holding faith*] All the truths of the Christian religion; firmly believing them, and fervently proclaiming them to others.

And a good conscience] So holding the truth, as to live according to its dictates; that a good conscience may be ever preserved. As the apostle had just spoken of the Christian's warfare; so he here refers to the Christian armour, especially to the shield and breast-plate: the shield of faith, and the breast-plate of righteousness.—See on Ephes. vi. 13, &c. and 1 Theas. v. 8.

Which some having put away] Ἀποσπαστους; having thrust away; as a fool-hardy soldier might his shield and his breast-plate; or a mad sailor, his pilot, helm, and compass.

Concerning faith] The great truths of the Christian religion.

Have made shipwreck] Being without the faith, that only infallible system of truth; and a good conscience, that skilful pilot, that steady and commanding helm; that faithful and invariable loadstone, have been driven to and fro by every wind of doctrine; and getting among shoals, quicksands, and rocks, have been shipwrecked and engulfed.

Verse 20. *Of whom is Hymeneus and Alexander*] Who had the faith, but thrust it away; who had a good conscience, through believing, but made shipwreck of it. Hence we find that all this was not only possible, but did actually take place, though some have endeavoured to maintain the contrary; who, confounding eternity with a state of probation, have supposed that, if a man once enter into the grace of God, in this life, he must necessarily continue in it to all

eternity. Thousands of texts, and thousands of facts, refute this doctrine.

Delivered unto Satan] For the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. See what is noted on 1 Cor. v. 5. what this sort of punishment was, no man now living knows. There is nothing of the kind referred to in the Jewish writings. It seems to have been something done by mere apostolical authority, under the direction of the Spirit of God.

Hymeneus, it appears denied the resurrection; see 2 Tim. ii. 17, 18. but whether this *Alexander* be the same with *Alexander the copper-*

smith, 2 Tim. iv. 14. or the *Alexander*, Acts xix. 33. cannot be determined. Probably, he was the same with the *coppersmith*. Whether they were brought back to the acknowledgment of the truth, does not appear. From what is said in the second epistle, the case seems extremely doubtful. Let him who most assuredly standeth, take heed lest he fall.

He that is *self-confident* is already half fallen. He who professes to believe that God will *absolutely* keep him from falling finally, and neglects watching unto prayer, is not in a safer state. He who lives by the moment, walks in the light, and maintains his communion with God, is in no danger of apostacy.

CHAPTER II.

Prayer, supplication, and thanksgiving, must be made for all men; because God wills that all should be saved, 1—4. There is but one God, and one Mediator, 5—7. How men should pray, 8. How women should adorn themselves, 9, 10. They are not suffered to teach nor to usurp authority over the men, 11—14. How they may expect to be saved in child-bearing, 15.

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I EXHORT, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2^b For kings, and ^c for all that are in ^d authority; that we may lead a quiet and peaceable life in all godliness and honesty.

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a Or, desire. — b Ezra 6. 10. Jer. 29. 7.

c Rom. 13. 1. — d Or, eminent place.

NOTES ON CHAP. II.

Verse 1. *I exhort*—that first of all] Prayer for the pardon of sin, and for obtaining necessary supplies of grace, and continual protection from God, with gratitude and thanksgiving for mercies already received, are duties which our sinful and dependent state renders absolutely necessary; and which should be chief in our view, and first of all performed. It is difficult to know the precise difference between the four words used here by the apostle. They are sometimes distinguished thus:

Supplications] Δευσεις, prayers for averting evils of every kind.

Prayers] Προσυχαι, prayers for obtaining the good things, spiritual and temporal, which ourselves need.

Intercessions] Ερωτησεις, prayers in behalf of others.

Giving of thanks] Ευχαριστια, praises to God as the parent of all good, for all the blessings which we and others have received. It is probable that the apostle gives directions here for public worship: and that the words may be thus paraphrased: "Now I exhort, first of all, that in the public assemblies, deprecations of evils, and supplications for such good things as are necessary; and intercessions for their conversion, and thanksgiving for mercies, be offered in behalf of all men; for heathens as well as for Christians; and for enemies as well as for friends."—See *Macknight*.

Verse 2. *For kings*] As it is a positive maxim of Christianity to pray for all secular governors; so it has ever been the practice of Christians. When St. Cyprian defended himself before the Roman proconsul, he said, *Anci (Deum)*

deprecamur—pro nobis et pro omnibus hominibus; et pro incolumitate ipsorum Imperatorum: "We pray to God, not only for ourselves, but for all mankind, and particularly for the emperors."

Tertullian in his Apology, is more particular; *Oramus pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum, et quæcunque hominis, et Cæsaris vota sunt*. Apol. cap. 30. "We pray for all the emperors, that God may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, and obedient people; that the whole world may be in peace; and that God may grant both to Cæsar, and to every man, the accomplishment of their just desires."

So *Origen*, *Ευχαιμεθα τωι βασιλει και αρχονται μετα της βασιλικαις δυναμεις και σωφρονα του λογισμου εχοντα; ηριθικαι*. Cont. Cels. lib. viii. "We pray for kings and rulers, that, with their royal authority, they may be found possessing a wise and prudent mind." Indeed they prayed even for those by whom they were persecuted. If the state be not in safety, the individual cannot be secure: self-preservation, therefore, should lead men to pray for the government under which they live. Rebellions and insurrections seldom terminate even in political good: and even where the government is radically bad, revolutions themselves are most precarious and hazardous. They who wish such commotions, would not be quiet under the most mild and benevolent government.

That we may lead a quiet and peaceable life] We thus pray for the government, that the public peace may be preserved. Good rulers have

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3 For this is ^a good and acceptable in the sight ^b of God our Saviour;

4 ^c Who will have all men to be saved, ^d and to come unto the knowledge of the truth.

^a Rom. 12. 2. Ch. 5. 4.—^b Ch. 1. 1. 2 Tim. 1. 9.—^c Ezek. 16. 23. John 3. 16, 17. Tit. 2. 11. 2 Pet. 3. 9.—^d John 17. 3. 2 Tim. 2. 25.—^e Rom. 3. 29, 30. & 10. 2. Gal. 3. 20.—^f Heb. 2. 6. & 9. 15.

power to do much good; we pray that their authority may be ever preserved; and well directed. *Bad rulers* have power to do much evil; we pray that they may be prevented from thus using their power. So that whether the rulers be *good* or *bad*, prayer for them is the positive duty of all Christians; and the answer to their prayers, in either case, will be the means of their being enabled to *lead a quiet and peaceable life in all godliness and honesty*.

Verse 3. *This is good and acceptable*] Prayer for all legally constituted authorities, is *good* in itself, because useful to ourselves and to the public at large; and it is *acceptable in the sight of God, our Saviour*; and this is its highest sanction, and its highest character; it is *good*; it is *well-pleasing to God*.

Verse 4. *Who will have all men to be saved*] Because he wills the salvation of all men; therefore he wills that all men should be prayed for. In the face of such a declaration, how can any Christian soul suppose that God ever unconditionally and eternally reprobated any man! Those who can believe so, one would suppose, can have little acquaintance either with the nature of God, or the bowels of Christ.

And come unto the knowledge of the truth.] The truth, the Gospel of Christ, should be proclaimed to them: and it is the duty of all who know it, to diffuse it far and wide: and when it is made known, then it is the duty of those who hear it, to acknowledge and receive it: this is the proper import of the original word, that they may come, *ως μαρτυρων αυτους*, to the acknowledgment of the truth; that they may receive it as the truth, and make it the rule of their faith; the model and director of their life and actions.

Verse 5. There is *one God*] Who is the Maker, Governor, and Preserver, of all men, of every condition, and of every nation: and equally wills the salvation of all.

And one Mediator] The word *μεσσιος*, *Mediator*, signifies, literally, a *middle person*, one whose office it is to reconcile two parties at enmity; and hence *Suidas* explains it by *επιπραξιος*, a *peace-maker*. God was offended with the crimes of men: to restore them to his peace, Jesus Christ was incarnated; and being God and man, both God and men met in, and were reconciled by Him. But this reconciliation required a *sacrifice* on the part of the Peace-maker, or Mediator; hence what follows:—

Verse 6. *Who gave himself a ransom*] The word *λυτρος*, signifies a ransom paid for the redemption of a captive; and *ατιλυτρος*, the word used here, and applied to the death of Christ, signifies that ransom which consists in the exchange of one person for another, or the redemp-

5 ^e For there is one God and ^f one Mediator between God and men, the man Christ Jesus;

6 ^g Who gave himself a ransom for all, ^h to ⁱ be testified ^k in due time.

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^e Matt. 20. 28. Mark 10. 45. Eph. 1. 7. Tit. 2. 14 ^f 1 Cor. 1. 6. 2 Thess. 1. 10. 2 Tim. 1. 8.—^g Or, a testimony.—^h Rom. 5. 6. Gal. 4. 4. Eph. 1. 9. & 3. 9. Tit. 1. 3.

tion of life by life: or as *Schleuser* has expressed it, in his translation of these words: *Qui, morte sua omnes liberavit a vitiositatis vi et penis; a servitute quasi et miseris peccatorum*. "He, who by His death has redeemed all from the power and punishment of vice, from the slavery and misery of sinners." As God is the God and Father of all; for, there is but *one God*, ver. 5. and Jesus Christ the Mediator of all; so he gave Himself a ransom for all: i. e. for all that God made; consequently for every human soul; unless we could suppose that there are human souls of which God is not the Creator; for, the argument of the apostle is plainly this:—1. There is one God—2. This God is the Creator of all—3. He has made a revelation of his kindness to all—4. He will have all men to be saved, and come unto the knowledge of the truth; and, 5. He has provided a Mediator for all, who has given himself a ransom for all. As surely as God has created all men, so surely has Jesus Christ died for all men. This is a truth which the nature and revelation of God unequivocally proclaim.

To be testified in due time.] The original words *το μαρτυριον καιρος ιδιος*, are not very clear, and have been understood variously. The most authentic copies of the *printed Vulgate* have simply, *Testimonium temporibus suis*; which CALMET translates, *rendant ainsi temoignage au tems marqúe*.—"Thus rendering testimony at the appointed time." Dr. MACKNIGHT thus, *Of which the testimony is in its proper season*. WAKEFIELD thus, "That testimony reserved to its proper time." ROSENMULLER, *Hec est doctrina, temporibus suis reservata*.—"This is the doctrine, which is reserved for its own times:" that is, adds he, *quæ suo tempore in omni terrarum orbe tradetur*; "The doctrine which in its own time shall be delivered to all the inhabitants of the earth." Here he translates *μαρτυριον*, doctrine; and contends that this, not *testimony*, is its meaning; not only in this passage, but in 1 Cor. i. 6. ii. 1, &c. Instead of *μαρτυριον*, *testimony*, one MS. Cod. Kk. vi. 4. in the public library, Cambridge, has *μυστηριον*, *mystery*; but this is not acknowledged by any other MS. nor by any Version. In D*FG the whole clause is read thus, *ω το μαρτυριον καιρος ιδιος. ιδιος*. *The testimony of which was given in its own times*. This is nearly the reading which was adopted in the first printed copies of the *Vulgate*. One of them now before me reads the passage thus, *Cujus testimonium temporibus suis confirmatum est*. "The testimony of which is confirmed in its own times." This reading was adopted by Pope Sixtus V. in the famous edition published by him; but was corrected to the reading

Directions concerning prayer; I. TIMOTHY. against expensive apparel.

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7^s. Whereunto I am ordained a preacher, and an apostle, (^b I speak the truth in Christ, and lie not;) ^c a teacher of the Gentiles in faith and verity.

^a Eph. 3. 7, 8. 2 Tim. 1. 11.—^b Rom. 9. 1.—^c Rom. 11. 13. & 15. 16. Gal. 1. 16.

above, by *Pope Clement VIII.* And this was rendered literally by our first translator, who witnessing its contempt in his times. This appears to be the apostle's meaning: Christ gave Himself a ransom for all. This, in the times which seemed best to the Divine wisdom, was to be testified to every nation, and people, and tongue. The apostles had begun this testimony; and, in the course of the Divine economy, it has ever since been gradually promulgated; and at present runs with a more rapid course than ever.

Verse 7. *I am ordained a preacher*] *I am set apart, ἁγιασθῆναι, appointed.* The word does not imply any imposition of hands, by either bishop or presbytery, as is vulgarly supposed.

I speak the truth in Christ] As I have received my commission from Him; so I testify His truth: I did not run before I was sent: and I speak nothing but what I have received.

A teacher of the Gentiles] Being specially commissioned to preach the Gospel; not to the Jews, but to the nations of the world.

In faith and verity] Faithfully and truly: preaching the TRUTH, and the whole TRUTH, and nothing but the TRUTH; and this fervently, affectionately, and perseveringly.

Instead of *ἠπισμῶν, in faith,* the Cod. Alexand. has *ἠ πνευματικῶν, in spirit.* "A teacher of the Gentiles in spirit and truth.

Verse 8. *I will therefore*] Seeing the apostle had his authority from Christ, and spoke nothing but what he received from Him, his βουλήματ, I will, is equal to, I command.

That men pray] That is, for the blessings promised in this testimony of God. For, although God has provided them, yet He will not give them to such as will not pray. See the note on verse the first, the subject of which is here resumed.

Every where] Ἐν παντι τόπων, in every place. That they should always have a praying heart; and this will ever find a praying place. This may refer to a Jewish superstition. They thought, at first that no prayer could be acceptable that was not offered at the temple at Jerusalem; afterward, this was extended to the Holy Land: but when they became dispersed among the nations, they built oratories or places of prayer, principally by rivers, and by the sea side. And in these they were obliged to allow that public prayer might be legally offered, but nowhere else: in opposition to this, the apostle, by the authority of Christ, commands men to pray every where; that all places belong to God's dominions; and as he fills every place, in every place he may be worshipped and glorified. As to ejaculatory prayer, they allowed that this might be performed standing, sitting, leaning, lying, walking by the way, and during their

8 I will therefore that men pray, ^d every where, ^e lifting up holy hands, without wrath and doubting.

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9 In like manner also, that women adorn themselves in modest apparel,

^d Mal. 1. 11. John 4. 21.—^e Psa. 134. 2. Ima. 1. 15. 1 Pet. 3. 3.

labour. *Beracoth, fol. xi. 1.* And yet in some other places they teach differently.—See *Schoetgen.*

Lifting up holy hands] It was a common custom, not only among the Jews, but also among the heathens, to lift up or spread out their arms and hands in prayer. It is properly the action of entreaty and request; and seems to be an effort to embrace the assistance requested. But the apostle probably alludes to the Jewish custom of laying their hands on the head of the animal which they brought for a sin-offering, confessing their sins, and then giving up the life of the animal as an expiation for the sins thus confessed. And this very notion is conveyed in the original term *εναρπάζειν*, from *αίρειν*, to lift up, and *επι*, upon, or over. This shows us how Christians should pray. They should come to the altar; set God before their eyes; humble themselves for their sins; bring as a sacrifice the Lamb of God; lay their hands on this sacrifice; and by faith offer it to God in their souls' behalf, expecting salvation through His meritorious death alone.

Without wrath] Having no vindictive feeling against any person; harbouring no unforgiving spirit, while they are imploring pardon for their own offences.

The holy hands refer to the Jewish custom of washing their hands before prayer: this was done to signify that they had put away all sin, and purposed to live a holy life.

And doubting] Διαλογισμῶν, or διστακτισμῶν, as in many MSS. reasonings, dialogues. Such as are often felt by distressed penitents, and timid believers: faith, hope, and unbelief appearing to hold a disputation and controversy in their own bosoms; in the issue of which unbelief ordinarily triumphs. The apostle therefore wills them to come, implicitly relying on the promises of God, and the sacrifice and mediation of Jesus Christ.

Verse 9. *In like manner also*] That is, he wills or commands what follows; as he had commanded what went before.

That women adorn themselves] Καὶ τὰς γυναῖκας ἢ κατασκευάζουσιν. The apostle seems to refer here to different parts of the Grecian and Roman dress. The *στολά*, stola, seems to have been originally very simple. It was a long piece of cloth doubled in the middle, and sewed up on both sides, leaving room only for the arms: at the top, a piece was cut out, or a slit made, through which the head passed. It hung down to the feet, both before and behind; and was girded with the *ζώνη* round the body, just under the breast. It was sometimes made with, sometimes without sleeves; and that it might sit the better, it was gathered on each shoulder with a band or buckle. Some of the Greek

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with shamefacedness and sobriety; not with * broi- dered hair, or gold, or pearls, or costly array;

10 ^b But (which becometh women

* Or, plaited.

women wore them open on each side, from the bottom up above the knee, so as to discover a part of the thigh. These were termed *παρουμίδες*, showers, (discoverers) of the thigh: but it was, in general, only young girls, or immodest women, who wore them thus.

The *καταστόλη*, seems to have been the same as the *pallium* or *mantle*, which was made nearly in the form of the *stola*; hung down to the waist, both in back and front; was gathered on the shoulder with a band or buckle; had a hole or slit at the top for the head to pass through; and hung loosely over the *stola*, without being confined by the *zona* or *girdle*. Representations of these dresses may be seen in LEN'S *Costume des Peuples de l'Antiquité*, fig. 11, 12, 13, and 16. A more modest and becoming dress than the Grecian, was never invented: it was, in a great measure, revived in England, about the year 1805; and in it, simplicity, decency, and elegance, were united: but it soon gave place to another mode, in which flippery and nonsense once more prevailed. It was too rational to last long; and too much like religious simplicity to be suffered in a land of shadows, and a world of painted outsides.

With shamefacedness, and sobriety] The *stola*, *catastola*, *girdle*, &c. though simple in themselves, were often highly ornamented both with gold and precious stones; and, both among the Grecian and Roman women, the hair was often *crisped and curled* in the most variegated and complex manner. To this the apostle alludes, when he says, *μη περιμασσῶν, ἢ χυρῶν ἢ μαργαριτῶν ἢ ματινῶν πολυτέλει*. Not with plaited hair, or gold, or pearls, or costly raiment. The costly raiment might refer to the materials, out of which the raiment was made, and to the workmanship; the gold and pearls to the ornaments on the raiment.

With shamefacedness—Or modesty, *μετὰ ἀσχύ;* this would lead them to avoid every thing unbecoming or meretricious in the mode or fashion of their dress.

With sobriety—*Μετὰ σωφροσύνης*. Moderation would lead them to avoid all unnecessary expense. They might follow the custom or costume of the country, as to the dress itself; for nothing was ever more becoming than the Grecian *stola*, *catastola*, and *zona*: but they must not imitate the extravagance of those who, through impurity or littleness of mind, decked themselves merely to attract the eye of admiration, or set in lying action the tongue of flattery. Woman has been invidiously defined, an animal fond of dress. How long will they permit themselves to be thus degraded?

Those beautiful lines of Homer, in which he speaks of the death of Euphorbus, who was slain by Menelaus, show how anciently the Grecians plaited and adorned their hair:

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professing godliness) with good works.

11 Let the women learn in silence with all subjection.

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b 1 Pet. 3. 4.

Ἀνταυρὸν δ' ἀπαλοῦ δι' αὐχμοῦ κλυτὸν ἀκασπῶν
Δουπασθὲν δὲ πρῶτον, ἀραβαστὴν δὲ τρυχῆ ἐν' αὐτῶν.
Διμῶσι οἱ δυνάτοιο κορμῶν, Χαροτῆσσι ομοίω,
Πίλοχμοι θ', οἱ χυρῶν τε καὶ ἀργυρῶν ἀφροδίτῳ.

II. xvii. ver. 49.

Wide thro' the neck appears the ghastly wound!
Prone sinks the warrior, and his arms rebound.
The shining circlets of his golden hair,
Which e'en the Graces might be proud to wear,
Instarred with gems and gold bestrew the shore,
With dust dishonoured and deformed with gore.

POPE.

Or thus, more literally:—

Sounding he fell; loud rang his batter'd arms.
His locks, which e'en the Graces might have own'd,

Blood sullied; and his ringlets, wound about
With twine of gold and silver, swept the dust.

COWPER.

The extravagance to which the Grecian and Asiatic women went in their ornaments, might well be a reason for the apostle's command.

Κυρῆ, however, denies that any particular article of dress is intended here; and that *καταστόλη* is to be understood as coming from *κατασταλάω*, to restrain, repress; and he refers it to that government of the mind, or moderation which women should exercise over their dress and demeanour in general; and every thing that may fall under the observation of the senses. All this, undoubtedly, the apostle had in view.

When either women or men spend much time, cost, and attention, on decorating their persons, it affords a painful proof, that within there is little excellence; and that they are endeavouring to supply the want of mind and moral good by the feeble and silly aids of dress and ornament. Were religion out of the question, common sense would say in all these things, Be decent; but be moderate and modest.

Verse 10. But which becometh, &c.] That is, good works are the only ornaments with which women professing Christianity should seek to be adorned. The Jewish matrons were accustomed to cry to the bride, "There is no need of paint, no need of antimony, no need of braided hair; she herself is most beautiful." The eastern women use a preparation of antimony, which they apply both to the eyes and eyelids; and by which the eye itself acquires a wonderful lustre.

Verse 11. Let the women learn in silence] This is generally supposed to be a prohibition of women's preaching. I have already said what I judge necessary on this subject in the notes on 1 Cor. xi. 5, &c. and xiv. 34, 36, to which places I beg leave to refer the reader.

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12 But ^a I suffer not a woman to teach, ^b nor to usurp authority over the man, but to be in silence.

13 ^c For Adam was first formed, then Eve.

14 And ^d Adam was not deceived,

^a 1 Cor. 14. 34. — ^b Ephes. 5. 24. — ^c Gen. 1. 27. & 2. 18, 22. 1 Cor. 11. 8, 9. — ^d Gen. 3. 6. 2 Cor. 11. 3.

Verse 12. *Nor to usurp authority*] A woman should attempt nothing, either in public or private, that belongs to man, as his peculiar function. This was prohibited by the Roman law—*In multis juris nostri articulis deterior est conditio feminarum quam masculorum*, l. 9. PAP. LIB. 31. QUEST. *Femine ab omnibus officiis civilibus vel publicis remota sunt; et ideo nec judices esse possunt, nec magistratum gerere, nec postulare, nec pro alio invenire, nec procuratores existere*, l. 2. de Reg. Juris. ULP. LIB. I. AD. SAB.—Vid. POTM. Pand. Justin. Vol. I. p. 13.

"In our laws, the condition of women is, in many respects, worse than that of men: women are precluded from all public offices; therefore, they cannot be judges, nor execute the function of magistrates; they cannot sue, plead, nor act in any case as proxies." They were under many other disabilities, which may be seen in different places of the *Pandects*.

But to be in silence] It was lawful for men in public assemblies, to ask questions, or even interrupt the speaker, when there was any matter in his speech which they did not understand; but this liberty was not granted to women.—See the note on 1 Cor. xiv. 34, 35.

Verse 13. *For Adam was first formed, then Eve.*] And by this very act God designed that he should have the pre-eminence. God fitted man, by the robust construction of his body, to live a public life, to contend with difficulties, and to be capable of great exertions. The structure of woman's body plainly proves that she was never designed for those exertions required in public life. In this, the chief part of the natural inferiority of woman is to be sought.

Verse 14. *Adam was not deceived*] It does not appear that Satan attempted the man: the woman said, *The serpent beguiled me, and I did eat*. Adam received the fruit from the hand of his wife; he knew he was transgressing; he was not deceived: however, she led the way, and, in consequence of this, she was subjected to the domination of her husband. *Thy desire shall be to thy husband, and he shall rule over thee*, Gen. iii. 16. There is a Greek verse, but it is not English law, that speaks a language nearly similar to that above:

For nature suffers not a woman's rule.

For nature suffers not a woman's rule.

God has not only rendered her unfit for it, but He has subjected her, (expressly,) to the government of the man.

Verse 15. *She shall be saved in child-bearing*] *Σωθησεται διὰ τῆς τέκνουσας*; she shall be saved through child-bearing: she shall be saved by

but the woman being deceived was in the transgression.

15 ^e Notwithstanding she shall be saved in ^f child-bearing, if they continue in faith and charity and holiness with sobriety.

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^e Gen. 3. 16. Luke 1. 42. Exod. 1. 19.—^f Gen. 4. 1, 25. Ezek. 18. 2. Acts 14. 22.

means, or through the instrumentality of child-bearing, or of bringing forth a child. Amidst the different opinions given of the meaning of this very singular text, that of Dr. Macknight appears to me the most probable, which I shall give in his *paraphrase and note*.

"However, though Eve was first in the transgression, and brought death on herself, her husband, and all her posterity, the female sex shall be saved, (equally with the male,) through child-bearing; through bringing forth the Saviour: if they live in faith, and love, and chastity, with that sobriety which I have been recommending."

"The word *σωθησεται*, saved, in this verse, refers to *ἡ γυνή*, the woman, in the foregoing verse, which is certainly EvE. But the apostle did not mean to say, that she alone was to be saved through child-bearing, but that all her posterity, whether male or female, are to be saved through the child-bearing of a woman; as it is evident, from his adding, *If they live in faith, and love, and holiness, with sobriety*. For safety in child-bearing does not depend on that condition at all, since many pious women die in child-bearing; while others of a contrary character are preserved. The salvation of the human race, through child-bearing, was intimated in the sentence passed on the serpent, Gen. iii. 15. *I will put enmity between thee and the woman; and between thy seed and her seed. It shall bruise thy head*. Accordingly, the Saviour being conceived in the womb of His mother, by the power of the Holy Ghost, he is truly the seed of the woman, who was to bruise the head of the serpent; and a woman, by bringing Him forth, has been the occasion of our salvation." This is the most consistent sense; for, in the way in which it is commonly understood, it does not apply. There are innumerable instances of women dying in child-bed, who have lived in faith, and charity, and holiness, with sobriety: and equally numerous instances of worthless women, slaves to different kinds of vices, who have not only been saved in child-bearing, but have passed through their travail with comparatively little pain: hence, that is not the sense in which we should understand the apostle. Yet, it must be a matter of great consolation and support, to all pious women, labouring of child, to consider that, by the Holy Virgin's child-bearing, salvation is provided for them, and the whole human race; and that, whether they die or live, though their own child-bearing can contribute nothing to their salvation; yet He who was born of a woman has purchased them, and the whole human race, by His blood.

If they continue] *Ἐὰν παραμένωσιν*, is rightly translated *if they live*; for so it signifies in other passages, particularly Phil. i. 25. The change

in the *number* of the verb from the *singular* to the *plural*, which is introduced here, was *designed* by the apostle to show that he does not speak of *Eve*, nor of any *particular woman*, but of the whole sex. See *Macknight*.

Without *faith*, it is impossible to please God, or to be saved; and without *love*, it will be impossible to *obey*. FAITH and LOVE are essentially necessary to *holiness* and *sobriety*; and, unless both men and women *live in these*, they cannot, scripturally, expect to dwell with God for ever. Some foolish women have supposed, from this *verse*, that the very act of bringing forth children, shall entitle them to salvation; and that all who die in child-bed infallibly go to glory! Nothing can be more unfounded than this: *faith*, *love*, *holiness*, and *sobriety*, are as absolutely requisite for the salvation of every *daughter of Eve*, as they are for the salvation of every *son of Adam*. *Pain* and *suffering* neither purify nor make atonement. On the mercy of God, in Christ, dispensing remission of sins and holiness, both men and women may confidently rely for

salvation; but on nothing else. Let her that readeth understand.

On the subject of *dress* I will conclude in the words of a late writer: What *harm* does it do to adorn ourselves with gold, or pearls, or costly array, suppose we can afford it? The first harm it does is; it engenders *pride*, and where it is already, increases it. Nothing is more natural than to think ourselves better, because we are dressed in better clothes. One of the old heathens was so well apprized of this, that when he had a spite to a poor man, and had a mind to turn his head, he made him a present of a suit of fine clothes.

Entrapelus cuicumque nocere volebat, Vestimenta, dabat preciosa.

He could not then but imagine himself to be as much better, as he was finer, than his neighbour; inferring the superior value of his person from the value of his clothes.

Reverend J. Wesley's Sermons.

CHAPTER III.

Concerning bishops, their qualifications, and work, 1—7. Of deacons, and how they should be proved, 8—10. Of their wives and children, and how they should be governed, 11—13. How Timothy should behave himself in the church, 14, 15. The great mystery of godliness, 16.

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THIS ^a is a true saying, If a man desire the office of a ^b bishop, he desireth a good ^c work.

2 ^d A bishop then must be blameless, ^e the husband of one wife, vigilant, sober, ^f of good behaviour,

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^a Ch. 1. 13.—^b Acts 20. 28. Phil. 1. 1.—^c Ephes. 4. 12.

^d Tit. 1. 6, &c.—^e Ch. 5. 6.—^f Or, modest.

NOTES ON CHAP. III.

Verse 1. *This is a faithful saying*] Πιστός ὁ λόγος, *this is a true doctrine*. These words are joined to the last verse of the preceding chapter, by several of the Greek Fathers; and by them referred to the doctrine there stated.

The office of a bishop] Ἐπισκοπία, the *episcopacy*, *oversership*, or *superintendency*. The word ἐπιτορα, which we translate *desire*, signifies *earnest*, *enger*, *passionate desire*; and σπουδή, which we translate *desire*, also signifies *earnestly to desire*, or *covet*. It is strange that the episcopacy, in those times, should have been an object of *intense desire* to any man: when it was a place of danger, and exposure to severe labour, want, persecution, and death; without any secular emolument whatsoever! On this ground, I am led to think that the Spirit of God designed these words more for the ages that were to come, than for those which were then: and, in reference to after ages, the whole of what follows, is chiefly to be understood.

A good work] A work it then was; heavy, incessant, and painful. There were no unpreaching prelates in those days; and should be none now. *Episcopacy* in the church of God, is of Divine appointment; and should be maintained and respected. Under God, there should be supreme governors in the church, as well as in the state. The state has its monarch; the church has its bishop: one should govern ac-

ording to the laws of the land: the other, according to the word of God.

What a *constitutional king* should be, the principles of the constitution declare; what a *bishop* should be, the following verses particularly show.

Verse 2. *A bishop, then, must be blameless*] Our term *bishop* comes from the Anglo-Saxon bysceop, which is a mere corruption of the Greek επισκοπος, and the Latin *episcopus*; the former being compounded of *epi*, *over*, and *σκοπος*, to *look* or *inspect*, signifies one who has the *inspection* or *oversight* of a place, persons, or business: what we commonly term a *superintendent*. The New Testament writers have borrowed the term from the *Septuagint*, it being the word by which they translate the פקיד *pakid* of the Hebrew text, which signifies a *visitor*, one that *personally inspects* the people or business over which he presides. It is given by St. Paul to the elders at Ephesus, who had the *oversight* of Christ's flock, Acts xx. 28. and to such like persons in other places, Phil. i. 1. 1 Tim. iii. 2. the place in question, and Tit. i. 7.

Let us consider the *qualifications* of a Christian bishop, and then we shall soon discover *who* is fit for the office.

First—This Christian bishop must be *blameless*, ἀκατακτά, a person *against whom no evil can be proved*; one who is every where *inviolable*; for the word is a metaphor, taken from

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given to hospitality, ^a apt
to teach;
3 ^b Not ^c given to wine,

^d no striker, ^e not greedy of
filthy lucre: but ^f patient,
not a brawler, not covetous;

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^a 2 Tim. 2. 24.—^b Ver. 8. Tit. 1. 7.—^c Or, not ready to quarrel, and offer wrong, as one in wine.

^d 2 Tim. 2. 24.—^e 1 Pet. 5. 2.—^f 2 Tim. 2. 24.

the case of an expert and skilful pugilist, who so defends every part of his body, that it is impossible for his antagonist to give one hit. So this Christian bishop is one that has so conducted himself as to put it out of the reach of any person to prove that he is either *unsound* in a single article of the Christian faith, or *deficient* in the fulfilment of any duty incumbent on a Christian. He must be irreprehensible; for how can he reprove that in others, which they can reprove in him?

Secondly—He must be the husband of one wife. He should be a married man; but he should be no polygamist, and have only one wife; i. e. one at a time. It does not mean, that if he have been married, and his wife die, he should never marry another. Some have most foolishly spiritualized this; and say, that by one wife, the church is intended! This silly quibbling needs no refutation. The apostle's meaning appears to be this, that he should not be a man who has divorced his wife and married another; nor one that has two wives at a time. It does not appear to have been any part of the apostle's design to prohibit second marriages, of which some have made such a serious business. But it is natural for some men to tithe mint and cummin in religion, while they neglect the weightier matters of the law.

Thirdly—He must be vigilant; *ῥηλασις*, from *ῥη*, not, and *σις*, to drink. Watchful—for one who drinks is apt to sleep; so he who abstains from it, is more likely to keep awake, and attend to his work and charge. A bishop has to watch over the church, and watch for it; and this will require all his care and circumspection. Instead of *ῥηλασις*, many MSS. read *ῥηλασις*; this may be the better orthography, but makes no alteration in the sense.

Fourthly—He must be sober; *σοφρονη*, prudent, or, according to the etymology of the word, from *σοφ*, sound, and *ρονη*, mind, a man of a sound mind; having a good understanding, and the complete government of all his passions.

A bishop should be a man of learning, of an extensive and well-cultivated mind; dispassionate, prudent, and sedate.

Fifthly—He must be of good behaviour; *ἄσπιλον*, orderly, decent, grave, and correct, in the whole of his appearance, carriage, and conduct. The preceding term *σοφρονη*, refers to the mind; this latter, *ἄσπιλον*, to the external manners. A clownish, rude, or boorish man, should never have the rule of the church of God: the sour, the sullen, and the boisterous, should never be invested with a dignity, which they would most infallibly disgrace.

Sixthly—He must be given to hospitality; *φιλοξενος*, literally a lover of strangers; one who is ready to receive into his house, and relieve, every necessitous stranger: hospitality, in those primitive times, was a great and necessary virtue; then, there were few inns, or places of

public entertainment: to those who were noted for benevolence, the necessitous stranger had recourse. A Christian bishop, professing love to God, and all mankind; preaching a religion, one half of the morality of which was included in, *Thou shalt love thy neighbour as thyself*, would naturally be sought to by those who were in distress, and destitute of friends. To enable them to entertain such, the church over which they presided must have furnished them with the means. Such a bishop as St. Paul, who was often obliged to labour with his hands for his own support, could have little to give away. But there is a considerable difference between an apostolical bishop, and an ecclesiastical bishop; the one was generally itinerant, the other comparatively local: the former had neither house nor home; the latter had both. The apostolical bishop had charge of the church of Christ universally; the ecclesiastical bishop, of the churches in a particular district. Such should be addicted to hospitality, or works of charity, especially in these modern times, in which, besides the spiritualities, they possess the temporalities, of the church.

Seventhly—He should be apt to teach; *διδακτικος*, one capable of teaching; not only wise himself, but ready to communicate his wisdom to others. One whose delight is to instruct the ignorant, and those who are out of the way. He must be a preacher; an able, zealous, fervent, and assiduous preacher.

He is no bishop who has health and strength, and yet seldom or never preaches.

In former times, bishops wrote much, and preached much; and their labours were greatly owned of God. No church since the apostle's days, has been more honoured in this way, than the British church. And although bishops are here, as elsewhere, appointed by the state; yet we cannot help adoring the good providence of God, that, taken as a body, they have been an honour to their function. And, since the reformation of religion in these lands, the bishops have in general been men of great learning and probity; and the ablest advocates of the Christian system, both as to its authenticity, and the purity and excellence of its doctrines and morality.

CHAUCER's character of the Clerk of Oxenford, is a good paraphrase on St. Paul's character of a primitive bishop.

Of studie tokin he wasste cure and bede,
Thought oo word spak he more than ther was
nebe,

And that was seide in forme and reverence,
And shert, and quick, and ful of high sen-
teuce.

Shewing in moral bertue was his speche.
And gladly wolde he lerne, and gladly teche.

Verse 3. An eighth article in his character is, he must not be given to wine] *Μη ῥηλασις*. This

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4 One that ruleth well his own house, ^a having his children in subjection with all gravity;

5 (For if a man know not how to rule

^a Tit. 1. 6. ¹ Sam. 2. 24, &c.—^b Acts 20. 28.

word not only signifies one who is *inordinately attached to wine*, a *wine-bibber* or *tippler*; but also one who is *imperious, abusive, insolent*; whether through wine or otherwise. *Kypke* contends for this latter acceptation here.—See his *Proofs and Examples*.

Ninthly—He must be *no striker*; *μη πλῆκτω*; not quarrelsome; not ready to strike a person who may displease him; no persecutor of those who may differ from him; not prone, as one wittily said,

“To prove his doctrine orthodox
By apostolic blows and knocks.”

It is said of Bishop *Bonner*, of infamous memory, that when examining the poor *Protestants*, whom he termed *heretics*, when worsted by them in argument, he was used to *smite them with his fists*; and sometimes *scourge* and *whip* them. But though he was a most ignorant and consummate savage; yet from such a scripture as this he might have seen the necessity of surrendering his mitre.

Tenthly—He must not be *greedy of filthy lucre*: *μη εὐχρηστέος*; not desirous of base gain: not using *base and unjustifiable* methods to raise and increase his revenues; not trading or trafficking: for, what would be honourable in a *secular* character, would be *base and dishonourable* in a bishop. Though such a trait should never appear in the character of a Christian prelate; yet there is much reason to suspect that the words above are not authentic; they are omitted by *ADFG*. many others, the *Syriac*, all the *Arabic, Coptic*, (and *Sahidic*?) *Ethiopic, Armenian*, latter *Syriac*, (but it appears in the margin,) the *Vulgate* and *Itala*, and by most of the *Greek Fathers*. *Griesbach* has left it out of the text, in which it does not appear that it ever had a legitimate place. The word *covetous*, which we have below, expresses all the meaning of this; and it is not likely that the apostle would insert in the same sentence, two words of the same meaning, because they were different in sound. It appears to have been borrowed from verse 8.

Eleventhly—He must be *patient*; *πραῦς*, meek, gentle; the opposite to *πλεκτηρ*, a quarrelsome person, which it immediately follows, when the spurious word *εὐχρηστέος*, is removed. Where meekness and patience do not reign, gravity cannot exist; and the love of God cannot dwell.

Twelfthly—He must not be a *brawler*; *μαχηρ*, not contentious, or litigious, but quiet and peaceable.

Thirteenthly—He must not be *covetous*; *ἀγαπήμων*, not a lover of money; not desiring the office, for the sake of its emoluments. He who loves money, will stick at nothing in order to get it. Fair and foul methods are to him alike, provided they may be equally productive. For the sake of reputation, he may wish to get all,

his own house, how shall he take care of ^b the church of God ?)

6 Not ^c a novice, lest being lifted up with pride ^d he fall

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^c Or, one newly come to the faith.—^d Isai. 14. 12.

honourably; but if that cannot be, he will not scruple to adopt other methods. A brother heathen gives him this counsel:—“Get money if thou canst, by fair means; if not, get it by hook and by crook.”

Verse 4. The *fourteenth* qualification of a Christian bishop is, that he *ruleth well his own house*] *Τὸν ἑαυτοῦ οἴκου καλῶς προϊστάμενος*, one who properly presides over and governs his own family. One who has the command of his own house; not by sternness, severity, and tyranny, but with all gravity; governing his household by rule; every one knowing his own place, and each doing his own work; and each work having the proper time assigned for its beginning and end. This is a maxim of common sense; no family can be prosperous that is not under subjection; and no person can govern a family, but the head of it, the husband; who is, both by nature and the appointment of God, the head or governor of his own house.—See the note on *Ephes. v. 22*.

Verse 5. *For if a man know not*] *Method* is a matter of great importance in all the affairs of life. It is a true saying, *He that does little with his head, must do much with his hands*; and even then, the business is not half done, for want of *method*. Now, he who has a proper method of doing business, will show it in every affair of life, even the least. He who has a disorderly family, has no government of that family; he probably has none, because he has no method, no plan of presiding. It was natural for the apostle to say, *If a man know not how to rule his own house, how shall he take care of the church of God?* Look at a man's domestic arrangements; if they be not good, he should not be trusted with any branch of government, whether ecclesiastical or civil.

Verse 6. *Fifteenthly*—It is required that he be not a novice] *Νεοφύτων*, not a young plant, not recently ingrafted, that is, one not newly converted to the faith; (Old MS. Bible,) one who has been of considerable standing in the Christian church, if he have the preceding qualifications, may be safely trusted with the government of that church. It is impossible, that one who is not long and deeply experienced in the ways of God, can guide others in the way of life. Hence *presbyters* or *elders* were generally appointed to have the oversight of the rest; and hence *presbyter* and *bishop* seem to have been two names for the same office; yet all presbyters or elders certainly were not bishops; because all presbyters had not the qualifications marked above. But the apostle gives another reason, *lest being lifted up with pride, he fall into the condemnation of the devil*. It is natural for man to think himself of more importance than his fellows, when they are entrusted to his government. The apostle's term *πρησθῆναι*, *puffed up, inflated*, is a metaphor taken from a bladder

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into the condemnation of the devil.

7 Moreover he must have a good report ^a of them which are without; lest he fall into reproach ^b and the snare of the devil.

8 Likewise must ^c the deacons be grave, not double-tongued, ^d not given to inuch wine, not greedy of filthy lucre;

9 * Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 ^f Even so must their wives be grave, not slanderers, sober, faithful in all things.

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^a Acts 22. 12. ¹ Cor. 5. 12. ¹ Thess. 4. 12.—^b Ch. 6. 9. ² Tim. 2. 26.—^c Acts 6. 3.

^d Ver. 3. ^{Lev.} 10. 9. ^{Ezek.} 44. 21.—^e Ch. 1. 12. ^f Tit. 2. 3.

when filled with air or wind. It is a substance, has a certain size, is light, can be the sport of the wind, but has nothing in it but air. Such is the classical coxcomb: a mere puff ball, a disgrace to his function; and despised by every intelligent man. Should we not say to those whom it may concern,

“From such apostles, O ye mitred heads, Preserve the church! and lay not careless hands On skulls that cannot teach, and will not learn.”

From these words of the apostle, we are led to infer, that *pride* or *self-conceit* was the cause of the devil's downfall. In Eccus. x. there are some excellent sayings concerning *pride*:—“Pride is hurtful before God and man.” “Why is earth and ashes proud?” “The beginning of pride is when one departeth from God;” “For pride is the beginning of sin; and he that hath it shall pour out abomination.” “PRIDE was not made for MEN.”—See verses 7. 9, 12, 13, and 18, of the above chapter.

Verse 7. The *sixteenth* requisite is, that he should have a good report of them which are without] That he should be one who had not been previously a profligate; or scandalous in his life. Such a person, when converted, may be a worthy private member of religious society; but I believe God rarely calls such to the work of the ministry; and never to the episcopate. Them that are without, are the Jews, Gentiles, and unconverted of all kinds. For the meaning of this term see the note on Coloss. iv. 6.

The *snare of the devil*] Some would translate *μαρμα του διαβολα*, the snare of the accuser; and they give the same meaning to the word in verse 6. because it is evident that *δαιμονις*, has that meaning, verse 11. and our translators render it *slanderers*. Now, though *δαιμονις*, signifies an accuser, yet I do not see that it can, with any propriety, be restrained to this meaning in the texts in question; and especially as the word is emphatically applied to Satan himself; for he, who in Rev. xii. 10. is called the accuser of the brethren; is, in verse 9. called the great dragon, the old serpent; the DEVIL, *δαιμονις*, and Satan.

Lest he fall into reproach] For his former scandalous life.

And the snare of the devil] Snares and temptations, such as he fell in, and fell by, before. This is called the snare of the devil; for as he wells knows the constitution of such persons, and what is most likely to prevail, he infers, that what was effectual before, to their transgressing, may be so still; therefore, in all suitable occasions, he tempts them to their old sins. Back-

sliders, in general, fall by those sins to which they were addicted, previously to their conversion. Former inveterate habits will revive in him, who does not continue to deny himself, and watch unto prayer.

Verse 8. *Likewise must the deacons*] The term *deacon*, *διακονος*, simply signifies a regular or stated servant; from *δια*, through, or emphatic, and *νομος*, to minister or serve.—See it explained in the note on Matt. xx. 26. As nearly the same qualifications were required in the deacons as in the bishops, the reader may consult what is said on the preceding verses.

Grave] Of a sedate and dignified carriage and conduct.

Not double-tongued] Speaking one thing to one person, and another thing to another, on the same subject. This is hypocrisy and deceit. This word might also be translated *liars*.

Not given to much wine] Neither a drunkard, tippler, nor what is called a jovial companion. All this would be inconsistent with gravity.

Not greedy of filthy lucre] See on ver. 4.

Verse 9. Holding the mystery of the faith] Instead of *την νιστην*, the faith, one MS. (the readings of which are found in the margin of a copy of Mill's Greek text, in the Bodleian library, and is marked 61. in Griesback.) reads *αναστασις*, of the resurrection. This reading, like many others in this MS. is found nowhere else; and is worthy of little regard, but as expressing what appeared to the writer to be the apostle's meaning. One of the greatest mysteries of the faith was, undoubtedly, the resurrection of the dead; and this was held in a pure conscience, when the person so exercised himself, as to have a conscience void of offence towards God and towards men. See Acts xxiv. 16. What has been since called *Antinomianism*, that is, making void the moral law, by a pretended faith in the righteousness of Christ, is that which the apostle has here particularly in view.

Verse 10. Let these—be proved] Let them not be young converts, or persons lately brought to the knowledge of the truth. This is the same spirit with what is required of the bishops, ver. 6.

Let no man be put into an office in the church, till he has given full proof of his sincerity and steadiness, by having been for a considerable time, a consistent private member of the church.

Being found blameless] *ανυβλαβητος οντις*, being irreproachable; persons against whom no evil can be proved. The same as in ver. 2. though a different word is used; see the note there.

Verse 11. Even so must their wives be grave] I believe the apostle does not mean here the

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12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For, ^a they that have ^b used the office of a deacon well, purchase to themselves a good degree, and great

^a See Matt. 25. 21.

wives either of the *bishops* or *deacons* in particular; but the Christian women in general. The original is, simply, *ἑκάστης ἑαυτῆς οἰκίας*, *Let the women likewise be grave*. Whatever is spoken here becomes women in general; but if the apostle had those termed *deaconesses* in his eye, which is quite possible, the words are peculiarly suitable to them. That there was such an *order* in the apostolic and primitive church, and that they were appointed to their office by the *imposition of hands*, has already been noticed on Rom. xvi. 1. Possibly, therefore, the apostle may have had this *order of deaconesses* in view, to whom it was necessary to give counsels and cautions, as to the *deacons* themselves: and to prescribe their qualifications, lest improper persons should insinuate themselves into that office.

Not slanderers] *Μη δεικνύουσιν*, literally, *not devils*.—See on ver. 7. This may be properly enough translated *slanderers*, *backbiters*, *tale-bearers*, &c. for, all these are of their father the devil, and his lusts they will do. Let all such, with the vast tribe of *calumniators* and *dealers in scandal*, remember, that the apostle ranks them all with *malicious, fallen spirits*: a consideration, which one would suppose, might be sufficient to deter them from their injurious and abominable conduct.

Sober] See on ver. 2.

Faithful in all things.] The deaconesses had much to do among the poor; and especially among poor women, in dispensing the bounty of the church. They were not only *faithfully* to *expend* all they had got, and *for the purpose* for which they got it; but they must do this with *impartiality*; showing *no respect of persons*; the degree of *distress* being the only rule by which the distribution was to be regulated.

Verse 12. *Let the deacons be the husbands of one wife*] This is the same that is required of the *bishop*.—See on ver. 2, 4, and 5.

Verse 13. *That have used the office of a deacon well*] They who, having been *tried or proved*, ver. 10. have shown, by their *steadiness, activity, and zeal*, that they might be raised to a higher office, are here said to have *purchased to themselves a good degree*, *βαβυον καλον*, for instead of having to minister to the *bodies*, and *bodily wants* of the poor, the faithful deacons were raised to minister in holy things: and, instead of ministering the *bread that perisheth*, they were raised to the *presbyterate* or *episcopate*, to minister the *bread of life* to immortal souls. And hence the apostle adds, *and great boldness in the faith*; *πολλῶν κεραιῶν*, *great liberty of speech*, i. e. in teaching the *doctrines* of Christianity; and in expounding the Scriptures, and preaching. It seems to have been a practice dictated by common sense, that the most grave

boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave

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^b Or, ministered.

and steady of the *believers* should be employed as *deacons*: the most experienced and zealous of the *deacons*, should be raised to the rank of *elders*: and the most able and pious of the *elders*, be consecrated *bishops*. As to a *bishop of bishops*, that age did not know such. The *Pope of Rome* was the first who took this title. The same office, but not with the same powers nor abuse, is found in the *patriarch* of the Greek church, and the *archbishop* of the Protestant church. As the *deacon* had many *private members* under his care: so the *presbyter* or *elder* had several *deacons* under his care: the *bishop* several *presbyters*; and the *archbishop* several *bishops*. But I speak now, more of the *modern* than of the *ancient* church. The *distinction* in some of these offices is not so apparent in ancient times: and some of the offices themselves are *modern*, or comparatively so. But *deacon*, *presbyter*, and *bishop*, existed in the *apostolic church*; and may therefore be considered of *Divine origin*.

Verse 14. *These things write I*] That is, I write *only* these things, because I *hope to come unto thee shortly*.

Verse 15. *But if I tarry long*] That is, notwithstanding I hope to come to thee shortly, and, therefore, do not feel the necessity of writing at large; yet, lest I should be delayed, I write what I judge necessary to direct thy conduct in the church of God.

The house of God] This is spoken in allusion to the ancient tabernacle, which was God's house, and in which the symbol of the Divine Majesty dwelt. So the Christian church is God's house; and every believer is a habitation of God through the Spirit.

The church of the living God] The assembly in which God lives and works; each member of which is a living stone; all of whom, properly united among themselves, grow up into a holy temple in the Lord.

The pillar and ground of the truth.] Never was there a greater variety of opinions on any portion of the Sacred Scripture than has been on this and the following verse. Commentators and critics have given senses and meanings till there is no meaning to be seen. It would be almost impossible, after reading all that has been said on this passage, for any man to make up his own mind. To what, or to whom, does the *pillar and ground of the truth* refer?

1. Some say to *Timothy*, who is called the *pillar*, &c. because left there to *support and defend* the truth of God against false doctrines, and false teachers; and is so called for the same reason that *Peter, James, and John*, are said to be *pillars*; i. e. supporters of the truth of God. Gal. ii. 9.

The church of God the pillar · I. TIMOTHY. and ground of the truth.

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A. U. C. 818.
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thyself^a in the house of
God, which is the church
of the living God, the pillar,
and^b ground of the truth.

16 And without controversy, great
is the mystery of godliness: ^c God

was^d manifest in the flesh,
^e justified in the Spirit,
^f seen of angels, ^g preached
unto the Gentiles, ^h be-
lieved on in the world, ⁱ received up
into glory.

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^a Eph. 2. 21, 22. ² Tim. 2. 20.—Or, stay.—³ John 1.
14. ¹ John 1. 2.—⁴ Gr. manifested.—⁵ Matt. 3. 16.
John 1. 32, 33. & 15. 26. & 16. 8, 9. Rom. 1. 4. ¹ Pet. 2.
18. ¹ John 5. 6, &c.

^f Matt. 22. 2. Mark 16. 8. Luke 2. 13. & 24. 4. John 20. 12. Eph.
3. 10. ¹ Pet. 1. 12.—^g Acts 10. 24. & 13. 46, 48. Gal. 2. 8.
Eph. 3. 5, 6, 8. Rom. 10. 18. Col. 1. 27, 28. Ch. 2. 7.
^h Col. 1. 6, 23.—ⁱ Luke 24. 51. Acts 1. 19. ¹ Pet. 3. 22.

2. Others suppose, that the pillar and ground
of the truth, is spoken of God; and that *is* ^{is},
who is, should be supplied as referring immedi-
ately to *God*, just before. By this mode of
interpretation, the passage will read thus: *That*
thou mayest know how thou oughtest to behave
thyself in the house of God, which is the church
of the living God, who is (is), the pillar and
ground of the truth. How God may be fitly
termed the pillar and ground of truth, requires
no explanation.

3. Others think that the words should be un-
derstood of the church of the living God; and
in this case the feminine relative *is* ^{is}, which
is, must be repeated immediately after *ecclesia*,
the church. *The house of God is the church of*
the living God; which (church) is the pillar
and ground of the truth. That is, the full re-
velation of God's truth is in the Christian church.
The great doctrines of that church are, the truth
without error, metaphor, or figure. Formerly,
the truth was but partially revealed; much of
it being shadowed with types, ceremonies, and
comparatively dark prophecies; but now, all is
plain, and the full revelation given: and the
foundation on which this truth rests, are the
grand facts detailed in the Gospel, especially
those which concern the incarnation, miracles,
passion, death, and resurrection, of Christ; and
the mission of the Holy Spirit.

4. Lastly, others refer the whole to *τὸ τῆς θεο-
σεύσεως μυστήριον*, the mystery of godliness; and trans-
late the clause thus: *The mystery of godliness*
*is the pillar and ground of the truth, and, with-
out controversy, a great thing.* This gives a very
good sense, but is not much favoured by the ar-
rangement of the words in the original.

Verse 16. *And without controversy*] *καὶ ἁπο-
λογησόμενος*, and confessedly; by general consent:
it is a thing which no man can, or ought to dis-
pute: any phrase of this kind expresses the
meaning of the original.

God was manifest in the flesh] If we take in
the whole of the 14th, 15th, and 16th verses, we
may make a consistent translation in the fol-
lowing manner; and the whole paragraph will
stand thus—*Hoping to see thee shortly; but*
should I tarry long, these things I now write
*unto thee, that thou mayest know how thou ought-
est to behave thyself in the house of God, which*
is the church of the living God. The mystery of
godliness, which is the pillar and ground of the
truth, is, without controversy, a great thing.
And then he proceeds to show what this mystery of
godliness is; which he sums up in the six fol-
lowing particulars—1. *God was manifest in the*
flesh—2. *Justified in the Spirit*—3. *Seen of an-*

gels—4. *Preached unto the Gentiles*—5. *Believed*
on in the world—6. *Received up into glory.*

Though all this makes a very plain and con-
sistent sense; yet we are perplexed by various
readings on the first clause, *Θεὸς ἐμάνηεν ἐν σαρκί*,
God was manifest in the flesh; for, instead of
Θεὸς, God, several MSS. Versions, and Fathers,
have *is* or *is*, which or who. And this is generally
referred to the word *mystery*; great is the mystery
of godliness, which was manifest in the flesh.

The insertion of *Θεὸς* for *is*, or *is* for *Θεὸς*, may
be easily accounted for. In ancient times, the
Greek was all written in capitals; for the com-
mon Greek character is, comparatively, of mo-
dern date. In these early times, words of fre-
quent recurrence were written contractedly;
thus, for *καὶ τὸν*, *καί*; *καὶ τὸν*, *καί*; *καὶ τὸν*, *καί*; *καὶ τὸν*, *καί*,
&c. This is very frequent in the oldest MSS.
and is continually recurring in the *Codex Bezae*,
and *Codex Alexandrinus*. If, therefore, the
middle stroke of the *Θ* in *ΘC*, happened to be
faint, or obliterated, and the dash above not
very apparent, both of which I have observed
in ancient MSS. then *ΘC*, the contraction
for *ΘEOC* God, might be mistaken for *OC*,
which or who, and vice versa. This appears to
have been the case in the *Codex Alexandrinus*,
in this passage. To me, there is ample reason
to believe, that the *Codex Alexandrinus* origi-
nally read *ΘC*, God, in this place; but the
stroke, becoming faint by length of time, and
injudicious handling, of which the MS. in this
place has had a large proportion, some person
has supplied the place, most reprehensibly, with
a thick black line. This has destroyed the evi-
dence of this MS. as, now, it can neither be
quoted *pro* or *con*; though it is very likely that
the person, who supplied the ink line, did it

from a conscientious conviction that *ΘC* was the
original reading of this MS. I examined this
MS. about thirty years ago, and this was the
conviction that rested then on my mind. I have
seen the MS. several times since, and have not
changed my opinion. The enemies of the Deity
of Christ have been at as much pains to destroy
the evidence afforded by the common reading,
in support of this doctrine, as if this text were
the only one by which it can be supported:
they must be aware that John i. 1. and 14. pro-
claim the same truth; and that, in those verses,
there is no authority to doubt the genuineness
of the reading. We read, therefore, *God was*
manifested in the flesh; and I cannot see what
good sense can be taken out of the GOSPEL was

manifested in the flesh; or the mystery of godliness was manifested in the flesh. After seriously considering this subject, in every point of light, I hold with the reading in the commonly received text.

Justified in the Spirit] By the miracles which were wrought by the apostle in and through the name of Jesus, as well as by his resurrection from the dead, through the energy of the Holy Ghost, by which he was proved to be the Son of God with power. Christ was justified from all the calumnies of the Jews, who crucified him as an impostor. All these miracles being wrought by the power of God, were a full proof of His innocence; for, had He not been what he professed to be, God would not have borne such a decisive testimony to His Messiahship.

Seen of angels] By ἀγγελοι, here, some understand not those celestial or infernal beings commonly called *angels*; but *apostles*, and other persons who became *messengers*, to carry far and wide, and attest the truth of His resurrection from the dead. If, however, we take the word *seen*, in its Jewish acceptation, for *made known*, we may here retain the term *angels* in its common acceptation; for it is certain that, previously to our Lord's ascension to heaven, these holy beings could have little knowledge of the necessity, reasons, and economy, of human salvation; nor of the nature of Christ as God and man. St. Peter informs us, that the *angels desired to look into these things*, 1 Pet. i. 12. And St. Paul says the same thing, Ephes. iii. 9, 10. when speaking of the revelation of the Gospel-plan of salvation, which he calls *The mystery which, FROM THE BEGINNING OF THE WORLD, had been hid in God*; and which was now published, that *unto the PRINCIPALITIES and POWERS in heavenly places, might be MADE KNOWN by the church, the manifold wisdom of God*. Even those angelic beings have got an accession to their blessedness, by an increase of knowledge in the things which concern Jesus Christ, and the whole scheme of human salvation, through His incarnation, passion, death, resurrection, ascension, and glorification.

Preached unto the Gentiles] This was one grand part of the *mystery* which had been *hidden in God*, that the Gentiles should be made fellow-heirs with the Jews, and be admitted into the kingdom of God. To the Gentiles, therefore, he was proclaimed as having *pulled down the middle wall of partition between them and the Jews*; that, through him, God had granted unto them *repentance unto life*; and that they also might have *redemption in His blood, the forgiveness of sins*.

Believed on in the world] Was received by mankind as the *promised Messiah*, the Anointed of God; and the only Saviour of fallen man. This is a most striking part of the *mystery of godliness*, that one who was crucified as a *malefactor*, and whose kingdom is not of this world, and whose doctrines are opposed to all the sinful propensities of the human heart; should, wherever His Gospel is preached, be acknowledged as the *only Saviour of sinners*; and the *Judge of quick and dead*! But some would restrict the meaning to the *Jews*, whose economy is often denominated τὸν νόμον Ἰσραὴλ

hazze, this world; and which words, both our Lord and the apostles, often use in the same sense. Notwithstanding their prejudices, many even of the *Jews* believed on Him: and a *great company of the priests* themselves, who were His crucifiers, *became obedient to the faith*. Acts vi. 7. This was an additional proof of Christ's innocence.

Received up into glory] Even that *human nature* which he took of the Virgin Mary, was raised, not only from the grave, but taken up into glory; and this, in the most *visible* and *palpable* manner. This is a part of the mystery of godliness, which, while we have every reasonable evidence to believe, we have not powers to comprehend. His *reception into glory*, is of the utmost consequence to the Christian faith; as, in consequence, Jesus Christ, in His human nature, ever appears before the Throne as our *Sacrifice*, and as our *Mediator*.

1. The directions given in this chapter concerning *bishops* and *deacons* should be carefully weighed by every branch of the Christian church. Not only the *offices* which are of Divine appointment, such as *bishop, presbyter, and deacon*, should be most religiously preserved in the church; but, that they may have their full effect, the persons exercising them, should be such as the apostle prescribes. Religion will surely suffer, when religious *order* is either contemned or neglected: and even the words of God will be treated with contempt, if ministered by unholy persons. Let *order*, therefore, be duly observed; and let those who fill these orders, be not only wholly irreprehensible in their conduct, but also able ministers of the new covenant. A *wicked man* can neither have, nor communicate, *authority* to dispense heavenly mysteries: and a *fool*, or a *blockhead*, can never teach others the way of salvation. The highest abilities are not too great for a preacher of the Gospel: nor is it possible that he can have too much human learning. But all is nothing, unless he can bring the grace and Spirit of God into all his ministrations; and these will never accompany him, unless he live in the spirit of prayer and humility; fearing and loving God, and hating covetousness.

2. It is well known, that almost every church supposes itself to be *the true church*: and some consider themselves the *only* church; and deny salvation to all who are not of their communion. To such a church the two last verses in this chapter have been confidently self-applied, as being *the pillar and ground of the truth*; the possessor and dispenser of all the mysteries of God. But, supposing that the words in ver. 15. are spoken of the *church*, it is of the *Christian church*, as defined under article the third above, that must be meant; and we may see from this the vanity of applying the words to any *particular church*, as if it had all the truth without error, and none else could pretend either to *truth* or *ecclesiastical authority*. The *Christian church* is a widely different thing: it is the whole system of Christianity, as laid down in the New Testament; it is built on the great foundation of prophets and apostles, Jesus Christ himself being the chief corner-stone. It is composed of all who hold the doctrines of

Christianity; who acknowledge Jesus as their Teacher, Redeemer, and only Advocate; of all who love God with all their heart, soul, mind, and strength; and their neighbour as themselves; or who are labouring after this conformity to the mind and command of their Creator. It is not known by any particular name; it is not distinguished by any particular form in its mode of worship; it is not exclusively here or there. It is the house of God; it is where God's Spirit dwells; where His precepts are obeyed, and where pure, unadulterated love to God and man prevails. It is not in the creed, nor religious confessions of any denomination of Christians: for, as all who hold the truth, and live a holy life, acknowledging Jesus alone, as the head of the church, and Saviour of the world, are members of his mystical body, and such may be found in all sects and parties; so the church of Christ may be said to be every where, and to be confined no where; i. e. in whatever place Christianity is credited and acknowledged. The

wicked, of all sorts, no matter what their profession may be, and all persecutors of religious people, who differ from them, are without the pale of this church. Essentially must their spirit and conduct be changed, before the living Head of this spiritual building can acknowledge them as members of the heavenly family.

This text, therefore, will never apply to the Romish church, till that church be, both in doctrine and discipline, what the Christian church should be. When it is the established religion of any country, it gives no toleration to those who differ from it; and in Protestant countries, its cry for toleration and secular authority, is loud and long. I wish its partizans the full and free exercise of their religion, even to its superstitions and nonsense: but, how can they expect toleration, who give none? The Protestant church tolerates it fully; it persecutes the Protestants to bonds and death, when it has power:—which is the true church of Christ?

CHAPTER IV.

Apostacy from the true faith predicted; and in what that apostacy should consist, 1—5. Exhortations to Timothy to teach the truth, 6. To avoid old wives' fables; to exercise himself to godliness, 7, 8. To labour, command, and teach, 9, 10, 11. To act so that none might despise his youth, 12. To give attendance to reading and preaching, 13, 14. To give up himself wholly to the Divine work, 15. And so doing he should both save himself and them that heard him, 16.

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NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giv-

ing heed to seducing spirits, and doctrines of devils; 2 * Speaking lies in hy-

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* John 16. 13. 2 Thes. 2. 3. 2 Tim. 3. 1, &c. 2 Pet. 3. 3. 1 John 2. 18. Jude 4, 15. — b 1 Pet. 1. 29.

c 2 Tim. 3. 13. 2 Pet. 2. 1. Rev. 16. 14. — d Dan. 11. 35, 37. 32. Rev. 9. 20. — e Matt. 7. 15. Rom. 16. 18. 2 Pet. 2. 3.

NOTES ON CHAP. IV.

Verse 1. *Now the Spirit speaketh expressly*] *Παρρησιασθε, manifestly, openly.* It is very likely that the apostle refers here to a prophecy then furnished by the Holy Ghost; and probably, immediately after he had written the words in the preceding verses; and as this prophecy contains things no where else spoken of, in the Sacred Writings; and of the utmost moment to the Christian church; we cannot hear or read them with too much reverence or respect.

In the latter times] This does not necessarily imply the last ages of the world; but any times consequent to those in which the church then lived.

Depart from the faith] *Αποστραταται—τις πιστευουσιν, they will apostatize from the faith;* i. e. from Christianity; renouncing the whole system in effect, by bringing in doctrines which render its essential truths null and void: or denying and renouncing such doctrines as are essential to Christianity as a system of salvation. A man may hold all the truths of Christianity, and yet render them of none effect, by holding other doctrines which counteract their influence; or he may apostatize by denying some essential doctrine, though he bring in nothing heterodox.

Giving heed to seducing spirits] *Πιπρωμασι πλανηταις;* many MSS. and the chief of the Fathers

have, *πρωμασι πλανηταις, spirits of deceit*; which is much more emphatic than the common reading. Deception has her spirits, emissaries of every kind, which she employs to darken the hearts, and destroy the souls of men. Pretenders to inspiration, and false teachers of every kind, belong to this class.

And doctrines of devils] *δαμωνιον, demons;* either meaning fallen spirits, or dead men, spectres, &c. or doctrines inspired by Satan relative to these: by which he secures his own interest, and provides for his own worship.

Verse 2. *Speaking lies in hypocrisy*] Persons pretending not only to Divine inspiration, but also to extraordinary degrees of holiness, self-denial, mortification, &c. in order to accredit the lies and false doctrines which they taught. Multitudes of lies were framed concerning miracles wrought by the relics of departed saints, as they were termed. For even in this country, Thomas à Becket was deemed a saint, his relics wrought numerous miracles, and his tomb was frequented by multitudes of pilgrims! However, as he works none now, we may rest assured that he never did work any. In 1305, king Edward I. was prevailed on, by his clergy, to write to pope Clement V. to canonize Thomas de Cantelupo, bishop of Hereford, because a multitude of miracles had been wrought by his influence; in tantum, says the king, quod spiritus

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pocrisy; * having their conscience seared with a hot iron;

3^b Forbidding to marry,

^c and commanding to abstain from meats, which God hath created^d to be received^e with thanksgiving of them which believe and know the truth.

4 For^f every creature of God is good, and nothing to be refused, if it

^a Ephes. 4. 19.—^b 1 Cor. 7. 28, 36, 38. Col. 2. 20, 21. Hebr. 13. 4.—^c Rom. 14. 3, 17. 1 Cor. 8. 8.

meritis et intercessionibus, gloriosis, lumen cæcis, surdis auditus, verbum mutis, et gressus claudis, et alia pleraque beneficia ipsius patrocinium implorantibus, cælesti dextrâ conferuntur. "Inasmuch that by his glorious merits and intercessions, the blind receive their sight, the deaf hear, the dumb speak, and the lame walk; and many other benefits are conferred by the right hand of the Divine Being, on those who implore his patronage." And therefore he prays, that this dead bishop may be added to the calendar: "that he and his kingdom may enjoy his suffrages, and merit his patronage in heaven, who had the benefit of his conversation on earth." *Nos attendentes, per Dei gratiam, fideles in Christo, nosque præcipue, et populum regni nostri, ejus posse suffragiis adjuvari, ut, quem familiarum habuimus in terris, mereamur habere patronum in cælis.* Fœdera, Vol. i. p. 976. Edit. 1816.

Having their conscience seared with a hot iron] They bear the marks of their hypocrisy as evidently and as indelibly in their conscience, in the sight of God, as those, who have been cauterized for their crimes, do in their bodies, in the sight of men. It was customary in ancient times to mark those with a hot iron who had been guilty of great crimes, such as sacrilege, &c. And the heathens supposed that even in the other world they bore such marks; and by these the infernal judges knew the quantum of their vices, and appointed the degrees of this punishment. There is a saying, much like that of the apostle, in the invective of Claudian against Rufinus, whom he supposes to be thus addressed, by Rhadamanthus, one of the infernal judges:—

*Quod demens manifesta negas? En pectus IN-
USTÆ
Deformant MACULÆ! vitisque inolevit imago,
Nec esse commissa legunt.—*

"Thou fool, why dost thou deny what is so manifest? Behold, the deep burnt marks deform thy conscience; the appearance of them has grown up with thy vices; neither can the crimes which thou hast committed hide themselves."

Verse 3. Forbidding to marry] These hypocritical priests pretending that a single life was much more favourable to devotion and to the perfection of the Christian life. This sentiment was held by the *Essenes*, a religious sect among

be received with thanksgiving;

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, ^g nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

^d Gen. 1. 29. & 9. 3.—^e Rom. 14. 6. 1 Cor. 10. 30.—^f Rom. 14. 14, 20. 1 Cor. 10. 25. Tit. 1. 15.—^g 2 Tim. 3. 14, 15.

the Jews: and we know that it is a favourite opinion among the Romanists, who oblige all their clergy to live a single life, by a *vow of continency*.

To abstain from meats] Both among the heathens, Jews, and Romanists, certain meats were prohibited. Some always; others at particular times. This the apostle informs us was directly contrary to the original design of God: and says that those who know the truth, know this.

Verse 4. For every creature of God is good] That is, every creature which God has made for man's nourishment, is good for that purpose; and to be thankfully received, whenever necessary for the support of human life; and nothing of that sort, is at any time to be refused, *οὐδὲ ἀποχαιρω*, rejected or despised. We find a saying very similar to this in *Lucian's Timon*. Οὐδὲ ἀποχαιρωσὶ κατὰ τὰ παρα δὲο. The gifts which are from Jove ought not to be despised. This appears to have been a proverbial saying among the heathens.

Verse 5. For it is sanctified by the word of God] *Δαὶ λόγου Θεοῦ*, by the command of God; probably referring to Gen. i. 29. And God said, I have given you every herb—and every tree—to you it shall be for meat. And to ch. ix. 3. Every moving thing that liveth shall be meat for you; even as the green herb, have I given you all things; i. e. I have given you every animal that is proper for food; as I have given you every herb and fruit proper for nourishment. Therefore, all this was sanctified, set apart, and appropriated to this use, by this command. And when man is about to use it, he is to sanctify or set it apart to that use, by prayer to God: 1. That it may answer the end to us, for which it was designed: 2. That we may use it with gratitude and moderation. 3. That all the strength derived from it may be devoted to God, in filling up the duties of those situations in which His providence has placed us. Those who thank not God for their food, and pray not for His blessing in the use of it, are unworthy even of a morsel of bread, and of the breath they breathe. Bishop Newton's opinion of this prophecy, I have reserved to the end of this chapter.

Verse 6. If thou put the brethren in remembrance of these things] Show the church that, even now, there is danger of this apostacy; put them on their guard against it; for, the forewarned are half-armed. Schoetgen supposes, from this verse, that what is spoken above refers to the Jews alone: and that there is no refer-

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7 But ^a refuse profane and old wives' fables, and ^b exercise thyself rather unto godliness.

8 For, ^c bodily exercise profiteth ^d little: ^e but godliness is profitable unto all things, ^f having promise of the life that now is, and of that which is to come.

^a Ch. 1. 4. & 6. 20. ² Tim. 2. 16, 23. & 4. 4. ^{Tit.} 1. 14. ^b Heb. 4. 14. ^c 1 Cor. 8. 8. ^{Col.} 2. 23. ^d Or, for a little time. ^e Ch. 6. 6.

rence here to a church which in after ages might apostatize from, or corrupt, the true doctrine of our Lord and Saviour. Bishop *Newton*, and others, are of a different opinion.—See at the end of this chapter.

Nourished up in the words of faith] By acting as I command thee, thou wilt show that thou art a good minister of Jesus Christ; and that thou hast been nourished from thy youth up, in the doctrines of faith. The apostle seems to allude here to Timothy's Christian education.—See the Preface to this epistle.

Whereunto thou hast attained] Η περιουσιον; which thou hast thoroughly understood. For the meaning of this word, see the note on Luke i. 3.

Verse 7. *But refuse profane and old wives' fables*] This seems to refer particularly to the *Jews*, whose Talmudical writings are stuffed with the most ridiculous and profane fables that ever disgraced the human intellect. It may with equal propriety be applied to the *Legends* of the Romish church. Let any man read the *Aurea Legenda*; and he will find of profane and old wives' fables what may stand with considerable propriety, column for column, with the Talmud. See *Joseline's* Life of St. Patrick, for miracles without rhyme or reason, abundantly more numerous and more stupendous than all the necessary ones wrought by Jesus Christ and his apostles. This is enough to persuade a man, that the Spirit of God had these very corruptions, and this corrupt church, particularly in view.

Exercise thyself rather unto godliness.] To understand this expression, it is necessary to know, that the apostle alludes here to the *gymnastic* exercises among the Greeks, which were intended as a *preparation* for their contests at the public games. They did this in order to obtain a *corruptible* or *fading crown*, i. e. a chaplet of leaves, which was the reward of those who conquered in those games: Timothy was to exercise himself unto godliness, that he might be prepared for the kingdom of heaven; and there receive a crown that *fadeth not away*. See the note on 1 Cor. ix. 24, &c.

Verse 8. *For, bodily exercise profiteth little*] Ης ολιγον επι σωματι. Those gymnastic exercises, so highly esteemed among the Greeks, are but *little worth*; they are but of *short duration*; they refer only to *this life*, and to the applause of men: but godliness has the promise of this life, and the life to come; it is profitable for all things; and for both time and eternity.

But godliness is profitable unto all things] By godliness we are to understand every thing that

9 ^a This is a faithful saying, and worthy of all acceptation.

10 For therefore ^b we both labour and suffer reproach, because ^c we trust in the living God, ^d who is the Saviour of all men, specially of those that believe.

A. M. cir. 4069.
A. D. 64 or 65.
A. U. C. 818.
An. Imp. Ner.
C. qvar. Aug. 12.

^f Psa. 37. 4. & 84. 11. & 112. 2, 5. & 145. 19. ^{Matt.} 6. 33. & 19. 29. ^{Mark} 10. 30. ^{Rom.} 8. 28. ^{Ch.} 1. 15. ^{1 Cor.} 4. 11, 12. ^{Ch.} 6. 17. ^{Psa.} 36. 6. & 107. 2, 6, &c.

the Christian religion either *promises* or *prescribes*: the *life of God* in the soul of man; and the *glory of God*, as the object and end of that life. To receive the first, a man must renounce his sins, deny himself, take up his cross, and follow his Lord through evil and through good report. To obtain the latter, a man must labour to enter into that rest which remains for the people of God.

Having promise of the life that now is] The man that fears, loves, and serves God, has God's blessing all through life. His religion saves him from all those *excesses*, both in *action* and *passion*, which sap the foundations of life, and render existence itself often a burden. The peace and love of God in the heart produce a *serenity* and *calm* which cause the lamp of life to burn clear, strong, and permanent. Evil and disorderly passions obscure and stifle the vital spark. Every truly religious man extracts the uttermost good out of life itself; and, through the Divine blessing, gets the uttermost good that is in life; and, what is better than all, acquires a full preparation here below, for an eternal life of glory above. Thus godliness has the promise of, and secures the blessings of, both worlds.

Verse 9. *This is a faithful saying*] The truth of this doctrine none need doubt; and every man has it in his power to put this to the proof. See on chap. i. 15.

Verse 10. *For therefore we both labour*] This verse was necessary to explain what he had before said: and here he shows that his meaning was not that the followers of God should enjoy *worldly prosperity*, and *exemption from natural evils*; for, said he, it is because we exercise ourselves to godliness that we have both labour and reproach; and we have these because we trust in the living God; but still we have mental happiness, and all that is necessary for our passage through life:—for, in the midst of persecutions and afflictions we have the peace of God that passeth knowledge; and have all our crosses and sufferings so sanctified to us, that we consider them in the number of our blessings.

Who is the Saviour of all men] Who has provided salvation for the whole human race; and has freely offered it to them in His word, and by His Spirit.

Specially of those that believe.] What God intends for ALL, he actually gives to *them* that believe in Christ, who died for the sins of the world; and tasted death for every man. As all have been purchased by His blood, so all may believe; and consequently all may be saved. Those that perish, perish through their own fault.

A. M. cin. 4069.
A. D. 64 or 65.
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Caesar. Aug. 12.

11 * These things command and teach.

12 ^b Let no man despise thy youth; but ^c be thou an example of the believers, in word,

a Ch. 6. 2.—b 1 Cor. 16. 11. Tit. 2. 15.—c Tit. 2. 7.

Verse 11. *These things command and teach.*] Let it be the sum and substance of thy preaching, that true religion is profitable for both worlds: that vice destroys both body and soul: that Christ tasted death for every man; and that He saves to the uttermost all them that believe in His name.

Verse 12. *Let no man despise thy youth*] Act with all the gravity and decorum which become thy situation in the church. As thou art in the place of an elder, act as an elder. Boyish playfulness ill becomes a minister of the Gospel, whatever his age may be. Concerning Timothy's age, see the conclusion of the Preface to this epistle.

Be thou an example of the believers] It is natural for the flock to follow the shepherd; if he go wrong, they will go wrong also:—

“Himself a wanderer from the narrow way; His silly sheep, no wonder if they stray.”

Though, according to the just judgment of God, they who die in their sins have their blood on their own head; yet, if they have either gone into sin, or continued in it through the watchman's fault, their blood will God require at his hand. How many have endeavoured to excuse their transgressions by alleging, in vindication of their conduct, “Our minister does so; and he is more wise and learned than we.” What an awful account must such have to give to the Head of the church when he appears!

In word] *Ev logoi*, in doctrine; teach nothing but the truth of God; because nothing but that will save souls.

In conversation] *Ev vivis*, in the whole of thy conduct, in every department which thou fillest; in all thy domestic as well as public relations. Behave thyself well:

In charity] *Ev agapi*, in love to God and man; show that this is the principle and motive of all thy conduct.

In spirit] *Ev nousi*, in the manner and disposition in which thou dost all things. How often is a holy or charitable work done in an unholy, uncharitable, and peevish spirit! To the doers, such work is unfruitful.

These words are wanting in ACDFG. and several others: both the Syriac, Erpen's Arabic, Ethiopic, Armenian, Vulgate, and Itala, and many of the Fathers. Griesbach leaves them out of the text. They have in all probability been added by a later hand.

In faith] *Ev piste*. This word *piste*, is probably taken here for fidelity; a sense which it often bears in the New Testament. It cannot mean doctrine, for that has been referred to before. Be faithful to thy trust, to thy flock, to thy domestics, to the public, to thy God. Fidelity consists in honestly keeping, preserving, and delivering up when required, whatever is entrusted to our care; and also in improving

in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to ^d reading, to exhortation, to doctrine.

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1 Pet. 5. 3.—d John 5. 39. Ch. 3. 14. 2 Tim. 3. 15.

whatever is delivered in trust, for that purpose. Lose nothing that God gives; and improve every gift that he bestows.

In purity.] *Ev ayne*, chastity of body and mind; a direction peculiarly necessary for a young minister, who has more temptations to break its rules, than perhaps any other person. “Converse sparingly with women, and especially with young women,” was the advice of a very holy and experienced minister of Christ.

Verse 13. *Give attendance to reading*] Timothy could easily comprehend the apostle's meaning; but at present this is not so easy. What books does the apostle mean? The books of the Old Testament were probably what was intended; these testified of Jesus: and by these he could either convince or confound the Jews. But, whether was the reading of these to be public or private? Probably both. It was customary to read the law and the prophets in the synagogue; and doubtless in the assemblies of the Christians; after which there was generally an exhortation founded upon the subject of the prophecy. Hence the apostle says, *give attendance to reading, to exhortation, to doctrine.* Timothy was therefore to be diligent in reading the Sacred Writings at home, that he might be the better qualified to read and expound them in the public assemblies, to the Christians, and to others who came to these public meetings.

As to other books, there were not many at that time that could be of much use to a Christian minister. In those days, the great business of the preacher was to bring forward the grand facts of Christianity, to prove these, and to show that all had happened according to the prediction of the prophets; and from these, to show the work of God in the heart; and the evidence of that work in a holy life.

At present, the truth of God is not only to be proclaimed, but defended: and many customs or manners, and forms of speech, which are to us obsolete, must be explained from the writings of the ancients; and particularly from the works of those who lived about the same times, or nearest to them; and in the same or contiguous countries. This will require the knowledge of those languages in which those works have been composed; the chief of which are Hebrew and Greek, the languages in which the Holy Scriptures of the Old and New Testaments have been originally written.

Latin is certainly of the next consequence; a language in which some of the most early comments have been written; and it is worth the trouble of being learned, were it only for the sake of the works of St. Jerom, who translated and wrote a commentary on the whole of the Scriptures.

Arabic and Syriac may be added with great advantage; the latter being in effect the lan-

Timothy must take heed to I. TIMOTHY. *himself and to his doctrine.*

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14 ^a Neglect not the gift that is in thee, which was given thee ^b by prophecy, ^c with the laying on of the

hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that

thy profiting may appear ^d to all.

16 ^e Take heed unto thyself, and unto thy doctrine; continue in them; for in doing this thou shalt both ^f save thyself, and ^g them that hear thee.

A. M. cir. 4069.
A. D. 64 or 65.
A. U. C. 818.
An. Imp. Ner.
Cesar. Aug. 12.

^a 2 Tim. 1. 6.—^b Ch. 1. 18.—^c Acts 6. 6. & 9. 17. & 13. 3. & 19. 6. Ch. 5. 22. 2 Tim. 1. 6.—^d Or, in all things.

^e Acts 20. 28.—^f Ezek. 33. 9.—^g Rom. 11. 14. 1 Cor. 9. 22. James 5. 20.

guage in which *Christ* and His apostles spoke and preached in Judea: and the former being radically the same with the Hebrew; and preserving many of the roots of that language, the derivatives of which often occur in the Hebrew Bible; but the roots, never.

The works of various scholars prove, of how much consequence even the writings of heathen authors, chiefly those of Greece and Italy, are to the illustrations of the Sacred Writings. And he who is best acquainted with the Sacred Records, will avail himself of such helps, with gratitude both to God and man. Though so many languages and so much reading, are not absolutely necessary to form a minister of the Gospel; for there are many eminent ministers who have not such advantages; yet they are helps of the first magnitude to those who have them, and know how to use them.

Verse 14. *Neglect not the gift that is in thee*] The word *χαρισμα*, here must refer to the gifts and graces of the Divine Spirit, which Timothy received when set apart to the work of an evangelist by the imposition of St. Paul's hands, 2 Tim. i. 6. and by that of the presbytery or eldership; for it most evidently appears from this verse, and that above quoted, that he received this double imposition; not probably at different times, but on one and the same occasion. These very gifts and graces might be improved: and we have reason to believe, if not improved, would be withdrawn, by the great Head of the church.

Given thee by prophecy] It has already been conjectured, (see the Preface and the note on ch. i. 18.) that there had been some remarkable prediction relative to the future destiny and usefulness of Timothy. And probably it was in consequence of this, that he was set apart to the office of evangelist and bishop in the church at Ephesus. When apostles laid their hands on men, they ordinarily received the Holy Spirit with this imposition. This may be what the apostle calls to the remembrance of Timothy; and tells him not to neglect what he had received; nor the purpose for which he had received it.

Verse 15. *Meditate upon these things*] *ταυτα μελετα*; Revolve them frequently in thy mind; consider deeply their nature and importance; get them deeply fastened in thy heart; and let all thy conduct flow from this inward feeling and conviction. Let the nature, reasons, and motives, of thy ministry be ever in the view of thy heart and conscience.

Give thyself wholly to them] *Εν ταυταις ιστη, be thou in these things*. Horace has a similar expression, *omnis in hoc sum*,—"I am absorbed in this." Occupy thyself wholly with them;

make them not only thy chief, but thy sole concern. Thou art called to save thy own soul, and the souls of them that hear thee: and God has given the Divine gifts for this, and no other purpose. To this let all thy reading and study be directed: this is thy great business; and thou must perform it as the servant and steward of the Lord. Bengel has a good saying on this verse, which I will quote. In his, qui est, minus erit in socialitatibus mundanis, in studiis alienis, in colligendis libris, conchis, nummis, quibus multi Pastores notabilem atatis partem insistentes, conterunt. "He who is wholly in these things, will be little in worldly company, in foreign studies: in collecting books, shells, and coins, in which many ministers consume a principal part of their life." Such persons are worthy of the deepest reprobation, unless all these studies, collections, &c. be formed with the express view of illustrating the Sacred Records: and to such awful drudgery, few Christian ministers are called. Many, when they have made such collections, seem to know nothing of their use: they only see them, and show them; but can never bring them to their assistance in the work of the ministry. These should be prayed for and pitied.

That thy profiting may appear to all] By being made a universal blessing; convincing and converting sinners; and building up the church of God on its most holy faith.

Verse 16. *Take heed unto thyself*] See that the life of God remains, and the work of God prospers, in thine own soul. *Take heed to thy doctrine*; that the matter be pure and orthodox: that thou teach nothing for truth, but what God has revealed.

Continue in them] i. e. In taking heed to thyself and to thy doctrine; for this must be thy continual study. Without this, the Divine influence shall recede from thy heart; and the Divine gifts from thy intellect; and, like Samson shorn of his strength, thou wilt soon become as another man: as any common man; thy power will depart from thee, and thou shalt be no longer able to persuade; the unction shall depart from thee; and destitute of spiritual feeling thyself, thou shalt not be able to cause others to feel. Take the apostle's advice, and thou shalt save thy own soul, and the souls of them that hear thee.

In the course of the preceding notes, I have referred to Bishop Newton's opinion and application of the prophecy contained in the first five verses. Not being fully persuaded in my own mind to what church this, and the prophecy in the Epistle to the Thessalonians should be

applied, I produce an accredited author, who, for his Dissertations on the Prophecies, has a high and honoured name in the church.

"I. The first thing to be considered is, the apostacy here predicted. 'Some shall depart, or rather *apostatize* from the faith.' An *apostacy* from the *faith*, may be either total, or partial; either when we renounce the whole, or when we deny some principal and essential article of it. It is not every error, or every heresy, that is apostacy from the faith. It is a revolt in a principal and essential article; when we worship God, by any image or representation, or when we worship other beings besides God, and pray unto other mediators, besides the *one Mediator between God and man, the man Christ Jesus*. This is the very essence of Christian worship, to worship the one true God, through the one true Christ; and to worship any other god, or any other mediator, is apostacy and rebellion against God, and against Christ. Such is the nature of *apostacy from the faith*; and it is implied, that this apostacy shall be general, and affect great numbers. For though it be said, *only some shall apostatize*; yet by *some* here, *many* are understood. The original word frequently signifies a *multitude*; and there are abundant instances in Scripture where it is used in that sense, as the reader may perceive from John vi. 64—66. Rom. xi. 17. 1 Cor. x. 5, 6. This apostacy may be general and extensive, and include *many*, but not *all*.

"II. It is more particularly shown wherein the apostacy should consist, in the following words:—*giving heed to seducing spirits and doctrines of devils*; or rather, 'giving heed to *erroneous* spirits and doctrines concerning *demons*.' *Spirits* seem to be much the same in sense as *doctrines*; the latter word may be considered as explanatory of the former; and error sometimes signifying *idolatry, erroneous doctrines* may comprehend *idolatrous*, as well as *false doctrines*. But it is still further added, for explanation, that these doctrines should be *doctrines of devils, or of demons*, where the genitive case is not to be taken actively, as if demons were the authors of these doctrines; but passively, as if demons were the subject of these doctrines. In Jer. x. 8. Acts xiii. 12. Heb. vi. 2. the genitive case is used in this manner; and by the same construction, *doctrines of demons* are doctrines *about or concerning demons*. This is, therefore, a prophecy, that the idolatrous theology of demons, professed by the Gentiles, should be revived among Christians. Demons, according to the theology of the Gentiles, were middle powers between the gods and mortal men; and were regarded as mediators and agents between the gods and men. Of these demons there were accounted two kinds: one kind were the souls of men deified or canonized after death; the other kind were such as had never been the souls of men, nor ever dwelt in mortal bodies. These latter demons may be paralleled with angels, as the former may with canonized saints; and as we Christians believe there are good and evil angels, so did the Gentiles that there were good and evil demons. It appears then, as if the doctrine of demons, which prevailed so long in the heathen world, were to be revived and

established in the Christian church. And is not the worship of saints and angels now, in all respects, the same that the worship of demons was in former times? The name only is different; the thing is essentially the same. The heathens looked upon their demons as mediators and intercessors, between God and men; and are not the saints and angels regarded in the sameligh by many professed Christians? The promoters of this worship were sensible that it was the same, and that the one succeeded the other; and as the worship is the same, so likewise it is performed with the same ceremonies. Nay, the very same temples, the very same images, the very same altars, which once were consecrated to Jupiter, and the other demons, and now re-consecrated to the Virgin Mary and other saints. The very same titles and inscriptions are ascribed to both; the very same prodigies and miracles are related of these as of those. In short, the whole almost of paganism, is converted and applied to popery; the one is manifestly formed upon the same plan and principles as the other.

"III. Such an *apostacy* as this, of reviving the *doctrines of demons*, and worshipping the dead, was not likely to take place immediately; it should prevail and prosper *in the latter days*. The phrase of the *latter times, or days, or the last times, or days*, signifies any time yet to come; but denotes more particularly the times of Christianity. The times of Christianity may properly be called the *latter times, or days*; or the *last times, or days*; because it is the last of all God's revelations to mankind. Heb. i. 1, 2. 1 Pet. i. 20.

"IV. Another remarkable peculiarity of this prophecy is, the solemn and emphatic manner in which it is delivered. *The Spirit speaketh expressly*. By the *Spirit* is meant the Holy Spirit of God, which inspired the prophets and apostles. *The Spirit's speaking expressly*, may signify His speaking precisely and certainly, not obscurely and involv'dly, as He is wont to speak in the prophets; or it may be said, *the Spirit speaketh expressly*, when he speaks in express words in some place or other of Divine Writ; and the Spirit hath spoken the same thing in express words before in the prophecy of Daniel. Daniel has foretold, in express words, the worship of new demons or demi-gods. Dan. xi. 38. *The mahuzzim* of Daniel are the same as the *demons* of St. Paul; gods protectors, or saints protectors, defenders and guardians of mankind. This, therefore, is a prophecy, not merely dictated by private suggestion and inspiration, but taken out of the written word. It is a prophecy not only of St. Paul's, but of Daniel's too; or rather of Daniel, confirmed and approved by St. Paul.

"V. The apostle proceeds, ver. 2. to describe by what means, and by what persons, this apostacy should be propagated and established in the world; *speaking lies in hypocrisy, &c.* or, rather, *through the hypocrisy of liars*, having their conscience, &c. for the preposition rendered *in*, frequently signifies *through or by*. *Liars* too, or *speaking lies*, cannot possibly be joined with the original word rendered *some*, and that rendered *giving heed*, because they are in the nominative case, and this is in the genitive. Neither can it well be joined in construction with the

word rendered *devils, or demons*; for how can *demons, or devils*, be said to *speak lies in hypocrisy*? and to *have their conscience seared, &c.* It is plain, then, that the great apostacy of the latter times was to prevail, *through the hypocrisy of liars, &c.* And has not the great idolatry of Christians, and the worship of the dead particularly, been diffused and advanced in the world, by such instruments, and agents? by fabulous books, forged under the names of the apostles, and saints; by fabulous legends of their lives; by fabulous miracles ascribed to their relics; by fabulous dreams and revelations; and even by fabulous saints, who never existed but in imagination?

“VI. Verse 3. *Forbidding to marry, &c.*] This is a further character of the promoters of this apostacy. The same hypocritical liars, who should promote the worship of demons, should also prohibit lawful marriage. The monks were the first who brought a single life into repute; they were the first also who revived and promoted the worship of demons. One of the primary and most essential laws and constitutions of all monks, was the profession of a single life; and it is equally clear that the monks had the principal share in promoting the worship of the dead. The monks then were the principal promoters of the worship of the dead in former times. And who are the great patrons and advocates of the same worship now? Are not their legitimate successors and descendants, the monks, and priests, and bishops, of the church of Rome? And do not they also profess and recommend a single life, as well as the worship of saints and angels? Thus have the worship of demons, and the prohibition of marriage, constantly gone hand in hand together; and as they who maintain one, maintain the other; so it is no less remarkable, that they who disclaim the one, disclaim the other.

“VII. The last mark and character of these men is *commanding to abstain from meats, &c.* The same lying hypocrites who should promote the worship of demons, should not only prohibit lawful marriage, but likewise impose unnecessary abstinence from meats; and these, too, as

indeed it is fit they should, usually go together as constituent parts of the same hypocrisy. It is as much the law of monks to abstain from meats, as from marriage. Some never eat any flesh; others only certain kinds, on certain days. Frequent fasts are the rule and boasts of their orders. So lived the monks of the ancient church; so live, with less strictness, perhaps, but with greater ostentation, the monks, and friars, of the church of Rome; and these have been the principal propagators and defenders of the worship of the dead, both in former and in latter times. The worship of the dead, is, indeed, so monstrously absurd, as well as impious, that there was hardly any probability of its ever prevailing in the world, but by hypocrisy and lies. But that these particular sorts of hypocrisy—celibacy, under pretence of chastity; and abstinence, under pretence of devotion; should be employed for this purpose, the Spirit of God alone could foresee and foretell. There is no necessary connexion between the worship of the dead, and *forbidding to marry, and commanding to abstain from meats*; and yet it is certain, that the great advocates for this worship have, by their pretended purity and mortification, procured the greater reverence to their persons, and the readier reception to their doctrines. But this idle; popish, monkish abstinence, is as unworthy of a Christian, as it is unnatural to a man; it is preventing the purpose of nature, and *commanding to abstain from meats, which God hath created to be received with thanksgiving by believers, and them who know the truth.*—See Bishop Newton's *Dissertations on the Prophecies*; and Dr. Dodd's *Notes*.

Which mode of interpretation is best, I shall not attempt to say: to determine the meaning of prophecies, is a difficult task; and, in a case of this kind, I rather choose to trust to the judgment of others than to my own. It is to be deplored that all the preceding particulars apply but too well to the corruptions in the Romish church; therefore to it, they appear peculiarly applicable. But whether God had this church alone, in view, I dare not affirm.

CHAPTER V.

Rules to be observed in giving reproofs to the old and to the young, 1, 2. Directions concerning widows, 3—16. Of elders that rule well, 17, 18. How to proceed against elders when accused, and against notorious offenders, 19—21. Directions concerning imposition of hands, 22. Concerning Timothy's health, 23. Reasons why no person should be hastily appointed to sacred offices, 24, 25.

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REBUKE a not an elder, but entreat him as a father; and the

younger men as brethren;

2 The elder women as

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a Leviticus

10. 32.

NOTES ON CHAP. V.

Verse 1. *Rebuke not an elder*] That is, an elderly person; for the word *πρεσβυτερος* is here taken in its natural sense; and signifies one advanced in years. At ver. 17. it is taken in what may be termed its ecclesiastical meaning, and signifies an officer in the church; what we

commonly call a *presbyter* or *bishop*; for, sometimes, these terms were confounded. There are but few cases in which it at all becomes a young man to reprove an old man; and especially one who is a father in the church. If such a one does wrong, or gets out of the way, he should be *entreated* as a father, with great

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mothers; the younger as sisters, with all purity.

3 Honour widows ^a that are widows indeed.

4 But if any woman have children or nephews, let them learn first to show ^b piety at home, and ^c to requite their parents; ^d for that is

^a Ver. 5, 16. — ^b Or, kindness. — ^c See Gen. 45. 10, 11. Matt. 15. 4. Ephes. 6. 1, 2.

caution and respect. To this, at least, his age entitles him. The word *αγαλλῆς*, signifies, do not smile; i. e. do not treat them harshly, nor with magisterial austerity.

The younger men as brethren] Showing humility, and arrogating nothing to thyself on account of thy office. Feel for them as thou oughtest to feel for thy own brethren.

Verse 2. The elder women as mothers] Treating them with the respect due to their age.

The younger as sisters] Feel for every member of the church, old and young, male and female: consider them as fathers, mothers, brothers, and sisters: treat them all with gentleness; and labour to keep them in, not to expel them from, the church.

With all purity] *Ἐν παντί ἁγνῶς*, with all chastity. See the note on ch. iv. 12.

There are some who seem to take a barbarous pleasure in expelling members from the church. They should be continued in, as long as possible: while they are in the church, under its ordinances and discipline, there is some hope that their errors may be corrected: but when once driven out again into the world, that hope must necessarily become extinct. As judgment is God's strange work; so excommunication should be the strange, the last, and the most reluctantly performed work of every Christian minister.

Verse 3. Honour widows that are widows indeed.] One meaning of the word *τιμῶας*, to honour, is to support, sustain, &c. Matt. xv. 45. and here it is most obviously to be taken in this sense. Provide for those widows especially which are widows indeed; persons truly destitute, being aged and helpless; and having neither children nor friends to take care of them; and who behave as becometh their destitute state. But see the note on ver. 10.

Verse 4. But if any widow have children or nephews] This shows that widows indeed, are those that have neither children or nephews: i. e. no relatives that either will or can help them; or no near relatives alive.

Let them learn first to show piety at home] Let these children and nephews provide for their aged or helpless parents or relatives, and not burden the church with them, while they are able to support them.

And to requite their parents] *Καὶ ἀποδοῦναι ἀποδοῦναι τοῖς γονεῦσι*. Let them learn to give benefit for benefit. Your parents supported and nourished you, when you were young and helpless: you ought, therefore, to support them, when they are old and destitute. This is called showing piety: and there is doubtless an allusion to the fifth commandment, honour thy father and

good and acceptable before God.

5 ^e Now she that is a widow indeed, and desolate, trusteth in God, and ^f continueth in supplications and prayer ^g night and day.

6 ^h But she that liveth ⁱ in pleasure is dead while she liveth.

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^d Ch. 2. 3. — ^e 1 Cor. 7. 32. — ^f Luke 2. 37. & 18. 1 & Acts 20. 7. — ^g James 5. 5. — ^h Or, delicately.

thy mother; provide for them in their old age and afflictions: God commands this.

Verse 5. And desolate] *Καὶ μόνωτον*, left entirely alone; having neither children or relatives to take care of her.

Trusteth in God] Finding she has no other helper, she continues in prayer and supplication, that she may derive that from God, which, in the course of His providence, He has deprived her of among men.

Verse 6. But she that liveth in pleasure] *Ἡ δὲ σκαταλωσα*, she that lotheth delicately; voluptuously indulging herself with dainties; it does not indicate grossly criminal pleasures; but simply means one who indulges herself in good eating and drinking, pampering her body, at the expense of her mind. The word is used in reference to what we term *petted* and *spoiled* children: and a remarkable passage is produced by Kypke, from an Epistle of Theanus to Eubulus, found in *Opusc. Myth.* Galæi. page 741. where he says, "What can be done with that boy, who, if he have not food when and as he pleases, bursts out into weeping: and if he eats, must have dainties and sweetmeats. If the weather be hot, he complains of fatigue; if it be cold, he trembles: if he be reproved, he scolds: if every thing be not provided for him, according to his wish, he is enraged. If he eats not, he breaks out into fits of anger. He basely indulges himself in pleasure; and in every respect acts voluptuously and effeminately. Knowing then, O friend, *ὅτι τα σκαταλωτὰ τοῦ παιδὸς ὅταν ἀμαρτῶν πρὸς ἀνδρῶν ἀδελφοῦ δὲ γένῃται, τὰς τῶν αὐτῶν ἡδονὰς ἀπαίρει* that boys living thus voluptuously, when they grow up, are wont to become slaves; take away, therefore, such pleasures from them." I have introduced this long quotation, the better to fix the meaning of the apostle, and show that the life of pleasure mentioned here, does not mean prostitution, or uncleanness of any kind, though such a life may naturally lead to dissolute manners.

Is dead while she liveth] No purpose of life is answered by the existence of such a person. Seneca, in *Epist.* 60. says of pleasure-takers, and those who live a voluptuous life: *Nos itaque animalium hinc numeremus, non hominum: quosdam vero ne animalium quidem, sed mortuorum—mortem antecesserunt.* "We rank such persons with brutes, not with men; and some of them not even with brutes, but with dead carcasses: They anticipate their own death." Such persons are, as the apostle says elsewhere, *dead in trespasses, and dead in sins.*

That they may be blameless.] Charge the whole church to attend to these things, that they

A. M. cir. 4069. 7 * And these things give
A. D. 64 or 65. in charge, that they may
A. U. C. 818. be blameless.
An. Imp. Ner. Cesar. Aug. 12.

8 But if any provide not for his own, ^b and especially for those of his own ^c house, ^d he hath denied the faith, ^e and is worse than an infidel.

9 Let not a widow be taken ^f into the number under threescore years old, ^g having been the wife of one man,

• Ch. 1. 3. & 4. 11. & 6. 17.—→ Isai. 58. 7. Gal. 6. 10.
• Or, kindred.—→ 2 Tim. 3. 5. Tit. 1. 10.—→ Matt. 18. 17.—→ Or, chosen.

may be blameless. The words are not spoken of the widows only, but of the church or its officers; it cannot be restricted to the widows, for the adjective *ανεπιλαπτοι*, is both of the masculine and feminine gender.

Verse 8. *But if any provide not for his own*] His own people, or relatives.

Those of his own house] That is, his own family; or a poor widow or relative that lives under his roof.

Hath denied the faith] The Christian religion, which strongly inculcates love and benevolence to all mankind.

Is worse than an infidel.] For, what are called the dictates of nature lead men to feel for, and provide for, their own families. Heathen writers are full of maxims of this kind: TACITUS says, *Liberos cuique ac propinquos NATURA carissimos esse voluit.* "Nature dictates, that to every one, his own children and relatives should be most dear." And CICERO, in Epist. ad Cæciliam. *Suos quisque debet tueri.* "Every man should take care of his own family."

Verse 9. *Taken into the number*] Let her not be taken into the list of those for which the church must provide. But some think that the apostle means the list of those who were *deaconesses* in the church; and that no widow was to be admitted into that rank who did not answer to the following character. See below on ver. 10.

Under threescore years] As it might be supposed that previously to this age, they might be able to do something towards their own support. See on ver. 10.

Having been the wife of one man] Having lived in conjugal fidelity with her husband; or, having had but one husband at a time; or, according to others, having never been but once married. But the former is the opinion of some of the most eminent of the Greek fathers; and appears to be that most consistent with the scope of the place, and with truth.

Verse 10. *Well reported of for good works*] Numbers being able to bear testimony, as the word implies, that she has not only avoided all sin; but that she has walked according to the testimony of God.

Brought up children] It was customary among the Gentiles to expose their children, when so poor that they were not able to provide for them. Pious and humane people took these up; and fed, clothed, and educated them. The words *brought up* may refer to the children of others

10 Well reported of for good works; if she have brought up children, if she have ^h lodged strangers, if she have ⁱ washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax

• Luke 2. 36. Ch. 8. 2.—→ Acts 16. 15. Heb. 12. 2.
• 1 Pet. 4. 9.—→ Gen. 18. 4. & 19. 2. Luke 7. 38, 44. John 13. 5, 14.

who were educated in the Christian faith by pious Christian women.

Lodged strangers] If she have been given to hospitality; freely contributing to the necessitous, when she had it in her power.

Washed the saints' feet] This was an office of humanity shown to all strangers and travellers in the eastern countries; who either walking barefoot, or having only a sort of sole to defend the foot, needed washing when they came to their journey's end. Pious women generally did this act of kindness.

Relieved the afflicted] Visited and ministered to the sick.

Diligently followed every good work.] In a word, that she has been altogether a Christian, living according to the precepts of the Gospel; and doing the Lord's work with all her heart, soul, and strength.

From the character given here of the widow indeed, it may be doubted whether *χρησ*, widow, was not, in some cases, the name of an office, which name it might have from being ordinarily filled by widows. It can hardly be supposed that any widow, unless she had considerable property, could have done the things enumerated in this verse, some of which would occasion no small expense. The widow indeed, may mean a person who was to be employed in some office in the church: and Timothy is enjoined not to take any into that office, unless she had been before remarkable for piety and humanity. Some think that the widows of whom the apostle speaks, had been *deaconesses*, and wished now to be taken on what might be termed the *superannuated list*: and the apostle lays down rules for the admission of such: The sum of which is, Let none come on this superannuated list, unless she be at least 60 years of age, and can bring proof of her having conscientiously discharged the office and duty of a *deaconess*.

Verse 11. *But the younger widows refuse*] Do not admit those into this office who are under 60 years of age. Probably those who were received into such a list, *promised to abide* in their widowhood. But as young, or comparatively young women, might have both occasion and temptations to remarry, and so break their engagement to Christ, they should not be admitted. Not that the apostle condemns their remarrying as a crime in itself, but because it was contrary to their engagement.—See on ver. 14:

Wax wanton] *κατασπαρτασθαι* from *κατα*, intensive, and *σπαρτασθαι*, to act in a luxurious or

A. M. cir. 4069.
A. D. 64 or 65.
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wanton against Christ,
they will marry;
12 Having damnation,
because they have cast off
their first faith.

13 ^a And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not.

14 ^b I will therefore that the younger women marry, bear children, guide the

^a 2 Thess. 3. 11. — ^b 1 Cor. 7. 9. — Ch. 6. 1. Tit. 2. 8.
^c Ge. for their railing. — Ver. 3, 5.

wanton manner. The word is supposed to be derived from *syon*, to remove, and *via*, the rein; and is a metaphor taken from a pampered horse, from whose mouth the rein has been removed; so that there is nothing to check or confine him. The metaphor is plain enough, and the application easy.

Verse 12. *Having damnation*] In the sense in which we use this word, I am satisfied, the apostle never intended it. It is likely that he refers here to some promise or engagement which they made when taken on the list already mentioned; and now they have the guilt of having violated that promise; this is the *apua*, or condemnation, of which the apostle speaks.

They have cast off their first faith.] By pledging their fidelity to a husband, they have cast off their fidelity to Christ; as a married life and their previous engagement are incompatible. Dr. Macknight translates these two verses thus:—But the younger widows reject; for when they cannot endure Christ's rein, they will marry: incurring condemnation, because they have put away their first fidelity.

Verse 13. *And withal, they learn to be idle*] They do not love work; and they will not work.

Wandering about from house to house] Gadding, gossiping; never contented with home; always visiting.

And not only idle] If it went no further, this would be tolerable; but they are tattlers, tale-bearers, whisperers, light, trifling persons; all to use and no work.

Busy-bodies] Persons who meddle with the concerns of others: who mind every one's business but their own.

Speaking things which they ought not.] Lies, slanders, calumnies; backbiting their neighbours, and every where sowing the seeds of dissension.

Verse 14. *I will therefore that the younger women marry*] As the preceding discourse has been about the younger widows, and this is an inference from it; it is most evident that by the younger women the apostle means the young widows. These he considers unfit for the office of the female diaconate; and therefore wills them to marry, educate children, and give themselves wholly up to domestic affairs. Here the apostle, so far from forbidding second marriages, positively enjoins or at least recommends them. And what man of sense would have done other-

house, ^a give none occasion to the adversary ^d to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve ^e them that are widows indeed.

17 ^f Let the elders that rule well ^g be counted worthy of double honour,

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^f Rom. 12. 8. 1 Cor. 9. 10, 14. Gal. 6. 6. Phil. 2. 29. 1 Thess. 5. 12, 13. Heb. 13. 7, 17. — ^g Acts 22. 10.

wise, in the cases he mentions? It is no sin in any case, to marry, bear children, and take care of a family: but it is a sin in every case to be idle persons, gadders about, tattlers, busy-bodies, sitting out and detailing family secrets, &c. &c. The good sentiment put by an able poet, and pious divine, into the mouths of *little children*, cannot be ill applied to multitudes of women, mothers, and grandmothers:

“See how the little busy bee
Improves each shining hour!
And gathers honey all the day
From every opening flow’r.
In works of labour or of skill,
We should be busy too:
For Satan finds some mischief still,
For idle hands to do.” DR. WATTS.

The adversary] Any person, whether Jew or Gentile, who might be watching for an occasion to reproach, through the misconduct of its professors, the cause of Christianity.

Verse 15. *For some are already turned aside*] Some of these young widows, for he appears to be still treating of them, are turned aside to idolatry, to follow Satan instead of Christ. Slight deviations, in the first instance, from a right line, may lead at last to an infinite distance from Christ.

Verse 16. *If any man or woman that believeth*] If any Christian man or woman have poor widows, which are their relatives, let them relieve them; provide them with the necessaries of life, and not burden the church with their maintenance, that the funds may be spared for the support of those widows who are employed in its service, teaching children, visiting the sick, &c. &c. For the performing of such offices, it is very likely that none but widows were employed; and these were chosen, other things being equal, out of the most indigent of the widows, and therefore called by the apostle here and in ver. 3. τὰς ὄρφνας χήρας, widows indeed; widows desolate, without support, and without relatives.—See the note on ver. 10.

Verse 17. *Let the elders that rule well*] Elder is, probably, here the name of an ecclesiastical officer; similar to what we now term *presbyter*. See on ver. 1. Dr. Macknight has remarked, that “in the first age, the name *πρεσβύτερος*, elder, was given to all who exercised any sacred office in the church, as is plain from Acts xx. 28.

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especially they who labour in the word and doctrine.

18 For the scripture saith,

Thou shalt not muzzle the ox that treadeth out the corn. And, ^b The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but ^c before ^d two or three witnesses.

^a Deut. 25. 4. 1 Cor. 9. 9. — ^b Lev. 19. 13. Deut. 24. 14. 15. Matt. 10. 10. Luke 10. 7. — ^c Or, under. — ^d Deut. 19. 15. — Gal. 2. 11, 14. Tit. 1. 13.

where the persons are called *ἐπίσκοποι*, bishops, who, ver. 17. were called *πρεσβυτεροι*, elders. The same thing appears from Titus i. 5. where those are called *elders*, who, ver. 7. are named *bishops*: and from 1 Tim. iv. 14. where collectively, all who held sacred offices in Lystra, are called *πρεσβυτεροι*, the *presbytery* or *elder-ship*; and are said to have concurred with St. Paul in setting Timothy apart to the ministry."

Double honour.] *διπλος τιμας*. Almost every critic of note allows that *τιμας*, here, signifies *reward*, *stipend*, *wages*. Let him have a double, or a larger salary who rules well: and why? Because in the discharge of his office, he must be at expense, in proportion to his diligence, in visiting and relieving the sick, in lodging and providing for strangers: in a word; in his being given to *hospitality*, which was required of every bishop or presbyter.

Especially they who labour in the word and doctrine.] Those who not only preach publicly, but instruct privately, catechise, &c. Some think this refers to distinct ecclesiastical orders; but these technical distinctions were, in my opinion, a work of later times.

Verse 18. The Scripture saith, Thou shalt not muzzle the ox.] This is a manifest proof that by *τιμας*, honour, in the preceding verse, the apostle means *salary* or *wages*. "Let the elders that rule well be accounted worthy of double honour," a larger salary than any of the official widows mentioned before, "for the labourer is worthy of his hire." The maintenance of every man in the church should be in proportion to his own labour, and the necessities of his family. He that does *no work*, should have *no wages*. In the church of Christ there never can be a *sinicure*. They who minister at the altar, should *live by the altar*; the ox that treadeth out the corn should not be muzzled; the labourer is worthy of his hire: but the altar should not support him who does not minister at all; if the ox won't tread out the corn, let him go to the common, or be muzzled; if the man will not labour, let him have no hire.

Verse 19. Against an elder] Be very cautious of receiving evil reports against those whose business it is to preach to others, and correct their vices. Do not consider an elder as guilty of any alleged crime, unless it be proved by two or three witnesses. This the law of Moses required in respect to all. Among the Romans, a plebeian might be condemned on the deposition of one credible witness; but it required two to

20 * Them that sin rebuke before all, that others also may fear.

21 ^a I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, ^b without preferring one before another, doing nothing by partiality.

22 ¹ Lay hands suddenly on no man,

^c Deut. 13. 11. — ^d Ch. 6. 13. 2 Tim. 2. 24. & 4. 1. — ^e Or, without prejudice. — Acts 6. 6. & 13. 3. Ch. 4. 14. 2 Tim. 1. 6.

convict a senator. The reason of this difference is evident; those whose business it is to correct others, will usually have many enemies: great caution, therefore, should be used in admitting accusations against such persons.

Verse 20. Them that sin rebuke before all] That is, before the members of the church; which was the custom of the Jews in their synagogues. But if the words refer to the elders alone, then the transgressing elder is to be re-proved before his fellows, and be tried by them.

That others also may fear.] This is the grand object of church censures, to reclaim the transgressors; and to give warning to others.

Verse 21. I charge thee before God] The apostle would have Timothy to consider that all he did should be done as in the sight of God, the Father of the spirits of all flesh; in the sight of Christ, the Saviour of sinners, who purchased the church with His own blood; and in the sight of the most holy, approved, and eminent angels, whose office it was to minister to the heirs of salvation. The word *ἐλεκτοι*, elect, applied to the angels here, is supposed to distinguish those who stood, when others fell from their first estate. The former were elect, or approved: the latter reprobate, or disapproved. This is not an unfrequent sense of the word *ἐλεκτοι*, elect. Perhaps there is nothing else meant than the angels that are chosen out from among others, by the Lord himself, to be ministering servants to the church.

Without preferring one before another] *Χωρις κριματος*, without prejudice. Promote no man's cause; make not up thy mind on any case, till thou have weighed both sides, and heard both parties, with their respective witnesses; and then act impartially, as the matter may appear to be proved. Do not treat any man, in religious matters, according to the rank he holds in life; or according to any personal attachment thou mayest have for him. Every man should be dealt with in the church, as he will be dealt with at the judgment seat of Christ. A minister of the Gospel, who in the exercise of discipline in the church, is swayed and warped by *secular* considerations, will be a curse rather than a blessing to the people of God. Accepting the persons of the rich, in ecclesiastical matters, has been a source of corruption in Christianity. With some ministers, the show of piety, in a rich man, goes further than the soundest Christian experience in the poor. What account can such persons give of their stewardship!

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neither be partaker of other men's sins: keep thyself pure. 23 Drink no longer wa-

ter, but use a little wine for thy stomach's sake, and thine often infirmities.

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2 John 11.

b Psal. 104. 15.

Verse 22. Lay hands suddenly on no man] Do not hastily appoint any person to the sacred ministry; let the person be well proved, before he receives the imposition of hands. Some understand this of laying hands on the sick.

Neither be partaker of other men's sins] It is a sin for any improper person to thrust himself into the sacred office; and he partakes of that sin who introduces, helps him forward, or sanctions him in it. O what an account will rash, undiscerning, and prejudiced bishops, presbyters, and others, have to render to God for their ordinations! Their laying rash or careless hands, "on skulls that cannot teach, and will not learn;" while probably they refuse inducting others well qualified for the Christian ministry. Keep thyself pure] From this and every other evil.

Verse 23. Drink no longer water, but use a little wine] The whole of this verse seems, to several learned critics and divines, strangely inserted in this place: it might have been, according to them, a note which the apostle inserted in the margin of this letter, on recollecting the precarious state of Timothy's health, and his great abstemiousness and self-denial. I believe the verse to be in its proper place; and, for reasons which I shall adduce, not less necessary than the directions which precede and follow it. But it may be necessary to inquire a little into the reasons of the advice itself. The priests, under the Mosaic law, while performing sacred rites, were forbidden to drink wine. Do not drink wine, nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever through your generations. Levit. x. 9. Ezek. xlv. 21. It was the same with the Egyptian priests. It was forbidden also among the Romans; and particularly to women and young persons. PLATO De Legibus, lib. ii. Edit. Bip. Vol. viii. page 86. speaks thus:—Αρ' ουνομοθετησμεν, πρωτον, μη τους παιδας μεχρις εναν οκτακαιδωδεκα, τοκραταγειου μη γινωσθαι;—μεταδε τουτο, ουσι μη δε γινωσθαι του μετριου μεχρι τριακοτα εναν— τετρακοτα δε επιβαιοντα εναν η τους εξουσιαις αναχθαιτα, κ. τ. λ. "Shall we not ordain by law in the first place, that boys shall not, on any account, taste wine, till they are eighteen years old?—In the next place, we should inform them that wine is to be used moderately till they are thirty years old?—But when they have attained the fortieth year, then they may attend feasts:—for Bacchus has bestowed wine upon men, as a remedy against the austerity of old age, της του γηρος αυστηροτητας ιδρωσαντο, του οινου φαρμακον αυστ' απεισας ημας, και δυσθυμιας ληθην γινωσθαι, μαλακωτερον η σκληροτερον το της ψυχης υβος, καθαρως ην πυρ σιδηρον απωθετα γρηγορον: that through this, we might acquire a second youth, forget sorrow, and the manners of the mind be rendered softer, as iron is softened by the action of fire." But wine, according to the assertions of some, was

given to men as a punishment, that they might be rendered insane, ο δε του λεγομενου ου' ημιν, φαρμακον επι τωτακτιν φασιν αιδους μη ψυχης απαισως οινω δδωσθαι, σωματος δε υγιαιας τε και ισχυος: pag. 100. "but we have now said, that it is, on the contrary, medicine; and was given that the soul might acquire modesty, and the body health and vigour."

From Athenæus we learn that the Greeks often mingled their wine with water; sometimes one part of wine to two of water; three parts of water to one of wine; and, at other times, three parts of water to two of wine.—See his Deipnosophista, lib. ix. "Among the Locrians, if any one was found to have drunken unmixed wine, unless prescribed by a physician, he was punished with death; the laws of Zaleucus so requiring. And among the Romans, no servant, nor free woman, ουτε των ελευθερων οι σερβαι μεχρι τριακοτα εναν, nor youths of quality drank any wine till they were thirty years of age." Deipnosoph. lib. x. c. 7. p. 429. And it was a maxim among all, that continued water-drinking injured the stomach. Thus Libanus, Epist. 1578. Πρωτον και ημιν ε βρωμαχος πας ενυψηση ιδρωστικα: "Our stomach is weakened by continual water-drinking."

From ch. iv. 12. we learn that Timothy was a young man: but as among the Greeks and Romans the state of youth, or adolescence, was extended to thirty years, and no respectable young men were permitted to drink wine before that time; allowing that Timothy was about twenty when Paul had him circumcised, which was, according to Calmet, in the year of our Lord 51. and that this epistle was written about A. D. 64 or 65, then Timothy must have been about thirty-five when he received this epistle; and as that was on the borders of adolescence, and as the Scripture generally calls that youth, that is not old age; Timothy might be treated as a young man by St. Paul, as in the above text, and might still feel himself under the custom of his country, relative to drinking wine, for his father was a Greek, Acts. xvi. 1. and, through the influence of his Christian profession, still continue to abstain from wine, drinking water only; which must have been very prejudicial to him, his weak state of health considered; the delicacy of his stomach; and the excess of his ecclesiastical labours,

As Timothy's life was of great consequence to the church of God at Ephesus, it was not unworthy of the Spirit of God to give the direction in the text, and to mingle it immediately with what some have called more solemn and important advice. 1. It was necessary that the work should be done in the church at Ephesus, which the apostle appointed to Timothy. 2. There was no person at Ephesus fit to do this work but Timothy. 3. Timothy could not continue to do it, if he followed his present mode of abstemiousness. 4. It was necessary, there-

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24 Some men's sins are open beforehand, going before to judgment; and some men they follow

after.

a Gal. 5. 19. Rev. 14. 13.

fore, that he should receive direction from *Divine authority*, relative to the preservation of his life, and, consequently, the continuation of his usefulness; as it is not likely that a minor authority would have weighed with him.

Verse 24. *Some men's sins are open beforehand*] In appointing men to sacred offices in the church, among the candidates, Timothy would find—1. Some, of whom he knew nothing, but only that they professed Christianity:—Let such be tried before they are appointed. 2. Some, of whose faith and piety he had the fullest knowledge; and whose usefulness in the church was well known. 3. Some, whose lives were not at all, or but partially reformed; who were still unchanged in their hearts, and unholy in their lives. The sins of these latter were known to all; *they go before to judgment*; with them he could have no difficulty. With the first class he must have more difficulty: there might have been hypocrites among them, whose sins could not be known till *after* they were brought into the sacred office. The characters of all should be fully investigated. The sins of some, before this investigation, might be so manifest, as to lead at once, *ex spem*, to condemnation. The sins of others might be found out *after*, or in consequence of, this investigation: and those that were otherwise could not be long hid from his knowledge, or the knowledge of the church. On all these accounts the exhortation is necessary, *Lay hands suddenly on no man*.

Verse 25. *Likewise also the good works of some*] Though those who are very holy, and very useful in the church, cannot be unknown; yet there are others, not less holy, who need to be brought forward; who do much good in private; and their character and good works are not fully known, till after diligent inquiry. These are they who do not let their left hand know what their right doeth.

1. After so long and minute an examination of the subjects in this chapter, little remains to

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

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b Matt. 7. 17, 20.

be said in the way of further and more satisfactory explanation. The whole account concerning the *widows*; who they were, and what their *provision*, and what their *occupation*, and how *supported*, are to me questions of considerable difficulty. In the notes I have given the best account of the different subjects, in my power. If the reader be satisfied and edified, I have gained my end.

2. On the subject of the *imposition of hands*, or what is vulgarly, but improperly called, *ordination*, I have not said much here, having given my views of the subject elsewhere in these notes.—See on ch. iii. 1, &c. I must again state my conviction that what is said on this subject in this chapter, and indeed in the epistle, is rather to be understood *prophetically*; and to have been intended for a much lower age of the Christian church. That any person should, from *impure* or *secular motives*, desire to be appointed to the ministerial office, at such a time, when poverty and persecution were the least they would reasonably expect, to me seems altogether inexplicable. But that many, after the church got *accredited* and *established*, and an ample *revenue* appointed for its ministers by emperors and kings, should wish to get into the priesthood for its emoluments, is a melancholy truth, which every year's experience testifies. To those who have the authority from the state, to appoint ministers for the church, this chapter reads a solemn and awful lesson. And not to them only, but to all who have the appointment of ministers or preachers, in every sect and party. How few are there who would kindle a fire on God's altar, were there not *secular emoluments* attending it! I am afraid the Scottish poet spoke truth, who said,

"'Tis *god's* maks *sogers* feicht the fiercer.
Without *it*, *preaching* wad be scarcer."

Gold or *money*, is the *primum mobile*, through every department of life.—*Proh dolor!*

CHAPTER VI.

Of the duty of servants, 1, 2. Of false teachers who suppose gain to be godliness, 3—5. Of true godliness, and contentment, 6—8. Of those, and their dangerous state, who determine to be rich; and of the love of money, 9, 10. Timothy is exhorted to fight the good fight of faith, and to keep the charge delivered to him, 11—14. A sublime description of the majesty of God, 15, 16. How the rich should behave themselves; and the use they should make of their property, 17—19. Timothy is once more exhorted to keep what was committed to his trust; and to avoid profane babblings, through which some have erred from the faith, 20, 21.

A. M. cir. 4069.
A. D. 64 or 65.
A. U. C. 818.
An. Imp. Ner.
Cæsar. Aug. 12.

LET as many ^a servants as are under the yoke, count their own masters worthy of all honour, ^b that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, ^c because they are brethren; but rather do *them* service, because they are ^d faithful and beloved, partakers of the

^a Eph. 6. 5. Col. 3. 22. Tit. 2. 9. 1 Pet. 2. 18. — ^b Isai. 53. 5. Rom. 2. 24. Tit. 2. 8. 3. — ^c Col. 4. 1. — ^d Or, believing. — Ch. 4. 11. — Ch. 1. 3.

NOTES ON CHAP. VI.

Verse 1. *Let as many servants as are under the yoke*] The word δουλοι, here means slaves converted to the Christian faith; and the ζυγον, or yoke, is the state of slavery: and by δεσποται, masters, despots, we are to understand the heathen masters of those Christianized slaves. Even these, in such circumstances, and under such domination, are commanded to treat their masters with all honour and respect; that the name of God, by which they were called; and the doctrine of God, Christianity, which they had professed, might not be blasphemed; might not be evilly spoken of in consequence of their improper conduct. Civil rights are never abolished by any communications from God's Spirit. The civil state in which man was before his conversion, is not altered by that conversion: nor does the grace of God absolve him from any claims which either the state or his neighbour may have on him. All these outward things continue unaltered.—See the notes on Ephes. vi. 5, &c. and 1 Cor. vii. 21, &c. and especially the observations at the end of that chapter.

Verse 2. *And they that have believing masters*] Who have been lately converted as well as themselves.

Let them not despise them] Supposing themselves to be their equals, because they are their brethren in Christ; and grounding their opinion on this, that in him, there is neither male nor female, bond nor free: but although all are equal as to their spiritual privileges, and state; yet there still continues, in the order of God's providence, a great disparity in their station: for, the master must ever be, in this sense, superior to the servant.

But rather do them service] Obey them the more cheerfully, because they are faithful and beloved; faithful to God's grace; beloved by Him and His true followers.

Partakers of the benefit] Ταυ υπηκοιας αρτιλαμβανων, joint partakers of the benefit. This is generally understood as referring to the master's participation in the services of his slaves. Because those who are partakers of the benefit of your services, are faithful and beloved: or it may apply to the servants who are partakers of many benefits from their Christian masters. Others think that benefit here, refers to the grace of the Gospel; the common salvation of believing masters and slaves: but Dr. Mack-

benefit. ^a These things teach and exhort.

3 If any man ^f teach otherwise, and consent ^g not to wholesome words, *even* the words of our Lord Jesus Christ, ^h and the doctrine which is according to godliness;

4 He is ⁱ proud, ^k knowing nothing, but ^l doting about ^m questions and strifes of words, whereof cometh

^f Ch. 1. 10. 2 Tim. 1. 13. & 4. 3. Tit. 1. 9. — ^g Tit. 1. 1. ^h Or, a fool. — ⁱ 1 Cor. 8. 2. Ch. 1. 7. — ^l Or, sick. — ^m Ch. 1. 4. 2 Tim. 2. 23. Tit. 3. 9.

right well observes, that *υψηλως* is no where used to denote the Gospel. One of *Uffenbach's* MSS. has *υπηκοιας*, of the service; this reading is plainly a gloss: it is not acknowledged by any other MS. nor by any version. FG. and the Codex Augustanus 6. have *ωφελιας*, of godliness; a term by which the whole Gospel doctrine is expressed, ch. iv. 7, 8. as also in the 6th verse of this chapter.

Verse 3. *If any man teach otherwise*] It appears that there were teachers of a different kind in the church, a sort of religious levellers, who preached that the converted servant had as much right to the master's service, as the master had to his. Teachers of this kind have been in vogue, long since the days of Paul and Timothy.

And consent not to wholesome words] Τυρωταις λογικαις, healing doctrines; doctrines which give nourishment and health to the soul; which is the true character of all the doctrines taught by our Lord Jesus Christ; doctrines which are according to godliness; securing as amply the honour and glory of God, as they do the peace, happiness, and final salvation, of man.

All this may refer to the general tenor of the Gospel; and not to any thing said, or supposed to have been said, by our Lord, relative to the condition of slaves. With political questions, or questions relative to private rights, our Lord scarcely ever meddled: he taught all men to love one another, to respect each other's rights, to submit to each other; to show all fidelity, to be obedient, humble, meek; and to know that His kingdom was not of this world.

Verse 4. *He is proud*] Τυρωτατα, he is blown up, or inflated, with a vain opinion of his own knowledge; whereas his knowledge is foolishness, for he knows nothing.

Doting about questions] He is sick, distempered, about these questions relative to the Mosaic law, and the traditions of the elders; for, it is most evident that the apostle has the Judaizing teachers in view, who were ever, in questions of theology, straining out a gnat, and swallowing a camel.

Strifes of words] Λογμαχιας, logomachies; verbal contentions, splitting hairs; producing Hillel against Shammai, and Shammai against Hillel, relative to the particular mode in which the punctilios of some rites should be performed. In this sort of sublime nonsense, the works of the Jewish rabbins abound.

A. M. cir. 4000. envy, strife, railings, evil
A. D. 64 or 65. surmisings,
A. U. C. 818. 5 ^a Perverse ^b disputings
An. Imp. Ner. of ^c men of corrupt minds,
Cæsar. Aug. 12. and destitute of the truth, ^d supposing

that gain is godliness; ^e from such withdraw thyself.

6 But ^f godliness with contentment is great gain.

7 For ^g we brought nothing into this

^a 1 Cor. 11. 16. ^{Ch.} 1. 6.—^b Or, Callings one of another.
^c 2 Tim. 3. 6.—^d Tit. 1. 11. ^e 2 Pet. 2. 3.—^f Rom. 18. 12. ^g 2 Tim. 3. 5.—^h Ps. 57. 16. Prov. 15. 16. & 16. 8. Heb. 13. 5.

Whereof cometh envy, strife, &c.] How little good have religious disputes ever done to mankind, or to the cause of truth! Most controversialists have succeeded in getting their own tempers soured, and in irritating their opponents. Indeed, truth seems rarely to be the object of their pursuit; they labour to accredit their own party by abusing and defaming others; from *generals*, they oft descend to *particulars*; and then, *personal* abuse is the order of the day. Is it not strange that Christians either cannot, or will not, see this? Cannot any man support his own opinions, and give his own views of the religion of Christ, without abusing and calumniating his neighbour? I know not whether such controversialists should not be deemed *disturbers of the public peace*, and come under the notice of the civil magistrate. Should not all Christians know that the *wrath of man worketh not the righteousness of the Lord*.

Verse 5. *Perverse disputings of men of corrupt minds*] Disputations that cannot be settled, because their partizans will not listen to the truth; and they will not listen to the truth, because their *minds are corrupt*. Both under the *law*, and under the *Gospel*, the true religion was, *Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbour as thyself*. Where, therefore, the love of God and man does not prevail, there, there is no religion. Such corrupt disputers are as *destitute of the truth*, as they are of love to God and man.

Supposing that gain is godliness] Professing religion only for the sake of secular profit; defending their own cause for the emoluments it produced; and having no respect to another world.

From such withdraw thyself.] Have no religious fellowship with such people. But this clause is wanting in AD*FG. some others; the *Coptic, Sahidic, Æthiopic, Vulgate, and Itala*, one copy excepted. It is probably spurious.

Verse 6. *But godliness with contentment is great gain*.] The word *godliness*, *σεβειν*, here, and in several other places of this epistle, signifies the *true religion; Christianity*; and the word *contentment*, *ευραπεια*, signifies a *competency, a sufficiency*; that measure or portion of secular things which is necessary for the support of life, while the great work of regeneration is carrying on in the soul. Not what this or the other person may deem a compe-

world, and it is certain we can carry nothing out.

8 And ^a having food and raiment, let us be therewith content.

9 But ^b they that will be rich, fall into temptation ^c and a snare, and into many foolish and hurtful lusts, ^d which drown men in destruction and perdition.

A. M. cir. 4000. A. D. 64 or 65. A. U. C. 818. An. Imp. Ner. Cæsar. Aug. 12.

^e Job 1. 21. ^{Prov.} 49. 17. ^{Prov.} 37. 24. ^{Eccles.} 5. 16; ^h Gen. 28. 29. ^{Heb.} 13. 5.—ⁱ Prov. 15. 37. & 30. 25; & 28. 90. ^{Matt.} 13. 22. ^{James} 6. 1.—^k Ch. 3. 2. ^l Ch. 1. 19.

lency, but what is necessary for the mere purposes of life in reference to another world; *food, raiment, and lodging*.—See ver. 7. So, if a man have the life of God in his soul, and just a sufficiency of food and raiment to preserve, and not burden life, he has what God calls *great gain*; an abundant portion.

It requires but little of this world's goods to satisfy a man who feels himself to be a citizen of another country, and knows that this is not his *real*.

Verse 7. *We brought nothing into this world*] There are some sayings in *Seneca* which are almost verbatim with this of St. Paul. *Nemo nascitur dives; quisquis exit in lucem jussus est lacte et panno esse contentus*. Epist. xx. "No man is born rich; every one that comes into the world is commanded to be content with food and raiment." *Excudit natura redeuntem sicut intrantem; non licet plus auferre, quam intuleras*. Epist. cap. lii. "Nature, in returning, shakes off all incumbrances as in entering; thou canst not carry back more than thou broughtest in." *Seneca* and St. Paul were contemporary; but all the Greek and Latin poets, and especially the *Stoic philosophers*, are full of such sentiments. It is a self-evident truth; relative to it there can be no controversy.

Verse 8. *Having food and raiment, let us be therewith content*] *Ἀρκουνοσφαια*: let us consider this a *competency*. And it is evident that the apostle considers this a competency; and by these words explains what he said ver. 6.

The word *ευραπεια*, which we translate *raiment*, signifies *covering* in general; and here means *house or lodging*, as well as *clothing*.

Verse 9. *But they that will be rich*] *Οἱ δε βουλομενοι πλουτων*. The words are *emphatic*, and refer to persons who are *determined* to get riches; who make this their *object and aim* in life: who live to get money; who get all they can, save all they can, and keep all they get; and yet are apprehensive of no danger, because they seek to be rich by *honest means*: for it is likely that the apostle does not refer to those who wish to get riches by *robbery, plunder, extortion, &c.*

By the term *rich*, it is very likely that the apostle refers to what he had said above; *having food and raiment, let us therewith be content*. He that has more than these, is *rich* in the sense in which the apostle uses the term.

Fall into temptation and a snare] *Του διαβολου, of the devil*, is added by D*FG. *Vulgate, Itala,*

A. M. cir. 4000.
A. D. 64 or 65.
A. U. C. 318.
An. Imp. Ner.
Cæsar. Aug. 12.

10^a For the love of money is the root of all evil; which, while some coveted after, they have^b erred

from the faith, and pierced themselves through with many sorrows.

11^c But thou, ^dO man of God, flee

^a Enod. 26. 2. Deut. 16. 19.—^b Or, been seduced.—^c 2 Tim. 2. 22.—^d Deut. 33. 1. 2 Tim. 3. 17.

and many of the *Fathers*. It is in consequence of the temptation of the devil that they have determined to be rich; this temptation once received, others quickly succeed: and when they have swallowed down the temptation to the thing, then they drink in a thousand temptations to the means; and all these lead them, *ὡς παγίδα*, into an unforeseen and concealed trap. *Παγίς*, signifies a net, trap, gin, snare, spring, or pit dug in the ground, filled with sharp stakes, and slightly covered over; so that when a man, or any animal, steps upon it, he tumbles in; and is taken or destroyed. Such a snare is that into which those who will be rich, must necessarily fall. But who will believe this? See on ver. 10.

And into many foolish and hurtful lusts] The whole conduct of such a person is a tissue of folly; scraping, gathering, and heaping up riches, and scarcely affording to take the necessaries of life out of them for himself: these lusts or desires are not only foolish, but they are hurtful; the mind is debased and narrowed by them: benevolent and generous feelings become extinct; charity perishes; and selfishness, the last and lowest principle in mental degradation, absorbs the soul; for, these foolish and hurtful lusts drown men in destruction and perdition; the soul is destroyed by them here, and brought through them into a state of perdition hereafter. The apostle considers these persons like mariners in a storm: by the concurrence of winds, waves, and tides, they are violently driven among the rocks, the vessel is dashed to pieces, and in a moment they are all engulfed in the great deep! Such is the lot, and unavoidable catastrophe, of them that will be rich; even though they should strive to accomplish their desires by means the most rigidly honest.

In this place I beg leave to refer the reader to a sermon on this text, by the late Rev. JOHN WESLEY, in which the whole of this subject is treated by the hand of a master; and, for usefulness, the sermon is superior to every thing of the kind ever published. It is entitled, *The Danger of Riches*, and is found in his Works, Vol. X. p. 101. edit. 1811.

Verse 10. *The love of money is the root of all evil!* Perhaps it would be better to translate *ῥίζη τῶν πάντων*, of all these evils; i. e. the evils enumerated above: for, it cannot be true that the love of money is the root of all evil; it certainly was not the root whence the transgression of Adam sprang; but it is the root whence all the evils, mentioned in the preceding verse, spring. This text has been often very incautiously quoted; for how often do we hear,

these things, and follow after righteousness, godliness, faith, love, patience, meekness.

12^e Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, ^fand hast pro-

A. M. cir. 4000.
A. D. 64 or 65.
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^e 1 Cor. 9. 25, 26. Ch. 1. 18. 2 Tim. 4. 7.—^f Phil. 3. 12, 14. Yer. 19.—^g Heb. 13. 23.

“the Scripture says, *Money is the root of all evil!*—No, the Scripture says no such thing. *Money is the root of no evil*; nor is it an evil of any kind; but the love of it, is the root of all the evils mentioned here.

[While some coveted after] *Ὀφθησκουσιν*, insatiably desiring:

[Have erred from the faith] *Ἀπεπλανήθητε*, have totally erred; have made a most fatal and ruinous departure from the religion of Christ.

And pierced themselves through with many sorrows.] The word *παρουσάσθε*, signifies to be transfixed in every part; and is an allusion to one of those snares, *παγίδα*, mentioned ver. 9. where a hole is dug in the earth, and filled full of sharp stakes; and, being slightly covered over with turf, is not perceived; and whatever steps on it, falls in, and is pierced through and through with these sharp stakes; the *ἄδυνατοι πάλαι*, the many torments, mentioned by the apostle.—See on ver. 9.

Verse 11. *But thou, O man of God!* Thou who hast taken God for thy portion, and art seeking a city that hath foundations, whose builder is the living God, see these things! Escape for thy life: Even thou art not out of the reach of the love of money. How many of the ministers of religion have been ruined by this! And how much has religion itself suffered by their love of money.

[Follow after righteousness] Justice and uprightness in all thy dealings with men. *Godliness*, a thorough conformity to the image of God and mind of Christ. *Faith* in Jesus, and in all that He has spoken; and *fidelity* to the talents thou hast received: and the office with which thou art entrusted.

[Love] To God and all mankind. *Patience* in all trials and afflictions.

[Meekness] Bearing up with an even mind under all adversities and contradictions.

Verse 12. *Fight the good fight of faith!* “Agonize the good agony.” Thou hast a contest to sustain, in which thy honour, thy life, thy soul, are at stake. Live the Gospel, and defend the cause of God. Unmask hypocrites, expel the profligate, purge and build up the church, live in the spirit of thy religion, and give thyself wholly to this work.

[Lay hold on eternal life]. All this is an allusion to the exercises in the public Grecian games; fight, conquer, and seize upon the prize; carry off the crown of eternal life!

[Whereunto thou art also called] The allusion to the public games is still carried on: thou hast been called into this palestra; thou hast been accepted as one proper to enter the lists with any antagonists that may offer: in the

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fessed a good profession before many witnesses.

13 ^a I give thee charge in the sight of God, ^b who quickeneth all things, and before Christ Jesus, ^c who before Pontius Pilate witnessed a good ^d confession;

14 That thou keep *this* commandment without spot, unrebukable, ^e until the appearing of our Lord Jesus Christ:

^a Ch. 5. 21.—^b Deut. 32. 39. 1 Sam. 2. 6. John 5. 21.
^c Matt. 27. 11. John 18. 37. Rev. 1. 5. & 3. 14.—^d Or, profession.—^e Phil. 1. 6, 10. 1 Thess. 3. 15. & 5. 28.

presence of many witnesses, thou hast taken the necessary engagements upon thee, and submitted to be governed by the laws of the stadium. Many eyes are upon thee, to see whether thou wilt fight manfully, and be faithful. Timothy's faith was undoubtedly tried, by severe persecution. In Heb. xiii. 23. it is said, *Know ye that our brother Timothy is set at liberty*. Hence it appears, that he was imprisoned for the testimony of Christ; and perhaps it was then, more than at his ordination, that he made the good confession here mentioned. He risked his life, and conquered. If not a martyr, he was a confessor.

Verse 13. *I give thee charge*] This is similar to that in ver. 21. of the preceding chapter, where see the note.

Who quickeneth all things] God, who is the fountain of life, and who is the resurrection; and who will raise thee up at the last day to a life of ineffable glory, if thou be faithful unto death. And should thy life fall a sacrifice to the performance of thy duty, all will be safe; for thy life is hid with Christ in God; and when He who is thy life shall appear; then shalt thou also appear with him in glory! Thy kingdom is not of this world: remember that this good confession was made by thy Master before Pilate. Keep disentangled from all earthly things. Live to and for God, and all will be well.

A good confession] The confession made by Christ before Pontius Pilate, is, that he was Messiah the King; but, that His kingdom was not of this world; and that hereafter, He should be seen coming in the clouds of heaven to judge the quick and dead.—See John xviii. 36, 37. and Mark xiv. 61, 62.

Verse 14. *That thou keep this commandment without spot*] Two things are mentioned here—1. That the commandment itself, the whole doctrine of Christ, should be kept entire. 2. That his life should be agreeable to that doctrine. Keep it without spot: Let there be no blot on the Sacred Book; add nothing to it; take nothing from it; change nothing in it. Deliver down to thy successors the truth as thou hast had it from God himself.

Unrebukable] Let there be nothing in thy conduct or spirit contrary to this truth. Keep the truth, and the truth will keep thee.

Until the appearing of our Lord] Hand it down pure, and let thy conduct be a comment on it; that it may continue in the world and in the church till the coming of Christ.

15 Which in his times he shall show, *who is* ^f the blessed and only Potentate, ^g the King of kings, and Lord of lords;

16 ^h Who only hath immortality, dwelling in the light which no man can approach unto; ⁱ whom no man hath seen, nor can see: ^k to whom be honour and power everlasting. Amen.

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[Ch. 1. 11, 17.—^g Rev. 17. 14. & 19. 16.—^h Ch. 1. 17.
ⁱ Exod. 38. 20. John 6. 46.—^k Eph. 3. 21. Phil. 4. 20.
 Jude 25. Rev. 1. 6. & 4. 11. & 7. 12.]

Verse 15. *Which in his times he shall show*] Jesus will appear in the most proper time: the time which the infinite God in His wisdom has appointed for the second coming of His Son.

The blessed and only Potentate] δυνατός, potentate, is applied to secular governors; but none of these can be styled ὁ μακάριος καὶ μόνος, the happy and only One; ὁ βασιλεὺς τῶν βασιλευσάντων, the King of kings, or the King over all kings; and κυριεύων πάντων, the Lord over all lords, or rulers. These are titles which could not be given to any mortal. This is made more specific by the verse following.

Verse 16. *Who only hath immortality*] All beings that are not eternal, must be mutable: but there can be only one eternal Being, that is God; and He only can have immortality.

Dwelling in the light which no man can approach unto] All this is said by the apostle in three words: φωσὶς ἡμῶν ἀπρόσφοτος, inhabiting unapproachable light. Such is the excessive glory of God, that neither angel nor man can approach it. It is indeed equally unapproachable to all created beings.

Whom no man hath seen, nor can see] Moses himself, could only see the symbol of the Divine presence: but the face of God no man could ever see. Because He is infinite and eternal, therefore he is incomprehensible; and, if incomprehensible to the mind, consequently invisible to the eye.

To whom] As the Author of being, and the Disposer of all good, be ascribed honour and power—the sole authority of all pervading, all superintending, all preserving and everlasting might.

These words of St. Paul are inimitably sublime. It is a doubt whether human language can be carried much higher, even under the influence of inspiration, in a description of the Supreme Being. It is well known that St. Paul had read the Greek poets. He quotes Aratus, Epimenides, and Menander—this is allowed on all hands. But does he not quote, or refer to, Æschylus, and Sophocles, too? Scarcely any person suspects this; and yet there is such a complete similarity between the following quotation from the above poets and the apostle's words, that we are almost persuaded he had them in his eye. But, if so, he extends the thought infinitely higher, by language incomparably more exalted. I shall introduce, and compare with the text, the passages I refer to.

A. M. cir. 4068. A. D. 64 or 65. A. U. C. 818. An. Imp. Ner. Cesar. Aug. 12.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches,

but in the living God, who giveth us richly all things to enjoy.

18 That they do good, that they be

Job 31. 24. Psa. 52. 7. & 62. 10. Mark 10. 24. Luke 12. 21. b Gr. the uncertainty of riches. — c Prov. 23. 5. — d 1 Thess. 1. 9. Ch. 3. 15. & 4. 10. — e Acts 14. 17. & 17. 25.

Verse 15. Ο μακαριος και βουτος Δευταρις, ο Βασιλευς των βασιλευστων, και Κυριος των κυριουστων.

The Supreme Being is also styled the King of kings, and the Blessed, by Eusebius in his tragedy of the Supplicants:

Αναξ αναντων, μακαριον Μακαρτατη, και τιμιον Τυμοτατη κρατος.

Ver. 520, Ed. Porson.

“O King of kings, most Blessed of the blessed, most perfect of the perfect.”

Verse 16. Ο μοτος εχεν αδατασιαν, φος οκταν εσπασσεν.

In the Antigone of Sophocles, there is a sublime address to Jove, of which the following is an extract:

Αχρος χρυσυ Διπασις Κατεχης Ολυμπου Μαρμαροσσαν αυλας.

Ver. 608, Edit. Brunk.

“But thou, an ever-during potentate, dost inhabit the refulgent splendour of Olympus!”

This passage is grand and noble; but how insignificant does it appear, when contrasted with the superior sublimity of the inspired writer! The deity of Sophocles dwells in the dazzling splendour of heaven; but the God of Paul inhabits light, so dazzling and so resplendent, that it is perfectly unapproachable!

Synesius, in his third hymn, has a fine idea on the mode of God's existence, which very probably he borrowed from St. Paul.

Καταυμμενος του Ιδιου αυγας.

“O intellectual Being, veiled in Thine own effulgence!”

And a few lines after, he says,

Συ το πρωτομωτον Ιδιου αυγας.

“Thou art He who art concealed by Thy splendours.”

All these are excellent; but they are stars of the twelfth magnitude before the apostolic sun.

Verse 17. Charge them that are rich] He had before in ver. 9, 10. given them a very awful lesson, concerning their obtaining riches: and now he gives them one equally so, concerning their use of them.

That they be not high-minded.] That they do not value themselves on account of their wealth, for this adds nothing to mind, or moral worth.

Nor trust in uncertain riches] Πλαστων αδατατι, the uncertainty of riches; things which are

rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Luke 12. 21. Ch. 5. 10. Tit. 3. 8. James 2. 5. — g Rom. 12. 13. — h Or, sociable. — i Gal. 6. 6. Heb. 13. 16. k Matt. 6. 20. & 19. 21. Luke 12. 33. & 16. 9. — l Ver. 12.

never at a stay, are ever changing, and seldom continue long with one proprietor; therefore, as well as on many other accounts, they are not to be trusted in. They cannot give happiness: because they are not fixed and permanent; neither can they meet the wishes of an immortal spirit, but in the living God, who is the unchangeable fountain of perfection.

Who giveth us richly all things to enjoy.] Who not only has all good, but dispenses it liberally for the supply of the wants of all His creatures: and He does not give merely what is necessary; but He gives what tends to render life comfortable. The comforts of life come from God, as well as the necessaries. He not only gives us a bare subsistence; but he gives us enjoyments. Were it not for the oppression and rapine of wicked men, every situation and state in life would be comparatively comfortable. God gives liberally, man divides it badly.

Verse 18. That they do good] That they relieve the wants of their fellow-creatures, according to the abundance which God has given them. The highest luxury a human being can enjoy on this side of the grave.

Rich in good works] That their good works may be as abundant as their riches.

Ready to distribute] Ευμεταδοτους εσσι. That they give nothing through partiality or favour; but be guided in their distribution, by the necessities of the objects presented to them; and that they confine not their charity at home, but scatter it abroad.

Willing to communicate] Κοινωνικως, bringing every poor person into a state of fellowship with themselves.

Verse 19. Laying up in store for themselves a good foundation] St. Paul seems to have borrowed this form of speech from Tobit.—See ch. iv. ver. 8, 9. If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little: for thou treasurest up a good reward for thyself against the day of necessity. Θυμα γαρ αγαθει θεσσαριζεις σιαταιρς ης ημμετα αυγας. The apostle says: Αποθησαυριζομαι αυτους θυμωλον χαλοθ, ης το μελλοθ, να σπυλασονται της αιωνιου ζωης, “treasuring up a good foundation to them for the future, that they may lay hold on eternal life.” The sentiment is the same in both writers; the words nearly so; and the meaning is simply this, as it is judiciously paraphrased by Mr. J. Wesley, in his note on this passage, “Treasuring up for themselves a good foundation, of an abundant reward by the free mercy of God; that they may lay hold on eternal life. This cannot be done by almsdeeds: yet, they come up for a memorial before God. Acts x. 4. And the lack even of this, may be the cause

A. M. cir. 4069.
A. D. 64 or 65.
A. U. C. 818.
An. Imp. N^{er}.
Cesar. Aug. 12.

20 O Timothy, ^a keep that which is committed to thy trust, ^b avoiding profane and vain babblings, and oppositions of science, falsely so called :

21 Which some professing ^c have

a 2 Tim. 1. 14. Tit. 1. 9. Rev. 2. 3.—b Ch. 1. 4, 6, & 4. 7.
2 Tim. 2. 14, 16, 23. Tit. 1. 14. & 3. 9.

why God will withhold grace and salvation from us." Christ has said, *Blessed are the merciful, for they shall obtain mercy.* They who have not been merciful according to their power, shall not obtain mercy; they that have, shall obtain mercy, and yet the eternal life which they obtain, they look for from the mercy of God, through Jesus Christ.

Verse 20. *O Timothy, keep that which is committed to thy trust*] This is another repetition of the apostolic charge. See chap. i. 5, 18, 19, iv. 6, 7, 14, 15, 16. v. 21. vi. 13. Carefully preserve that doctrine which I have delivered to thee, Nothing can be more solemn and affectionate than this charge.

Avoiding profane and vain babblings] See on chap. i. 4. and iv. 7.

And oppositions of science, falsely so called] *Καὶ ἀντιθέσεις τῆς ἰσχυροῦς γνῶσεως.* *And oppositions of knowledge, falsely so named.* Dr. Macknight's note here, is worthy of much attention. "In the enumeration of the different kinds of inspiration bestowed on the first preachers of the gospel, 1 Cor. xii. 8. we find the word of knowledge mentioned; by which is meant, that kind of inspiration which gave to the apostles and superior Christian prophets, the knowledge of the true meaning of the Jewish Scriptures. This inspiration the false teachers pretending to possess, dignified their misinterpretations of the ancient Scriptures, with the name of knowledge, that is, inspired knowledge; for so the word signifies, 1 Cor. xiv. 6. And as by these interpretations, they endeavoured to establish the efficacy of the Levitical atonements; the apostle, very properly, termed these interpretations, *oppositions of knowledge*, because they were framed to establish doctrines opposite to, and subversive of, the Gospel. To destroy the credit of these teachers, he affirmed that the knowledge from which they proceeded, was *falsely called inspired knowledge*; for, they were not inspired with the knowledge of the meaning of the Scriptures, but only pretended to it." Others think, that the apostle has the *Gnostics* in view. But it is not clear that these heretics, or whatever they were, had any proper existence at this time. On the whole, Dr. Macknight's interpretation seems to be the best.

Verse 21. *Which some professing*] Which inspired knowledge some pretending to have, set up *Levitical rites*, in opposition to the great *Christian Sacrifice*; and, consequently, have erred concerning the faith, have completely mistaken the whole design of the Gospel.—See chap. i. 6, 7.

Grace be with thee] May the favour and influence of God be with thee, and preserve thee from these and all other errors!

erred concerning the faith. Grace be with thee. Amen.

A. M. cir. 4069.
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Cesar. Aug. 12.

† The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

• Ch. 1. 5, 19. 2 Tim. 2. 18.

Amen.] This word, as in former cases, is wanting in the most ancient MSS. In a majority of cases, it appears to have been added by different transcribers, nearly in the same way in which we add the word FINIS, simply to indicate the end of the work.

The subscriptions, as usual, are various. The following are the most remarkable afforded by the MSS.

The First to Timothy is completed; the Second to Timothy begins.—DE. The First Epistle to Timothy is completed; the Second to him begins.—G. The First to Timothy, written from Laodicea.—A. The First to Timothy, written from Ladikia.—CLARMONT. Written from Laodicea, which is the metropolis of Phrygia.—The First to Timothy, written from Laodicea, which is the metropolis of Phrygia of Pacatiana.—COMMON GREEK TEXT, and several MSS. Instead of *Pacatiana*, some have *Pacatiana*, *Capatiana*, and *Paracatiana*.

The VERSIONS are not less discordant. The First Epistle to Timothy; which was written from Laodicea.—SYR.

The VULGATE has no subscription.

The END of the Epistle. It was written from Laodicea, which is the metropolis of the cities of Phrygia.—ARAB.

To the man Timothy.—ETHIOPIC.

The First Epistle to Timothy, written from Athens.—ARABIC OF *Erpenius*.

Written from Athens, and sent by Titus his disciple.—COPTIC.

Written from Macedonia.—AUCTOR SYMORA.

The First Epistle to Timothy is ended. It was written from Laodicea, the metropolis of Phrygia of Pacatiana.—PHILOXENIAN SYRIAC.

There is one authority in Griesbach, Mt. c. for its being written from NICOPOLIS. This is the opinion also of Dr. Macknight.

That the epistle was not written from *Laodicea* nor *Athens*, but from Macedonia, has been rendered probable by the arguments produced in the Preface; to which the reader is referred for this, and the date of the epistle itself.

In reviewing the whole of this epistle, I can not help considering it of the first consequence to the church of God. In it, we see more clearly than elsewhere, what the ministers of the Gospel should be; and what is the character of the true church. Bishops, presbyters, and deacons, are particularly described; and their qualifications so circumstantially detailed, that it is impossible to be ignorant on this head. What the church should be, is also particularly stated: it

is the house of the living God: the place where He lives, works, and manifests Himself. The *doctrines* and *discipline* of the church are not less specifically noted. All these subjects are considered at large in the notes; and here nothing need be added.

Should it be said, the apostle, in giving the qualifications of a bishop, "no where insists on *human learning*," it may be answered in general, that no *ignorant person*, in those times, could have possibly got admittance into the church as a teacher of Christianity. Every person, acknowledged as a teacher, was himself well taught in the word of God, and well taught by the Spirit of God: and much teaching of the Divine Spirit was then necessary, as the New Testament Scriptures were not then completed; and if we were to allow the *earlier* date of this epistle, scarcely any part of the New Testament had then been written. The *Gospels* had not come as yet into general circulation; and only a few of St. Paul's epistles, viz. those to the Thessalonians, and that to the Galatians, and the first to the Corinthians, had been written before the year 56. At such times much must have been done by immediate revelations, and a frequent communication of miraculous powers.

It is natural for men to run into extremes; and there is no subject on which they have run into wider extremes, than that of the necessity of human learning; for, in order to a proper understanding of the Sacred Scriptures, on one hand, all *learning* has been cried down, and the necessity of the inspiration of the Holy Spirit, as the sole interpreter, strongly and vehemently argued. On the other, all *inspiration* has been set aside, the *possibility* of it questioned, and all pretensions to it ridiculed in a way savouring little of Christian charity, or reverence for God. That there is a middle way, from which these extremes are equally distant, every candid man who believes the Bible must allow. That there is an inspiration of the Spirit which every conscientious Christian may claim, and without which no man can be a Christian, is sufficiently established by innumerable Scriptures; and by the uninterrupted and universal testimony of the church of God: this has been frequently proved in the preceding notes. If any one, professing to be a preacher of the Gospel of Jesus, denies, speaks, or writes against this, he only gives awful proof to the Christian church how utterly unqualified he is for his sacred function. He is not sent by God, and therefore he shall not profit the people at all. With such, human learning is all in all; it is to be a substitute for the unction of Christ, and the grace and influences of the Holy Spirit.

But while we flee from such sentiments, as from the influence of a pestilential vapour; shall we join with those who decry learning and science? absolutely denying them to be of any service in the work of the ministry; and often going so far as to assert that they are dangerous and subversive of the truly Christian temper and spirit; engendering little besides pride, self-sufficiency, and intolerance?

That there have been *pretenders to learning*, proud and intolerant, we have too many proofs of the fact to doubt it; and that there have been *pretenders to Divine inspiration* not less so, we

have also many facts to prove. But such are only *pretenders*, for a truly learned man is ever humble and complacent; and one who is under the influence of the Divine Spirit is ever meek, gentle, and easy to be entreated. The proud and the insolent are neither Christians nor scholars.—Both religion and learning disclaim them, as being a disgrace to both.

But what is that learning which may be a useful handmaid to religion, in the ministry of the Gospel? Perhaps we may find an answer to this important question in one of the qualifications which the apostle requires in a Christian minister, 1 Tim. iii. 2. He should be *apt to teach*; capable of teaching others.—See the note. Now, if he be capable of teaching others, he must be well instructed himself; and in order to this, he will need all the learning that, in the course of the Divine Providence, he is able to acquire. But it is not the ability merely to interpret a few *Greek* and *Latin* authors, that can constitute a man a *scholar*, or qualify him to teach the Gospel. Thousands have this knowledge, who are neither wise unto salvation themselves, nor capable of leading those who are astray, into the path of life. *Learning* is a word of extensive import; it signifies *knowledge* and *experience*; the knowledge of God and of nature in general, and of man in particular; of man in all his relations and connexions; his history in all the *periods* of his being, and in all the *places* of his existence; the means used by Divine Providence for his support; the manner in which he has been led to employ the powers and faculties assigned to him by his Maker; and the various dispensations of grace and mercy by which he has been favoured. To acquire this *knowledge*, an acquaintance with some languages, which have long ceased to be vernacular, is often not only highly expedient, but, in some cases, indispensably necessary. But how few of those who pretend most to learning, and who have spent much time and much money in seats of literature, in order to obtain it, have got this knowledge?

All that many of them have gained is merely the *means* of acquiring it; with this they become satisfied, and most ignorantly call it *learning*. These resemble persons, who carry large unlighted tapers in their hand, and boast how well qualified they are to give light to them who sit in darkness, while they neither emit light nor heat; and are incapable of kindling the taper they hold. Learning, in one proper sense of the word, is the means of acquiring knowledge; but multitudes who have the *means* seem utterly unacquainted with their *use*, and live and die in a *learned ignorance*. Human learning, properly applied, and sanctified by the Divine Spirit, is of inconceivable benefit to a Christian minister in teaching and defending the truth of God. No man possessed more of it, in his day, than St. Paul; and no man better knew its use. In this, as well as in many other excellencies, he is a most worthy pattern to all the preachers of the Gospel. By learning, a man may acquire knowledge; by knowledge, reduced to practice, experience; and from knowledge and experience, *wisdom* is derived. The learning that is got from books, or the study of languages, is of little use to any man, and is

of no estimation, unless practically applied to the purposes of life. He whose learning and knowledge have enabled him to do good among men, and who lives to promote the glory of God, and the welfare of his fellow-creatures, can alone, of all the literati, expect to hear in the great day, Well done, good and faithful servant! Enter into the joy of thy Lord.

How necessary learning is at present, to interpret the Sacred Writings, any man may see, who reads with attention; but none can be so fully convinced of this as he who undertakes to write a comment on the Bible. Those who

despise helps of this kind, are to be pitied. Without them, they may, it is true, understand enough for the mere salvation of their souls; and yet, even much of this they owe, under God, to the teaching of experienced men. After all, it is not a knowledge of *Latin* and *Greek* merely that can enable any man to understand the Scriptures, or interpret them to others: if the Spirit of God take not away the veil of ignorance from the heart, and enlighten and quicken the soul with His all-pervading energy, all the learning under heaven will not make a man wise unto salvation.

END OF NOTES ON THE FIRST EPISTLE TO TIMOTHY.

PREFACE

TO THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

IN the Preface to the *first* of these epistles, particular mention has been made of the parentage, country, and education of Timothy; his call to the evangelic office; and of his appointment to the presidency of the church at Ephesus. And for every particular of this kind, the reader is referred to that Preface. What remains to be done, in reference to the present epistle, is, to inquire into the time in which it was most probably written. The disagreement on this question, among learned men, is very great; some arguing that it was written about the year 61, others referring it to the year 66. Some asserting that it is the *first*, in order of time, of these two epistles; and that it was written on Paul's first imprisonment at Rome. Several of the most eminent critics are of this opinion; and they have supported their sentiments with arguments of no small weight. *Hammond*, *Lightfoot*, and *Lardner*, as well as several critics on the continent, contend for this earlier date. *Macknight* and *Paley* take the opposite side. Were I convinced that the weight of the argument lay with the former, I should have fixed its chronology accordingly; but the latter appearing to me to have the more direct and the most weighty evidence in their favour, I am led, from the reasons which they give, to adopt their opinion.

Dr. *Paley* observes, that it was the uniform tradition of the primitive church, that St. Paul visited Rome *twice*; and *twice* there suffered imprisonment; and that, at the conclusion of his *second* imprisonment, he was put to death; and he thinks that the opinion concerning these two journeys of St. Paul is confirmed by many hints and allusions in this epistle, compared with what St. Paul has said in other epistles, which are allowed to have been written from Rome. I shall give his principal reasons:—

“That this epistle was written while Paul was a *prisoner*, is distinctly marked by the 8th verse of the first chapter: ‘Be not thou therefore ashamed of the testimony of our Lord, nor of me his PRISONER.’ And that it was written whilst he was a prisoner at Rome, is proved by the 16th and 17th verses of the same chapter: ‘The Lord give mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my CHAIN; but when he was in Rome, he sought me out very diligently, and found me.’ Since it appears from the former quotation that St. Paul wrote this epistle in confinement, it will hardly admit of doubt that the word *chain*, in the latter quotation, refers to that confinement, the *chain* by which he was then bound, the *custody* in which he was then kept. And if the word *chain* designate the author's confinement at the time of writing this epistle, the next words determine it to have been written from Rome; ‘he was not ashamed of my chain; but when he was at Rome, he sought me out very diligently.’” Dr. *Macknight* thinks that Paul was now a *close* prisoner, very different in his circumstances, from his imprisonment, in which he was permitted to “dwell alone in his own hired house, and receive all that came to him,” and publicly to preach the Gospel, being guarded only by a single soldier. That he was in close confinement, he argues from the circumstance, that, when Onesiphorus came to Rome, he found that Paul was no longer that well known public character which he had been while in his first imprisonment; but being closely confined, he had some difficulty to find him out; and this appears to be fully implied in the apostle's words *συνεβουλήθη με, και ερησε*: “he very diligently sought me out, and found me.” ch. i. 17. And, that crimes were now laid to his charge widely different from those formerly alleged against him, appears from ch. ii. 9. *καταπαθε μεντιν δια παντες αιμασουργος*: “I suffer evil even to bonds as a malefactor;” plainly implying that he was not only abridged of all liberty, but was “bound hands and feet,” in a *close* dungeon. And this was probably on the pretence that he was one of those Christians whom Nero accused with having set Rome on fire. Hence the word *malefactor*, *καταουργος*, which may mean here that the apostle was treated as the worst of criminals.

That this epistle was not written during St. Paul's first imprisonment at Rome, or during the time in which the epistles to the *Ephesians*, *Colossians*, *Philippians*, and *Philemon*, were written, may be gathered, says Dr. *Paley*, with considerable evidence, from a comparison of these several epistles with the present.

I. “In the former epistles, the author confidently looked forward to his liberation from confinement, and his speedy departure from Rome. He tells the *Philippians*, ch. ii. 24. ‘I trust in the Lord that I also myself shall come shortly.’ *Philemon* he bids ‘to prepare for him a lodging; for I trust,’ says he, ‘that through your prayers I shall be given unto you.’ ver. 22. In the epistle before us, he holds a language extremely different: ‘I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. ch. iv. 6—8.’”

PREFACE TO THE SECOND, &c.

Those who espouse the contrary opinion, suppose that these words only express the *strong apprehensions* and despair of life, which the apostle had when he was *first* imprisoned; but that afterward, finding he was treated with kindness, he altered his language, and so strongly anticipated, that he predicted, his *enlargement*. This reflects little honour upon the apostle's character; it shows him to be a person subject to alarms, and presaging the *worst* from every gloomy appearance. The whole of St. Paul's conduct shows him to have been the reverse of what this opinion represents him.

II. "When the former epistles were written from Rome, Timothy was *with* St. Paul, and is joined with him in writing to the Colossians, the Philippians, and Philemon: the present epistle implies that he was *absent*."

III. "In the former epistles, *Demas* was *with* St. Paul at Rome: 'Luke the beloved physician, and Demas greet you.' In the epistle now before us, 'Demas hath forsaken me, having loved this present world: and is gone to Thessalonica.'

IV. "In the former epistles, *Mark* was *with* St. Paul, and joins in saluting the Colossians. In the present epistle, Timothy is ordered to bring him 'with him, for he is profitable to me for the ministry.' chap. iv. 11."

The circumstances of Demas being *with* St. Paul while he wrote the former epistles, which was certainly during his *first* imprisonment; and of his having *forsaken* him when he wrote this, is a strong proof of the posterior date of this epistle: nor can the feelings of the apostle, so contradictorily expressed in this and the preceding epistles, be ever cleared (on the supposition of their relating to the same time and circumstances,) from *weakness* and *contradiction*.

Lewis Capellus has suggested the following considerations, which are still more conclusive:—

1. "In ch. iv. ver. 20. St. Paul informs Timothy, that 'Erastus abode at Corinth,' *Ἐραστὸς ἐμνοῦντο ἐν Κορίνθῳ*: the form of expression (the verb being in the first aorist) implies that Erastus had staid behind at Corinth when St. Paul left it; but this could not be meant of any journey from Corinth which St. Paul took prior to his first imprisonment at Rome: for, when Paul departed from Corinth, as related in the xxth chapter of the Acts, Timothy was with him: and this was the last time the apostle left Corinth before his coming to Rome; because he left it on his way to proceed to Jerusalem, soon after his arrival; at which place he was taken into custody; and continued in that custody till he was brought to Cæsar's tribunal."

There could be no need, therefore, to inform Timothy that "Erastus staid behind at Corinth," upon this occasion; because, if the fact were so, it must have been known to Timothy, who was *present* as well as St. Paul.

2. "In the same verse our epistle also states the following article: 'Trophimus have I left at Miletus sick.' When St. Paul passed through Miletus, on his way to Jerusalem, as related Acts xx. *Trophimus* was *not left behind*, but accompanied him to that city. He was indeed the occasion of the uproar at Jerusalem, in consequence of which St. Paul was apprehended; 'for they had seen,' says the historian, 'before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.' This was evidently the last time of Paul's being at Miletus before his first imprisonment; for, as has been said, after his apprehension at Jerusalem, he remained in custody till he was sent to Rome.

"In these two articles we have a journey referred to, which must have taken place subsequent to the conclusion of St. Luke's history; and of course, after St. Paul's liberation from his first imprisonment. The epistle, therefore, which contains this reference, since it appears, from other parts of it, to have been written while St. Paul was a prisoner at Rome, proves that he had returned to that city again, and undergone there a *second imprisonment*."

"These particulars," adds Dr. Paley, "I have produced not merely for the support they lend to the testimony of the Fathers concerning St. Paul's *second* imprisonment, but to remark their consistency and agreement with one another. They are all resolvable into one supposition, viz. that this epistle was not written during St. Paul's *first* residence at Rome, but in some future imprisonment in that city. The epistle touches upon *names* and *circumstances* connected with the *date* and with the *history* of the first imprisonment, and mentioned in letters during that imprisonment; and so touches upon them, as to leave what is said of one, consistent with what is said of others; and consistent also with what is said of them in different epistles."

From the whole, there seems the fullest evidence, 1. That this epistle was not written during St. Paul's *first* imprisonment at Rome. 2. That he was at Rome when he wrote this epistle. 3. That he was there a *prisoner*, and in such confinement as we know, from the Acts of the Apostles, he was not in, during the time of his first imprisonment there. 4. That this must have been some subsequent imprisonment. 5. That as the general consent of all Christian antiquity, states that St. Paul was *twice* imprisoned at Rome, and that from his *second* imprisonment he was never liberated, but was at its conclusion martyred; therefore this epistle must have been written while St. Paul was in his second imprisonment at Rome; and but a short time before his martyrdom. And as the Christian church has generally agreed that this apostle's martyrdom took place on the 29th of June, A. D. 66, the Second Epistle to Timothy might have been written some time towards the end of the *spring*, or beginning of the *summer*, of that year. It is supposed that St. Paul went from Crete to Rome, about the end of the year 65, on hearing of the persecution which Nero was then carrying on against the Christians, on pretence that they had set Rome on fire; for, as he knew that the church must be then in great tribulation, he judged that his presence would be necessary to comfort, support, and build it up. Like a true soldier of Jesus Christ, he was ever at the post of danger; and in this case, he led on the *Forlorn Hope*.

Other matters relative to the state and circumstances of the apostle, and those of Timothy, and the church at Ephesus, will be carefully brought before the reader in the course of the notes on this epistle.

THE

EPISTLE OF PAUL THE APOSTLE

TO

T I T U S.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan æra of the world, or that used by the Byzantine historians, 5573.—Year of the Alexandrian æra of the world, 5567.—Year of the Antiochian æra of the world, 5557.—Year of the Julian Period, 4775.—Year of the world, according to Archbishop Usher, 4069.—Year of the world, according to Eusebius, in his Chronicon, 4293.—Year of the minor Jewish æra of the world, or that in common use, 3825.—Year of the Greater Rabbinical æra of the world, 4424.—Year from the Flood, according to Archbishop Usher, and the English Bible, 2413.—Year of the Cali yuga, or Indian æra of the Deluge, 3167.—Year of the æra of Iphitus, or since the first commencement of the Olympic games, 1005.—Year of the æra of Nabonassar, king of Babylon, 812.—Year of the CCXIIth Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 812.—Year from the building of Rome, according to Frontinus, 816.—Year from the building of Rome, according to the *Fasti Capitolini*, 817.—Year from the building of Rome, according to Varro, which was that most generally used, 818.—Year of the æra of the Seleucidæ, 377.—Year of the Cæsarean æra of Antioch, 113.—Year of the Julian æra, 110.—Year of the Spanish æra, 103.—Year from the birth of Jesus Christ, according to Archbishop Usher, 69.—Year of the Vulgar æra of Christ's nativity, 65 or 66.—Year of Gessius Florus, governor of the Jews, 1.—Year of Vologesus, king of the Parthians, 16.—Year of L. C. Gallus, governor of Syria, 1.—Year of Matthias, high-priest of the Jews, 3.—Year of the Dionysian period, or Easter Cycle, 66.—Year of the Grecian Cycle of nineteen years, or Common Golden number, 9; or the first after the third embolismic.—Year of the Jewish Cycle of nineteen years, 6; or the second embolismic.—Year of the Solar Cycle, 18.—Dominical Letter, it being the first after the Bissextile, or Leap-year, F.—Day of the Jewish Pass-over, according to the Roman computation of time, the VIIth of the ides of April, or, in our common mode of reckoning, the seventh of April, which happened in this year, on the day after the Jewish Sabbath.—Easter Sunday, the day after the ides of April, or the XVIIIth of the calends of May, named by the Jews the 22d of Nisan or Abib; and by Europeans, in general, the 14th of April.—Epect, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 28.—Epect, according to the present mode of computation, or the moon's age on New-Year's day, or the Calends of January, 5.—Monthly Epects, or age of the moon on the calends of each month, respectively, (beginning with January,) 5, 7, 6, 7, 8, 9, 10, 11, 12, 12, 14, 14.—Number of Direction, or the number of days from the twenty-first of March, to the Jewish Pass-over, 17.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor, computing from Augustus Cæsar, 12.—Roman Consuls, A. Licinius Nerva Silanus, and M. Vestinius Atticus; the latter of whom was succeeded by Anicius Cerealis, on July 1.

CHAPTER I.

The apostle's statement of his character, his hope, and his function, 1—3. His address to Titus, and the end for which he left him in Crete, 4, 5. The qualifications requisite in those who should be appointed elders and bishops in the church of God, 6—9. Of false teachers, 10, 11. The character of the Cretans, and how they were to be dealt with, 12—14. Of the pure, the impure, and false professors of religion, 15, 16.

A. M. cir. 4069. A. D. 65 or 66. A. U. C. 818. An. Imp. Ner. Cesar. Aug. 12.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; 2 In hope of eternal life, which God that cannot lie, promised before the world began:

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; 4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and

A. M. cir. 4069. A. D. 65 or 66. A. U. C. 818. An. Imp. Ner. Cesar. Aug. 12.

2 Tim. 2. 25.—1 Tim. 3. 16. & 6. 3.—Or. For. 42 Tim. 1. 1. Ch. 3. 7.—Numb. 23. 19. 1 Tim. 2. 13. Rom. 16. 25. 2 Tim. 1. 9. 1 Pet. 1. 20.—2 Tim. 1. 10. 1 Thess. 2. 4. 1 Tim. 1. 11.

1 Tim. 1. 1. & 2. 3. & 4. 10.—2 Cor. 2. 13. & 7. 13. & 8. 6, 16, 23. & 12. 18. Gal. 2. 3.—1 Tim. 1. 2. Rom. 1. 12. 2 Cor. 4. 13. 2 Pet. 1. 1.—Eph. 1. 2. Col. 1. 2. 1 Tim. 1. 2. 2 Tim. 1. 2.

NOTES ON CHAP. I.

Verse 1. Paul, a servant of God] In several places of his other epistles St. Paul styles himself the servant of Jesus Christ; but this is the only place where he calls himself the servant of God. Some think that he did this to vindicate himself against the Jews; who supposed he had renounced God, when he admitted the Gentiles into his church. But if thus to vindicate himself was at all necessary, why was it not done in his epistle to the Romans, the grand object of which was to prove, that the Gentiles came legally into the church on believing in Christ, without submitting to circumcision; or being laid under obligation to observe the rites and ceremonies of the Jewish law? This reason seems too fanciful. It is very likely that in the use of the phrase, the apostle had no particular design; for, according to him, he who is the servant of Christ, is the servant of God; and he who is God's servant, is also the servant of Christ.

The faith of God's elect] The Christians, who were now chosen in the place of the Jews; who, for their obstinate rejection of the Messiah, were reprobated; i. e. cast out of the Divine favour.

The acknowledging of the truth] For the propagation of that truth, or system of doctrines, which is calculated to promote godliness; or a holy and useful life.

Verse 2. In hope of eternal life] In expectation of a state of being and well-being which should last through eternity, when time should be no more. This includes not only the salvation of the soul, and its eternal beatification; but also the resurrection of the body. This was a point but ill understood, and not very clearly revealed under the Mosaic law: but it was fully revealed under the Gospel; and the doctrine illustrated by the resurrection and ascension of Christ.

Which God, that cannot lie, promised] We have often seen that the phrase, the foundation of the world, means the Jewish economy: and before the foundation of the world; the times antecedent to the giving of the law. This is evidently the meaning here.—See 2 Tim. i. 9, 10, 11.

Supposing the word aion, in this verse to signify eternal, says Dr. Macknight, the literal translation of the word aion, would be before eternal times: but that being a contradiction in terms, our translators, contrary to the propriety of the Greek language, have rendered it, before

the world began; as Mr. Locke observes on Rom. xvi. 25. The true literal translation is, before the secular times, referring us to the Jewish jubilees, by which times were computed among the Hebrews, as among the Gentiles they were computed by generations of men. Hence, Coloss. i. 26. the mystery which was kept hid, απο των αιωνων, και απο των γενεων, from the ages, and from the generations, signifies the mystery which was kept hid from the Jews and from the Gentiles.

Verse 3. But hath in due times] Κατα τον καιρον; in its own times.—See 1 Tim. ii. 6. Gal. iv. 4. Eph. i. 10. il. 7. God caused the Gospel to be published in that time, in which it could be published with the greatest effect. It is impossible that God should prematurely hasten, or causelessly delay, the accomplishment of any of his works. Jesus was manifested precisely at the time in which that manifestation could best promote the glory of God, and the salvation of man.

Manifested his word] τον λογον αυτου, his doctrine, the doctrine of eternal life, by the incarnation, passion, death, and resurrection of Jesus Christ.

Which is committed unto me] That is, to preach it among the Gentiles.

According to the commandment of God our Saviour] This evidently refers to the commission which he had received from Christ.—See Acts ix. 15. He is a chosen vessel unto Me, to bear My name before the Gentiles. For, I have appeared unto thee for this purpose, to make thee a minister and a witness of the things which thou hast seen; and of those things in the which I will appear unto thee: delivering thee from the people and from the Gentiles, unto whom now I send thee; to open their eyes, to turn them from darkness to light, &c. Acts xxvi. 16, &c. This is the commandment; and according to it he became the apostle of the Gentiles.

God our Saviour.—As the commission was given by Jesus Christ alone; the Person, whom he terms here God our Saviour, must be Jesus Christ only; and this is another proof that St. Paul believed Jesus Christ to be God. This eternal life God had promised in a comparatively obscure way, before the foundation of the world, the Jewish dispensation; but now under the Gospel, he had made it manifest; produced it with all its brightness, illustrations, and proofs.

Verse 4. To Titus, mine own son] Him whom I have been the instrument of converting to the Christian faith; and in whom, in this respect, I

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the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldst * set in order the things that are ^b wanting, and ^c ordain elders in every city, as I had appointed thee :

6 ^d If any be blameless, ^e the husband of one wife, ^f having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as ^g the steward of God ; not self-willed,

* 1 Cor. 11. 34.—Or, *left undone*.—Acts 14. 28. 2 Tim. 2. 2.—1 Tim. 3. 2, &c.—1 Tim. 3. 12.—1 Tim. 3. 4, 12.—Matt. 24. 45. 1 Cor. 4. 1, 2.—Lev. 10. 9. 1 Tim. 3. 3, 8. Eph. 5. 18.—1 Tim. 3. 3, 8. 1 Pet. 5. 2.

have the same right as any man can have in his own begotten son.—See the Preface ; and see on 1-Tim. i. 2.

Verse 5. *For this cause left I thee in Crete*] That St. Paul had been in Crete, though no where else intimated, is clear from this passage. That he could not have made such an important visit, and evangelized an island of the first consequence, without its being mentioned by his historian Luke, had it happened during the period embraced in the Acts of the Apostles, must be evident. That the journey, therefore, must have been performed *after* the time in which St. Luke ends his history, that is, after St. Paul's first imprisonment at Rome, seems almost certain.

Set in order the things that are wanting] It appears from this, that the apostle did not spend much time in Crete ; and that he was obliged to leave it before he had got the church properly organized. The supplying of this defect, he tells Titus, he had confided to him, as one whose spiritual views coincided entirely with his own.

Ordain elders in every city] That thou mightest appoint, *κατασκευασεις*, elders, persons well-instructed in Divine things, who should be able to instruct others, and observe and enforce the discipline of the church. It appears that those who are called *elders* in this place, are the same as those termed *bishops* in ver. 7. We have many proofs that bishops and elders were of the same order in the apostolic church, though afterward they became distinct. Lord Peter King, in his view of the primitive church, has written well on this subject.

In every city—κατα πόλιν. This seems to intimate that the apostle had gone over the whole of the *hecatompolis* or *hundred cities*, for which this island was celebrated. Indeed it is not likely that he would leave one, in which he had not preached Christ crucified.

Verse 6. *If any be blameless*] See the notes on 1 Tim. iii. 2, &c.

Having faithful children] Whose family is converted to God. It would have been absurd to employ a man to govern the church, whose children were not in subjection to himself : for, it is an apostolic maxim, that he who cannot rule his own house, cannot rule the church of God. 1 Tim. iii. 5.

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not soon angry, ^h not given to wine, no striker, ⁱ not given to filthy lucre ;

8 ^k But a lover of hospitality, a lover of ^l good men, sober, just, holy, temperate ;

9 ^m Holding fast ⁿ the faithful word ^o as he had been taught, that he may be able ^p by sound doctrine both to exhort and to convince the gainsayers.

10 For ^q there are many unruly and vain talkers and ^r deceivers,

^k 1 Tim. 3. 2.—1 Or, *good things*.—2 Thes. 2. 15. 2 Tim. 1. 13.—1 Tim. 1. 1, 6, & 4. 9, & 6. 2. 2 Tim. 2. 2.—Or, *in teaching*.—1 Tim. 1. 10, & 6. 3. 2 Tim. 4. 3. Ch. 2. 1.—^q 1 Tim. 1. 6.—Rom. 16. 18.

Verse 7. *Not self-willed*] *Μη αυθαδης* ; one who is determined to have his own way in every thing ; setting up his own judgment to that of all others ; expecting all to pay homage to his understanding. Such a governor in the church of God can do little good ; and may do much mischief.

Not soon angry] *Μη οργιλον* ; not a choleric man ; one who is irritable ; who is apt to be inflamed on every opposition ; one who has not proper command over his own temper.

Verse 8. *A lover of hospitality*] *φιλοξενος* ; a lover of strangers.—See the note on 1 Tim. iii. 2. Instead of *φιλοξενος*, one MS. has *φιλοπτωχον*, a lover of the poor. That minister who neglects the poor, but is frequent in his visits to the rich, knows little of his Master's work ; and has little of his Master's Spirit.

A lover of good men] *φιλαγαθον* ; a lover of goodness, or of good things in general.

Sober] Prudent in all his conduct. *Just* ; in all his dealings. *Holy* ; in his heart. *Temperate* : self-denying and abstemious in his food and raiment ; not too nice on points of honour ; nor magisterially rigid in the exercise of his ecclesiastical functions. Qualifications rarely found in spiritual governors.

Verse 9. *Holding fast the faithful word*] Conscientiously retaining, and zealously maintaining, the true Christian doctrine, according to the instructions, or *κατα την διδασχην*, according to the institution, form of sound doctrine, or *confession of faith*, which I have delivered to thee.

That he may be able by sound doctrine] If the doctrine be not sound, vain is the profession of it ; and vain its influence. It is good to be zealously affected in a good thing : but zeal for what is not of God, will do no good to the souls of men ; how sincere soever that zeal may be.

To exhort] Them to hold the faith, that they may persevere.

And to convince] Refutes the objections, confound the sophistry, and convert the gainsayers ; and thus defend the truth.

Verse 10. *There are many unruly*] Persons who will not receive the sound doctrine, nor come under wholesome discipline.

Vain talkers] Empty boasters of knowledge, rights, and particular privileges : all noise, empty parade, and no work.

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especially they of the circumcision :

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cretans are

* Acts 15. 1.—Matt. 23. 14. 2 Tim. 3. 6.—1 Tim. 6. 5.
† Acts 17. 28.—2 Cor. 13. 10. 2 Tim. 4. 2.

Deceivers] Of the souls of men by their specious pretensions.

They of the circumcision] The Judaizing teachers, who maintained the necessity of circumcision, and of observing the rites and ceremonies of the Mosaic law, in order to the perfecting of the Gospel.

Verse 11. Whose mouths must be stopped] Unmask them at once: exhibit them to the people; make manifest their ignorance and hypocrisy, and let them be confounded before the people whom they are endeavouring to seduce.

Subvert whole houses] Turn whole Christian families from the faith; attributing to the broad way, what belongs only to the strait gate: ministering to disorderly passions, and promising salvation to their proselytes, though not saved from their sins.

Verse 12. One of themselves, even a prophet of their own] This was *Epimenides*, who was born at *Gnosus*, in Crete, and was reckoned by many the seventh wise man of Greece, instead of *Pertander*, to whom that honour was by others denied. Many fabulous things are related of this poet, which are not proper to be noticed here. He died about 538 years before the Christian æra. When St. Paul calls him a prophet of their own, he only intimates that he was, by the Cretans, reputed a prophet. And, according to *Plutarch* (*in Solone*) the Cretans paid him divine honours after his death. *Dionysius Laertius* mentions some of his prophecies: beholding the fort of *Munichia*, which guarded the port of *Athens*, he cried out, "O, ignorant men! if they but knew what slaughters this fort shall occasion, they would pull it down with their teeth!" This prophecy was fulfilled several years after, when the king *Antipater* took the garrison in this very fort, to keep the *Athenians* in subjection.—See *Diog. Laert.* lib. i. p. 75.

Plato de Legibus, lib. 2, says, that on the Athenians expressing great fear of the Persians, *Epimenides* encouraged them by saying "That they should not come before ten years, and that they should return after having suffered great disaster." This prediction was supposed to have been fulfilled in the defeat of the Persians in the battles of *Salamis* and *Marathon*.

He predicted to the *Lacedæmonians* and *Cretans* the captivity to which they should, one day, be reduced by the *Arcadians*. This took place under *Euriorates*, king of *Crete*, and *Archidamus*, king of *Lacedæmon*, vide *Diog. Laert.* lib. i. page 74. edit. *Meibom.*

always liars, evil beasts, slow bellies.

13 This witness is true.

Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

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† Ch. 2. 2.—1 Tim. 1. 4. & 4. 7. 2 Tim. 4. 4.—1 Isai. 29. 13. Matt. 15. 9. Col. 2. 22.

It was in consequence of these prophecies, whether true or false, that his countrymen esteemed him a prophet; and that he was termed *αυτοθεος*, a divine man, by *Plato*: and that *Cicero*, *De divin.* lib. i. says he was *futura præcians, et vaticinans per furorem*. "He knew future events, and prophesied under a divine influence." These things are sufficient to justify the epithet of prophet, given him here by *St. Paul*. It may be also remarked, that *rates* and *poeta*, prophet and poet, were synonymous terms among the Romans.

The Cretans are always liars] The words quoted here by the apostle are, according to *St. Jerom*, *Socrates*, *Nicephorus*, and others, taken from a work of *Epimenides*, now no longer extant, entitled *Περὶ χροσμων*; *Concerning Oracles*. The words form a hexameter verse:—

Κριτες αυ ψευσαι, κακα θηρια, γαστρις αργαι.

The Cretans are always liars; destructive wild beasts; sluggish gluttons.

That the Cretans were reputed to be egregious liars, several of the ancients declare; inasmuch that *Κριτιζων*, to act like a Cretan, signifies, to lie: and *χροσβια κριτισμου*, to deceive. The other Greeks reputed them liars, because they said that among them was the sepulchre of *Jupiter*, who was the highest object of the Greek and Roman worship. By telling this truth, which all others would have to pass for a lie, the Cretans showed that the object of their highest admiration was only a dead man.

Evil beasts] Ferocious and destructive in their manners.

Slow bellies] Addicted to voluptuousness, idleness, and gluttony: sluggish or hoggish men.

Verse 13. This witness is true] What *Epimenides* said of them nearly 600 years before, continued still to be true.—Their original character had undergone no moral change.

Rebuke them sharply] Ασπιτως; cuttingly, severely; show no indulgence to persons guilty of such crimes.

That they may be sound in the faith] That they may receive the incorrupt doctrine; and illustrate it by a holy and useful life.

Verse 14. Not giving heed to Jewish fables] See on 1 Tim. i. 4. and iv. 7.

Commandments of men] The injunctions of the scribes and Pharisees, which they added to the law of God.

That turn from the truth] For, such persons made the word of God of none effect by their traditions. Sometimes the verb *αποσπομαι* sig-

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15 ^a Unto the pure all things are pure; but ^b unto them that are defiled and unbelieving is nothing pure: but even their mind and conscience is defiled.

^a Luke 11. 39, 40, 41. Rom. 14. 14, 20. 1 Cor. 6. 12. & 10. 23, 25. 1 Tim. 4. 3, 4. — ^b Rom. 14. 23.

nifies to be *averse from, slight, or despise*. So here, the persons in question despised the truth, and taught others to do the same.

Verse 15. *Unto the pure all things are pure*] This appears to have been spoken in reference to the Jewish distinctions of *clean and unclean meats*. To the genuine Christian, every kind of meat, proper for human nourishment, is pure, is lawful: and may be used without scruple. This our Lord had long before decided.—See on Luke xi. 39—41.

But unto them that are defiled] In their consciences; and *unbelieving, ἀπιστοι, unfaithful* both to *offered and received grace*; *nothing is pure*; they have no part in Christ, and the wrath of God abides upon them. Their *mind* is contaminated with impure and unholy *images and ideas*; and *their conscience is defiled with the guilt of sins* already committed against God.

Verse 16. *They profess that they know God*] He still speaks concerning the unbelieving Jews, the seducing teachers, and those who had been seduced by their bad doctrine. None were so full of pretensions to the knowledge of the true God, as the Jews. They would not admit that any other people could have this knowledge: nor did they believe that God ever did or ever would reveal himself to any other people: and that to give the *law and the prophets* to the Gentiles, would be a profanation of the words of God. Hence they became both proud, uncharitable, and intolerant: and in this disposition, they continue till the present day.

But in works they deny him] Their profession and practice were at continual variance. Full of a pretended faith, while utterly destitute of those *works* by which a genuine faith is accredited and proved. *Dio Cassius* represents Cæsar as saying of his mutinous soldiers, Ὀνομα Ῥωμαίων ἔχοντες, ἤγχα δὲ Κελτῶν ἔροντες. "Having the name of Romans, while they had the manners of the Gauls." How near are those words to the saying of the apostle!

Being abominable] Ἐδαικται. This word sometimes refers to unnatural lusts.

And disobedient] Ἀπειθεῖς; *unpersuadable, unbelieving*; and consequently *disobedient*. Characters remarkably applicable to the Jews through all their generations.

Unto every good work reprobate] Ἀδικοίμοι; *adulterate*: like bad coin, deficient both in the *weight and goodness of the metal*; and without the proper *sterling stamp*; and, consequently, *not current*. If they did a good work, they did not do it in the spirit in which it should be performed. They had the name of God's people; but they were counterfeit. The prophet said, *Reprobate silver shall men call them*.

16 They profess that they know God; but ^a in works they deny *him*, being abominable and disobedient, ^d and unto every good work ^e reprobate.

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^a 2 Tim. 3. 5. Jude 4.—^d Rom 1. 28. 2 Tim. 3. 8.—^e Or, void of judgment.

1. Though the principal part of this chapter, and indeed of the whole epistle, may be found in nearly the same words in the *first epistle* to Timothy; yet there are several circumstances here, that are not so particularly noted in the other: and every minister of Christ will do well to make himself master of both; they should be carefully registered in his memory, and engraven on his heart.

2. The *truth*, which is according to *godliness*, in reference to *eternal life*, should be carefully regarded. The substantial knowledge of the truth must have *faith* for its foundation; *godliness* for its rule; and *eternal life* for its object and end. He who does not begin well, is never likely to finish fair. He who does not refer every thing to *eternity*, is never likely to live either well or happily in *time*.

3. There is one subject in this chapter not sufficiently attended to by those who have the authority to appoint men to ecclesiastical offices; none should be thus appointed who is *not able, by sound doctrine, both to exhort and convince the gainsayers*. The powers necessary for this are partly *natural*, partly *gracious*, and partly *acquired*. 1. If a man have not good natural abilities, nothing but a miracle from heaven can make him a proper preacher of the Gospel; and to make a man a Christian minister, who is unqualified for any function of *civil life*, is sacrilege before God. 2. If the *grace of God* do not communicate ministerial qualifications, no natural gifts, however splendid, can be of any avail. To be a successful Christian minister, a man must *feel the worth* of immortal souls in such a way as God only can show it, in order to spend and be spent in the work. He who has never passed through the travail of the soul in the work of regeneration in his own heart, can never make plain the way of salvation to others. 3. He who is employed in the Christian ministry should *cultivate his mind* in the most diligent manner; he can neither learn nor know too much. If called of God to be a preacher, and without such a call he had better be a galley-slave, he will be able to bring all his knowledge to the assistance and success of his ministry. If he have human learning, so much the better; if he be accredited, and appointed by those who have authority in the church, it will be to his advantage: but no human learning, no ecclesiastical appointment, no mode of ordination, whether Popish, Episcopal, Protestant, or Presbyterian, can ever supply the *Divine unction*, without which he never can convert, and build up the souls of men. The piety of the flock must be faint and languishing, when it is not animated by the heavenly zeal of the pastor: *they must be blind*

if he be not enlightened; and their faith must be wavering when he can neither encourage nor defend it.

4. In consequence of the appointment of improper persons to the Christian ministry, there has been, not only a decay of piety, but also a corruption of religion. No man is a true Christian minister who has not *grace, gifts, and fruit*: if he have the grace of God, it will appear in his holy life and godly conversation. If, to this he add genuine abilities, he will give full proof of his ministry; and if he give full proof of his ministry, he will have *fruit*; the

souls of sinners will be converted to God through his preaching, and believers will be built up on their most holy faith. How contemptible must that man appear, in the eyes of common sense, who boasts of his clerical education, his sacerdotal order, his legitimate authority to preach, administer the Christian sacraments, &c. while no soul is benefited by his ministry! Such a person may have legal authority to take *tithes*, but as to an appointment from God he has none, else his word would be with power, and his preaching the means of salvation to his perishing hearers.

CHAPTER II.

Sundry directions to aged men, 1, 2. To aged women, 3. To young women, 4, 5. To young men, 6. Directions to Titus, relative to his own conduct, 7, 8. Directions to servants, 9, 10. What the Gospel of the grace of God teaches all men, 11, 12. The glorious prospect held out by it; salvation from all sin, and final glory, 13—15.

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BUT speak thou the things which become sound doctrine;

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 That the aged women likewise, that

they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their

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^a 1 Tim. 1. 10. & 6. 3. 2 Tim. 1. 13. Ch. 1. 9.—^b Or, vigilant. Ch. 1. 13.—^c 1 Tim. 2. 9, 10. & 3. 11. 1 Pet. 3. 3, 4.

^a Or, holy women.—^b Or, makethates. 2 Tim. 3. 3.—^c Or, wise.—^d 1 Tim. 5. 14.

NOTES ON CHAP. II.

Verse 1. *But speak thou the things*] This is a conclusion drawn from the preceding chapter; the Judaizing teachers not only taught a false doctrine, but they led an unholy life; Titus was to act directly opposite; he must teach a sacred doctrine, and the things which become it; he must proclaim the truth, and illustrate that truth. The people must not only be well instructed, but they must be holy in their lives. Principle and practice must go hand in hand.

Verse 2. *That the aged men be sober*] It is very likely that the word *aged* is to be taken here in its literal sense; that it refers to advanced years, and not to any office in the church: the whole context seems to require this sense.

For an old man to be a drunkard, a light and trifling person, and a glutton, and not to be sober, grave, and temperate, is not only blameable, but monstrous. Seneca has well said, *Luxuriosus, adolescens peccat; Senex insanit.* "A young man addicted to a life of luxury, transgresses; an old man thus addicted, runs mad."

Verse 3. *The aged women likewise*] I believe elderly women are meant, and not deaconesses.

That they be in behaviour] *Εν κατασκευαίς ἱερουργίας*, that they be in their dress, gait, and general deportment, such as their holy calling requires; that they be not like the world, but like the church, decent without, and adorned with holiness within.

Not false accusers] *Μη διαβολοῦς*, not devils; we have had the same expression applied in the same way, 1 Tim. ii. 11. where see the note.

Not given to much wine] *Μη οἴνου πολλοῦ δεδουλωμένας*, not enslaved by much wine; not ha-

bitual drunkards or tipplers; *habit* is a species of slavery. Both among the Greeks and Romans, old women were generally reputed to be fond of much wine; hence the ancient Scholiast on Homer, II. vi. speaking of old women, says, *χαίρει τῷ οἴνῳ, ἡ ηλικία αὐτῆς*, at this age they delight in wine; which words Ovid seems to have translated literally, *Vinosior atlas hæc eral.* It is likely, therefore, that it was customary, among the elderly women, both Greeks and Romans, to drink much wine; and because it was inconsistent with that moderation which the Gospel requires, the apostle forbids it; doubtless it was not considered criminal among them, because it was a common practice; and we know that the Greek philosophers and physicians, who denied wine to young persons, judged it to be necessary for the aged.—See the note on 1 Tim. v. 23.

Verse 4. *That they may teach the young women to be sober*] That it was natural for the young to imitate the old, will be readily allowed; it was therefore necessary that the old should be an example of godly living to the young. St. Jerom, taking it for granted that drunkenness and impurity are closely connected, asks this serious question, *Quomodo potest docere anus adolescentulas castitatem, cum si ebrietatem vetulas mulieres adolescentula fuerit imitata, pudica esse non possit?*—How can an elderly woman teach young women chastity, when, if the young woman should imitate the drunkenness of the matron, it would be impossible for her to be chaste?

To love their husbands] The duties recommended in this and the following verse are so plain as to need no comment; and so absolutely

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husbands, to love their children,

5 To be discreet, chaste, keepers at home, good,

a obedient to their own husbands, b that the word of God be not blasphemed.

6 Young men likewise exhort to be c sober minded.

7 d In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, e sincerity,

a 1 Cor. 14. 34. Eph. 5. 22. Col. 3. 18. 1 Tim. 2. 11. 1 Pet. 3. 1, 5.—b Rom. 2. 24. 1 Tim. 6. 1.—c Or, discreet.—d 1 Tim. 4. 12. 1 Pet. 5. 3.—e Eph. 6. 24. f 1 Tim. 6. 3.

necessary to the character of a wife, that no one deserves the name who does not live in the practice of them.

Verse 5. Keepers at home] Οικουρους. A woman who spends much time in visiting, must neglect her family. The idleness, dirtiness, impudence, and profligacy, of the children, will soon show how deeply criminal the mother was in rejecting the apostle's advice. Instead of οικουροι, keepers of the house, or keepers at home, ACD*EFG, and several of the Itala, have εισαγγουροι, workers at home; not only staying in the house, and keeping the house, but working in the house. A woman may keep the house very closely, and yet do little in it for the support or comfort of the family.

That the word of God be not blasphemed] The enemies of the Gospel are quick-eyed to spy out imperfections in its professors; and, if they find women professing Christianity, living an irregular life, they will not fail to decry the Christian doctrine on this account. "Behold your boasted religion! it professes to reform all things, and its very professors are no better than others! Our heathenism is as good as your Christianity." These are cutting reproaches; and much they will have to answer for, who give cause for these blasphemies.

Verse 6. Young men—exhort to be sober minded] Reformation should begin with the old; they have the authority, and they should give the example. The young of both sexes must also give an account of themselves to God; sober-mindedness in young men is a rare qualification; and they who have it not plunge into excesses and irregularities which in general sap the foundation of their constitution, bring on premature old age, and not seldom lead to a fatal end.

Verse 7. In all things showing thyself a pattern] As the apostle had given directions relative to the conduct of old men, ver. 2. of old women, ver. 3. of young women, ver. 4. and of young men, ver. 6. the words παν παντα, which we translate in all things, should be rather considered in reference to the above persons, and the behaviour required in them: showing thyself a pattern of good works to all these persons: being, in sobriety, gravity, temperance, what thou requirest others to be.

8 f Sound speech that cannot be condemned; g that he that is of the contrary part h may be ashamed, having no evil thing to say of you.

9 Exhort i servants to be obedient unto their own masters, and to please them well k in all things; not l answering again;

10 Not purloining, but showing all good fidelity; m that they may adorn

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f Neh. 5. 9. 1 Tim. 6. 14. 1 Pet. 2. 12, 15. & 3. 16. h 2 Thess. 3. 14.—i Eph. 6. 5. Col. 3. 22. 1 Tim. 6. 1, 2. 1 Pet. 2. 18.—k Eph. 5. 24.—l Or, gainsaying. m Matt. 5. 16. Phil. 2. 15.

In doctrine showing uncorruptness] Mixing nothing with the truth; taking nothing from it; adding nothing to it; and exhibiting it in all its connexion, energy, and fullness.

Verse 8. Sound speech] Λογος υγιης; sound, or healing doctrine. Human nature is in a state of disease; and the doctrine of the Gospel is calculated to remove the disease, and restore all to perfect health and soundness. All false doctrines leave men under the influence of this spiritual disease: the unadulterated doctrine of the Gospel alone can heal men.

He that is of the contrary part] Whether this may refer to the Judaizing teachers in general, or to some one, who might, by his false doctrine, have been disturbing the peace of the churches in Crete, we cannot tell.

Having no evil thing to say of you] Against a person who is sound in his doctrine, and holy in his life, no evil can be justly alleged. He who reports evil of such a person, must be confounded when brought to the test. Instead of παν υμων, of you, επι ημων, of us, is the reading of CDEFG, and about forty others; with both the Syriac, all the Arabic, Slavonic, Vulgate, Itala, and several of the primitive fathers. This reading makes a better sense, and is undoubtedly genuine.

Verse 9. Exhort servants to be obedient] The apostle refers to those who were slaves, and the property of their masters: even these are exhorted to be obedient, ιδιαι δεσποταις, to their own despots; though they had no right over them on the ground of natural justice.

Please them well in all things] They were to endeavour to do this in all things; though they could not hope to succeed in every thing.

Not answering again] Μη απιλογουσαι; not contradicting or gainsaying. This is no part of a servant's duty; a servant is hired to do his master's work; and this, his master has a right to appoint.

Verse 10. Not purloining] Μη κεραιζουσαι. This word signifies not only stealing, but embezzling, another's property; keeping back a part of the price of any commodity sold on the master's account; neither giving away, privately selling, nor in any way wasting, the master's goods. In Acts v. 2. we translate it, to keep back part of the price; the crime of which

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the doctrine of God our
Saviour in all things.
11 For ^a the grace of

God ^b that bringeth sal-
vation ^c hath appeared to
all men,

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^a Rom. 5. 15. Col. 1. 6. Ch. 3. 4, 5. 1 Pet. 5. 12. — ^b Or,
that bringeth salvation to all men, hath appeared.

^c Luke 3. 6. John 1. 9. 1 Tim. 2. 4.

Ananias and Sapphira were guilty. It has been remarked that among the heathens this species of fraud was very frequent; and servants were so noted for purloining and embezzling their masters' property, that *fur*, which signifies a *thief*, was commonly used to signify a *servant*; hence that verse in Virgil, Eclog. iii. 16.—

Quid domini faciant, audent cum talia FURIS?

“What may not masters do, when servants (thieves) are so bold?”

On which *Servius* remarks, *Pro servo FUREM posuit: furta enim specialiter servorum sunt. Sic Plautus de servo, Homo est trium literarum, i. e. fur.* “He puts *fur*, a thief, to signify a *servant*, because servants are commonly thieves. Thus *Plautus*, speaking of a servant, says, Thou art a man of three letters, i. e. *f-u-r*, a thief.” And *Terence* denominates a number of *servants*, *manipulus furum*, “a bundle of thieves.” Eun. 4, 7, 6. The place in *Plautus*, to which *Servius* refers, is in *Autul.* act. ii. scene iv. in fine:—

*Tum trium literarum homo
Me vituperas? F-u-r, etiam fur trifurcisur.*

Doest thou blame me thou man of three letters? Thou art a thief, and the most notorious of all knaves.

It was necessary, therefore, that the apostle should be so very particular in his directions to *servants*, as they were in general *thieves*, almost by profession.

Verse 11. *The grace of God that bringeth salvation hath appeared to all men* ΕΥΑΓΓΕΛΙΟΝ γὰρ ἡ χάρις τοῦ Θεοῦ σωτηρίας πάντων ἀνθρώπων: literally translated, the words stand thus: For, the grace of God, that which saves, hath shone forth upon all men. Or, as it is expressed in the margin of our authorized Version, *The grace of God that bringeth salvation to all men, hath appeared.* As *God's grace* signifies *God's favour*, any benefit received from Him may be termed *God's grace*. In this place, and in Col. i. 6. the *Gospel*, which points out *God's infinite mercy* to the world, is termed the *grace of God*: for, it is not only a *favour* of infinite worth in itself, but it announces that greatest gift of *God* to man, the incarnation and atoning sacrifice of *Jesus Christ*. Now, it cannot be said, except in a very refined and spiritual sense, that this *Gospel* had then appeared to all men: but it may be well said, that it bringeth salvation to all men; this is its design; and it was to taste death for every man, that its Author came into the world. There is a beauty and energy in the word *εὐαγγέλιον*, hath shined out, that is rarely noted: it seems to be a metaphor taken from the sun. As by his rising in the east, and shining out, he enlightens, successively, the whole world; so the Lord *Jesus*, who is called the *Sun of righteousness*, Malac. iv. 2. arises on the whole human race with healing in his wings. And as the light and heat of the sun are denied to no nation nor individual; so the grace of the Lord *Jesus*; this also shines out

upon all: and *God* designs that all mankind shall be as equally benefited by it in reference to their souls, as they are in respect to their bodies, by the sun that shines in the firmament of heaven. But, as all the parts of the earth are not immediately illuminated, but come into the solar light successively, not only in consequence of the earth's diurnal revolution round its own axis, but in consequence of its annual revolution round its whole orbit; so this *Sun of righteousness*, who has shined out, is bringing every part of the habitable globe into His divine light: that light is shining more and more to the perfect day; so that gradually and successively, He is enlightening every nation, and every man; and when His great year is filled up, every nation of the earth shall be brought into the light and heat of this unspotted, unclipped, and eternal *Sun of righteousness* and truth. Wherever the *Gospel* comes, it brings salvation: it offers deliverance from all sin to every soul that hears or reads it. As freely as the sun dispenses his genial influences to every inhabitant of the earth, so freely does *Jesus Christ* dispense the merits and blessings of His passion and death to every soul of man. From the influences of this spiritual *Sun*, no soul is reprobated, any more than from the influences of the natural sun. In both cases, only those who wilfully shut their eyes, and hide themselves in darkness, are deprived of the gracious benefit. It is no objection to this view of the subject, that whole nations have not yet received the Divine light. When the earth and the sun were created, every part of the globe did not come immediately into the light: to effect this purpose fully, there must be a complete revolution, as has been marked above; and this could not be effected till the earth had not only revolved on its own axis, but passed successively through all the signs of the zodiac. When its year was completed, and not till then, every part had its due proportion of light and heat. *God* may, in his infinite wisdom, have determined the times and the seasons for the full manifestation of the *Gospel* to the nations of the world, as he has done in reference to the solar light: and when the Jews are brought in with the fulness of the Gentiles; then, and not till then, can we say, that the grand revolution of the important year of the Sun of righteousness is completed. But in the mean time, the unenlightened parts of the earth are not left in total darkness; as there was light

“ere the infant sun
Was roll'd together, or had tried his beams
Athwart the gloom profound;”

for light was created, and in a certain measure dispersed, at least three whole days before the sun was formed; for his creation was a part of the fourth day's work; so, previously to the incarnation of *Christ*, there was spiritual light in the world: for He diffused His beams, while His orb was yet unseen. And even now, where,

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12 Teaching us ^a that, denying ungodliness ^b and worldly lusts, we should live soberly, righteously,

^a Luke 1. 75. Rom. 6. 19. Eph. 1. 4. Col. 1. 23. 1 Thes. 4. 7.—^b 1 Pet. 4. 2. 1 John 2. 16.

by the preaching of His Gospel, He is not yet manifested, He is that true light which enlightens every man coming into the world; so that the moral world is no more left to absolute darkness, where the Gospel is not yet preached, than the earth was, the four days which preceded the creation of the sun; or those parts of the world are, where the Gospel has not yet been preached. The *great year* is rolling on; and all the parts of the earth are coming successively, and now *rapidly*, into the light. The *vast revolution* seems to be nearly completed; and the whole world is about to be filled with the light and glory of God. A heathen poet, apparently under the inspiration of God, for God has his witnesses every where, speaks of those glorious times in *words* and *numbers*, which nothing but the Spirit of God can equal. It gratifies myself to refer to them; and will gratify my reader to find them entered here:—

*Ultima Cumes venit jam carminis ætas,
Magnus ab integro sæclorum nascitur ordo.—
Talia sæcla suis dixerunt currite fusis
Concordes stabili satorum numine Parcæ.
Æspice convexo nutantem pondere mundum,
Terrasque tractusque maris cœlumque profun-
dum :*

Æspice venturo lætentur ut omnia sæclo !—

The last *great age* foretold by sacred rhymes, Renews its *finish'd course* : Saturnian times Roll round again, and *mighty years*, begun From their first orb, in radiant circles run. *Majestic months*, with swift but steady pace, Set out with him on their appointed race.— The Fates, when they their happy web have spun,

Shall bless the clue, and bid it smoothly run :— See labouring nature calls thee to sustain The nodding frame of heaven, and earth, and main ;

See to their base restor'd, earth, seas, and air, And joyful ages from behind appear In crowding ranks. DRYDEN.

Hasten the time thou God of ages ! Even so. Amen. Come, Lord Jesus !

Verse 12. *Teaching us that, denying, &c.* Παιδευομεθα ; instructing us as *children* are instructed. Christ is the great teacher : and men in order to learn must become His *disciples* ; must put themselves under His tuition, and learn of Him.

Denying ungodliness Ἀθεκτων ; all things contrary to God ; whatever would lead us to doubt His being, deny any of His essential attributes ; His providence or government of the world, and His influence on the souls of men. Every thing also, which is opposed to His true worship ; theoretical and practical atheism, deism, and irreligion in general.

Worldly lusts] Such desires, affections, and

and godly, in this present world ;

13 ^c Looking for that blessed ^d hope, and the

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^c 1 Cor. 1. 7. Phil. 3. 20. 2 Pet. 3. 12.—^d Acts 24. 15. Col. 1. 5, 28. Ch. 1. 2. & 3. 7.

appetites, as men are governed by, who have their portion in this life ; and live without God in the world. Gluttony, drunkenness, lasciviousness, anger, malice, and revenge ; together with the immoderate love of riches, power, and fame.

We should live soberly] Having every temper, appetite, and desire, under the government of *reason* ; and reason itself under the government of the *Spirit of God*.

Righteously] Rendering to every man his due ; injuring no person in his body, mind, reputation, or property : doing unto all as we would they should do to us ; and filling up the duties of the particular stations in which it has pleased God to fix us ; committing no sin ; omitting no duty.

And godly] Εὐσεβως ; just the reverse of what is implied in *ungodliness*.—See above.

In this present world] Not supposing that any thing will be purified in the world to come, that is not cleansed in this. The three words, above, evidently include our duty to God, to our neighbour, and to ourselves. 1. We are to live *soberly*, in respect to *ourselves*. 2. *Righteously*, in respect to our *neighbour*. And, 3. *Godly*, or piously, in respect to our *Maker*.

Verse 13. *Looking for that blessed hope*] Expecting the grand object of our hope, *eternal life*.—See chap. i. ver. 2. This is what the Gospel teaches us to expect ; and what the grace of God prepares the human heart for. This is called a *blessed hope* ; those who have it, are *happy* in the sure prospect of that glory which shall be revealed.

The glorious appearing] Καὶ ἐπιφανῆσαι τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. This clause literally translated, is as follows :—And the appearing of the glory of the great God, even our Saviour Jesus Christ.—On this passage, I must refer to the first page of the Observations on the *Greek Article*, added to the conclusion of the Epistle to the Ephesians, with the *additional* remarks, at the end of this Epistle, where both the *structure* and *doctrine* of this passage are explained at large.

Some think that the *blessed hope*, and *glorious appearing*, mean the same thing ; but I do not think so. The *blessed hope* refers simply to eternal glorification in general ; the *glorious appearing* to the resurrection of the body ; for, when Christ appears, He will change this vile body, and make it like unto His GLORIOUS BODY according to the working by which He is able even to subdue all things to himself.—See Philip. iii. 20, 21.

Verse 14. *Who gave himself for us*] Who gave His own life as a *ransom price* to redeem ours. This is evidently what is meant, as the words λυτρωσας and λαντι τιμουσιν imply. The verb λυτρωσας, signifies to *redeem* or *ransom* by *paying a price*, as I have often had occasion to observe ; and τιμουσιν signifies such a *peculiar*

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glorious * appearing of the
great God and our Saviour
Jesus Christ,

14^b Who gave himself
for us, that he might redeem us from
all iniquity, * and purify unto himself a

a Col. 3. 4. 2 Tim. 4. 1, 8. Heb. 9. 28. 1 Pet. 1. 7. 1 John
3. 2. Gal. 1. 4. & 2. 20. Eph. 5. 2. 1 Tim. 2. 6.
c Heb. 9. 14.

property, as a man has in what he has purchased with his own money. Jesus gave his life for the world, and thus has purchased men unto Himself; and having purchased the slaves from their thralldom, He is represented as stripping them of their sordid vestments, *cleansing and purifying them unto Himself*, that they may become His own servants; and bringing them out of their dishonourable and oppressive servitude, in which they had no proper motive to diligence; and could have no affection for the despot under whose authority they were employed. Thus redeemed, they now become His willing servants, and are zealous of good works, affectionately attached to that noble employment which is assigned to them by that Master, whom it is an inexpressible honour to serve. This seems to be the allusion in the above verse.

Verse 15. *These things speak*] That is, teach; for λαλει, speak, has the same meaning here, as διδαξαι, teach; which, as being synonymous, is actually the reading of the *Codex Alexandrinus*.

And exhort] Παρακαλει; repeat them again and again; and urge them on their attention and consciences.

And rebuke] Ελεγχει; demonstrate the importance, utility, and necessity, of them; and show them that God requires their obedience.

With all authority] Μετα παντος εξουτας; with all that authority with which thy office invests thee; and which thou hast received from God.

Let no man despise thee.] That is, act so that no person shall have any cause to despise thee, either for thy work, or the manner and spirit in which thou dost perform it.

1. Few portions of the New Testament excel this chapter. It may well form the creed, system of ethics, and text-book, of every Christian preacher. Does any man inquire what is the duty of a Gospel minister? Send him to the 2d chapter of the epistle to Titus for a complete answer. There, he will find what he is to believe, what he is to practise, and what he is to preach. Even his congregation is parcelled out to him. The old and the young of both sexes, and those who are in their employment, are considered to be the objects of his ministry;

d peculiar people, * zealous
of good works.

15 These things speak,
and exhort, and rebuke
with all authority. * Let no man
despise thee.

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d Exod. 15. 16. & 19. 5. Deut. 7. 6. & 14. 2. & 26. 18. 1 Pet.
2. 9. Eph. 2. 10. 1 Thess. 5. 14. 1 Tim. 6. 2. 2 Tim.
4. 2. Ver. 6, 9. Ch. 3. 8. f 2 Tim. 4. 2. g 1 Tim. 4. 12.

and a plan of teaching, in reference to those different descriptions of society, is laid down before him. He finds here the doctrine which he is to preach to them; the duties which he is required to inculcate, the motives by which his exhortations are to be strengthened, and the end which both he and his people should have invariably in view.

2. The Godhead of Jesus Christ is here laid down in a most solemn and explicit manner: He is the great God our Saviour, μεγαλος Θεος και Σωτηρ; human language can go no higher; and the expressions are such, and are so placed, that it is impossible either to misunderstand, or to misapply them. He who is the great God, higher than the highest, is our Saviour: He who is our Saviour, is the great God: but Jesus Christ is our Saviour; and Jesus Christ is here stated to be the great God.

3. The extent of human redemption is here also pointed out. The saving grace of this great God hath shone out upon every man: none has been passed by, none left uninfluenced; none without the first offer of life eternal, and a sufficiency of grace to qualify him for the state.

4. The operation of Divine grace in preparing the soul for glory is next referred to. It cleanses them from all unrighteousness, it purifies them unto God, and makes us fervent and abundant in good works. This system is worthy of God, and is properly suited to the state and necessities of man. These are truths which must be preached; which are not preached enough, and which cannot be preached too often. Awake, pastors! and do not the work of the Lord carelessly.—Awake people! and believe, to the saving of your souls. How shall he who is styled a minister of the Gospel, and who neither knows, feels, nor heartily inculcates these things, give an account in the great day, of himself, his calling, and his flock, to God? And, when this Gospel is preached faithfully and zealously, how shall the people escape who neglect so great a salvation! Neglect, in such a case, is the highest contempt which man can offer to his Maker. Surely such conduct must expect judgment without mixture of mercy. Reader, lay this to heart.

CHAPTER III.

The necessity of obedience to the civil powers, and of meek and gentle deportment towards all men, are to be diligently enforced, 1, 2. The wretched state of man, previously to the advent of Christ, 3. The wonderful change which the grace of God makes; and the means which it uses to bring men to glory, 4—7. The necessity of a holy life; and of avoiding things which produce stripes and contumptions, and are unprofitable and vain, 8, 9. How to deal with those who are heretics, 10, 11. St. Paul directs Titus to meet him at Nicopolis, and to bring Zenas and Apollas with him, 12, 13. Concluding directions and salutations, 14, 15.

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PUT them in mind * to be subject to principalities and powers, to obey magistrates, ^b to be ready to every good work.

2 ° To speak evil of no man, ^d to be

* Rom. 13. 1. 1 Pet. 2. 13.—b Col. 1. 10. 2 Tim 2. 21.
Heb. 13. 21.—c Eph. 4. 31.—d 2 Tim. 2. 24, 25.

NOTES ON CHAP. III.

Verse 1. *Put them in mind to be subject to principalities, &c.*] By principalities, αρχαις, we are to understand the Roman emperors, or the supreme civil powers in any place.

By powers, εξουσιαις, we are to understand the deputies of the emperors, such as proconsuls, &c. and all such as are in authority under the supreme powers wherever we dwell.—See the doctrine of obedience to the civil powers discussed at large in the notes on Rom. xiii. 1—7.

This doctrine of obedience to the civil powers was highly necessary for the Cretans, who were reputed a people exceedingly jealous of their civil privileges, and ready to run into a state of insurrection when they suspected any attempt on the part of their rulers to infringe their liberties. Suidas, under the word αιωνιοι, they stirred up, gives the following fragments, ΟΙ ΔΕ ΚΡΗΤΙΚΟΙ ΦΟΒΟΥΜΕΝΟΙ ΜΗ ΤΙ ΤΙΜΩΡΙΑΣ ΤΥΧΩΣΙΝ, ΑΝΩΣΙΟΙ ΤΑ ΠΛΗΘΗ, ΠΑΡΑΚΑΛΟΥΝΤΕΣ ΤΗΝ ΕΞ ΑΙΩΝΟΣ ΠΑΡΑΔΕΔΟΜΗΝ ΕΛΕΥΘΕΡΙΑΝ ΔΙΑΦΥΛΑΤΤΩ. "But the Cretans, fearing lest they should be punished, stirred up the populace, exhorting them that they should carefully preserve that liberty which they had received from their ancestors." What part of the history of Crete this refers to I cannot tell: the words stand thus insulated in Suidas, without introduction or connexion. To be jealous of our civil rights and privileges, and most strenuously to preserve them, is highly praiseworthy: but to raise a public tumult, to avoid merited chastisement, under pretence that our civil privileges are in danger, is not the part of patriots, but insurgents. For such an advice as that given here, the known character of the Cretans is a sufficient reason. "They were ever liars, ferocious wild beasts, and sluggish gluttons." Such persons would feel little disposition to submit to the wholesome restraints of law.

Verse 2. *To speak evil of no man*] Μὴδὲ βλασφημῆν. To blaspheme no person; to reproach none; to speak nothing to any man's injury; but, on the contrary, bearing reproach and contumely with patience and meekness.

Verse 3. *For we ourselves*] All of us, whether Jews or Gentiles, were, before our conversion to Christ, foolish, disobedient, and deceived. There is no doubt that the apostle felt he could include himself in the above list, previously to his conversion. The manner in which he persecuted the Christians, to whose charge he could not lay one moral evil, is a sufficient proof that though he walked according to the letter of the law, as to its ordinances and ceremonies, blameless; yet his heart was in a state of great estrangement from God; from justice, holiness, mercy, and compassion.

no brawlers, ^{but} gentle, showing all ^{the} meekness unto all men.

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3 For ^{us} we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts

* Phil. 4. 5.—f Eph. 4. 2. Col. 3. 12.—g 1 Cor. 6. 11.
Eph. 2. 1. Col. 1. 21. & 3. 7. 1 Pet. 4. 3.

Foolish] Ανοητοι, without understanding; ignorant of God, His nature, His providence, and His grace.

Disobedient] Απειθεσις, unpersuaded, unbelieving, obstinate, and disobedient.

Deceived] Πλανηθησιν, erring; wandering from the right way, in consequence of our ignorance, not knowing the right way; and, in consequence of our unbelief and obstinacy, not choosing to know it. It is a true saying, "There is none so blind, as those who will not see." Such persons are proof against conviction: they will not be convinced, either by God or man.

Serving divers lusts and pleasures] δουλοῦντες, being in a state of continual thralldom; not served or gratified by our lusts, and pleasures; but living, as their slaves, a life of misery and wretchedness.

Divers lusts—Επιθυμιας, strong and irregular appetites of every kind.

Pleasures—Ηδοναις, sensual pleasures; persons intent only on the gratification of sense; living like the brutes; having no rational, no spiritual object, worthy the pursuit of an immortal being.

Living in malice and envy] Εν κακια και φθονῳ διαγοῦντες, spending our life in wickedness and envy; not bearing to see the prosperity of others, because we feel ourselves continually wretched.

Hateful] Στυγριοι, abominable, hateful as hell. The word comes from Στυξ, Styx, the infernal river by which the gods were wont to swear, and he who, (according to the mythology of the heathens,) violated this oath, was expelled from the assembly of the gods, and was deprived of his nectar and ambrosia for a year; hence the river was hateful to them beyond all things: and the verb στυγω, formed from this, signifies to shiver with horror.

It may be taken actively, says Leigh, as it is read hateful; or else passively, and so may be read hated; that is, justly execrable and odious unto others, both God and man.

Hating one another] Μισοῦντες ἀλλήλους; this word is less expressive than the preceding; there was no brotherly love, consequently no kind offices; they hated each other, and self-interest alone could induce them to keep up civil society. This is the true state of all unregenerate men. The words which the apostle uses in this place give a finished picture of the carnal state of man; and they are not true merely of the Cretans and Jews, that then were, but of all mankind, in every age and country: they express the wretched state of fallen man.

Some of the Greek moralists expressed a dissolute and sensual life by nearly the same expressions as those employed by the apostle Plutarch, in Præcept. Conj. εἰς 8. Σωματικοὶ εἰσι κηδεσθαι, μὴ δουλοῦσθαι τὰ κακὰ ἴδιον αὐτοῦ,

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and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that ^a the kindness and ^b love of ^c God our Saviour towards man appeared,

5 ^d Not by works of righteousness which we have done, but according to his mercy he saved us, by ^e the washing of regeneration, and renewing of the Holy Ghost;

6 ^f Which he shed on us ^g abundantly through Jesus Christ our Saviour;

^a Eph. 2. 7. Ch. 2. 11.—^b Or, pity. Rom. 5. 5. 1 John 3. 16. & 4. 9.—^c 1 Tim. 2. 3.—^d Rom. 3. 20. & 9. 11. & 11. 6. Gal. 2. 16. Eph. 2. 4, 8, 9. 2 Tim. 1. 9.—^e John 3. 3, 5. Eph. 5. 26. 1 Pet. 3. 21.

καὶ ταῖς ἐπιθυμίαις, "We must take care of the body, that we may not be enslaved by its lusts and pleasures." And Josephus, speaking of Cleopatra, Antiq. lib. xv. cap. 4. says, Ἰουδαία πικρῶτα, καὶ δουλοῦσα τὰς ἐπιθυμίας, "She was an expensive woman, enslaved to lusts."

Verse 4. But after that the kindness and love of God] By χριστός, we may understand the essential goodness of the Divine nature; that which is the spring whence all kindness, mercy, and beneficence, proceed.

Love towards man—φιανθρωπία, philanthropy, It is to be regretted, that this attribute of the Divine nature, as it stands in relation to man, should have been entirely lost by a paraphratical translation. Philanthropy is a character which God gives here to Himself: while human nature exists, this must be a character of the Divine nature. God loves man; He delighted in the idea, when formed in His own infinite mind; He formed man according to that idea, and rejoiced in the work of His hands: when man fell, the same love induced Him to devise his redemption; and God the Saviour flows from God the Philanthropist. Where love is, it will be active, and will show itself. So the philanthropy of God appeared; ἔφανε, it shone out in the incarnation of Jesus Christ, and in His giving His life for the life of the world.

Verse 5. Not by works of righteousness] Those who were foolish, disobedient, and deceived, serving divers lusts and pleasures, could not possibly have works of righteousness to plead; therefore, if saved at all, they must be saved by mercy—See the note on Eph. ii. 8. and see a Discourse intitled, Salvation by faith proved, 8vo. 1816, in which I have examined every system invented by man for his restoration to the Divine favour and image; and have demonstrated, by mere reason, their utter insufficiency to answer the end for which they have been invented; and have proved, that the doctrine of salvation by faith, is the only rational way of salvation.

By the washing of regeneration] διὰ λουτροῦ παραλήψεως, undoubtedly the apostle here means baptism, the rite by which persons were admitted into the church; and the visible sign of the cleansing purifying influences of the Holy Spirit, which the apostle immediately subjoins. Baptism is only a sign, and therefore should never be sepa-

dantly through Jesus Christ our Saviour;

7 ^b That being justified by his grace, ¹ we should be made heirs ^k according to the hope of eternal life.

8 ¹ This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful ^m to maintain good works. These things are good and profitable unto men.

^f Ezek. 36. 25. Joel 2. 28. John 1. 16. Acts 2. 33. & 28. 15. Rom. 5. 5.—^g Gr. richly.—^h Rom. 3. 24. Gal. 2. 16. Ch. 2. 11.—ⁱ Rom. 8. 23, 24.—^k Ch. 1. 2.—^l 1 Tim. 1. 15. Ch. 1. 9.—^m Ver. 1, 14. Ch. 2. 14.

rated from the thing signified: but it is a rite commanded by God himself, and therefore the thing signified should never be expected without it.

By the renewing of the Holy Ghost, we are to understand not only the profession of being bound to live a new life; but the grace that renews the heart, and enables us thus to live: so the renewing influences are here intended. Baptism changes nothing; the grace signified by it, cleanses and purifies. They who think baptism to be regeneration, neither know the Scriptures nor the power of God; therefore they do greatly err.

Verse 6. Which he shed on us abundantly] Ὁ ἐξέχευ, which he poured out on us: as the water was poured out on them in baptism, to which there is here a manifest allusion; but as this was sometimes only sprinkled on the person, the heavenly gift was poured out not in drops, but πλοῦτος, richly, in great abundance.

Through Jesus Christ] Baptism is nothing in itself; and there had been no outpouring of the Holy Spirit, had there been no saving and atoning Christ. Through him alone all good comes to the souls of men.

Verse 7. That being justified by his grace] Being freed from sin; for the term justification is to be taken here as implying the whole work of the grace of Christ on the heart, in order to its preparation for eternal glory.

Should be made heirs] The Gospel not only gave them the hope of an endless state of glory for their souls; but also of the resurrection, and final glorification of their bodies: and they who were children of God, were to be made heirs of His glory.—See the note on Galat. iv. 6, 7.

Verse 8. This is a faithful saying] Πίστεις ἰσχυαί; this is the true doctrine; the doctrine that cannot fail.

And these things I will] Καὶ τὰν τούτων βουλήμασι διατέλειουσθαι; And I will, or desire, thee to maintain earnestly what concerns these points. The things to which the apostle refers, are those of which he had just been writing, and may be thus summed up:—

- 1. The ruined state of man, both in soul and body.
- 2. The infinite goodness of God, which devised his salvation.
- 3. The manifestation of this goodness by the incarnation of Jesus Christ.

A. M. cir. 4069.
A. D. 66 or 66.
A. U. C. 818.
An. Imp. Ner.
Cæsar. Aug. 12.

9 But ^a avoid foolish questions, and genealogies, and contentions, and strivings about the law; ^b for they

are unprofitable and vain.

10 A man that is an heretic ^c after the first and second admonition ^d reject;

^a 1 Tim. 1. 4. 2 Tim. 2. 23. Ch. 1. 14.—^b 2 Tim. 2. 14.
^c 2 Cor. 13. 2.

4. The justification which they who believed, received through His blood.

5. The mission of the Holy Spirit, and the purification of the heart by His influence.

6. The hope of the resurrection of the body, and the final glorification of both it and the soul through all eternity.

7. The necessity of obedience to the will of God, and of walking worthy of the vocation wherewith they had been called.

8. And all these points he wills him to press continually on the attention of believers; and to keep constantly in view, that all good comes from God's infinite kindness, by and through Christ Jesus.

They which have believed in God] All Christians; for who can maintain good works but those who have the principle from which good works flow; for, without faith, it is impossible to please God.

These things are good and profitable] They are good in themselves; and calculated to promote the well-being of men.

Verse 9. *Avoid foolish questions and genealogies*] In these the Jews particularly delighted; they abounded in the most frivolous questions; and, as they had little piety themselves, they were solicitous to show that they had descended from godly ancestors.

Of their frivolous questions, and the answers given to them, by the wisest and most reputable of their rabbins, the following is a specimen:—

Rabbi Hillel was asked, *Why have the Babylonians round heads?* To which he answered, This is a difficult question, but I will tell the reason; *Their heads are round because they have but little wit.*

Q. *Why are the eyes of the Tormudeans so soft?*—A. *Because they inhabit a sandy country.*

Q. *Why have the Africans broad feet?*—A. *Because they inhabit a marshy country.* See more in Schoetgen.

But ridiculous and trifling as these are, they are little in comparison to those solemnly proposed and most gravely answered, by those who are called the *Schoolmen*. Here is a specimen, which I leave the reader to translate:—

Utrum essent sacramenta in Paradiso? Utrum sancti resurgent cum intestinis? Utrum si deipara fuisset vir, potuisset esse naturalis parens Christi?

These, with many thousands of others, of equal use to religion and common sense, may be found in their writings. See the *Summa* of Thom. Aquinas, *passim*. Might not the Spirit have these religious triflers in view, rather than the less ridiculous Jews? See the notes on 1 Tim. l. 4. 2 Tim. ii. 23.

11 Knowing that he that is such is subverted, and sinneth, ^e being condemned of himself.

A. M. cir. 4069.
A. D. 66 or 66.
A. U. C. 818.
An. Imp. Ner.
Cæsar. Aug. 12.

12 When I shall send Artemas unto thee, or ^f Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

^d Matt. 18. 17. Rom. 16. 17. 2 Thess. 3. 6, 14. 2 Tim. 3. 5.
^e 2 John 10.—^f Acts 13. 46.—^g Acts 20. 4. 2 Tim. 4. 12.

Contentions, and strivings about the law] Of legal contentions, and different and conflicting decisions, about the meaning of particular rites and ceremonies, the Talmud is full.

Verse 10. *A man that is an heretic*] Generally defined one that is obstinately attached to an opinion contrary to the peace and comfort of society; and will neither submit to Scripture nor reason. Here it means a person who maintains Judaism in opposition to Christianity; or who insists on the necessity of circumcision, &c. in order to be saved. This is obviously the meaning of the word heretic, in the only place in which it occurs in the Sacred Writings.

After the first and second admonition reject] Labour to convince him of his error; but if he will not receive instruction, if he have shut his heart against conviction, then *burn him alive?* No! even if demonstrably a heretic, in any one sense of that word, and a disturber of the peace of the church; God gives no man any other authority over him but to *shun him, waparov*. Do him no harm in body, soul, character, or substance: hold no communion with him, but leave him to God. See the notes on Acts. v. 17. and xxiv. 14. where the word *heresy* is particularly explained.

Verse 11. *Is subverted*] *Is turned out of the way* in which he may be saved, and consequently *sinneth*; enters into that way that leads to destruction.

Being condemned of himself] This refers to the Judaizing teacher, who maintained his party and opinions for filthy lucre's sake. He was conscious of his own insincerity; and that he proclaimed not his system from a conscientious love of truth, but from a desire to get his livelihood. Were the church in all countries, whether established by law, or unestablished, strictly scrutinized, multitudes of *heretics* of this kind would be found. And, perhaps, this is the only bad sense in which the word should be understood.

Verse 12. *When I shall send Artemas—or Tychicus*] These were either deacons or presbyters, which the apostle intended to send to Crete, to supply the place of Titus.—Who Artemas was we know not; he is not mentioned in any other place in the New Testament. Tychicus was a native of Asia, as we learn from Acts xx. 4. where see the note.

Be diligent to come unto me to Nicopolis] Nicopolis was a city of Epirus, on the Gulf of Ambracia, near to Actium, which Augustus built in commemoration of his victory over Mark Antony. There was another Nicopolis in Thrace, at the entrance of Macedonia, on the

A. M. cir. 4000.
A. D. 66 or 68.
A. U. C. 518.
An. Imp. Ner.
Cæsar. Aug. 12.

13 Bring Zenas the lawyer and ^a Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn ^b to ^c maintain good works for necessary uses, that they be ^d not unfruitful.

^a Acts 18. 24. — Ver. 8. — Or, profess honest trades. Eph. 4. 28.

river Nessus; but the former is supposed to be the place here intended.

For I have determined there to winter] Hence the apostle was at liberty, seeing his spending the winter at this, or at any other practicable place, depended on his own determination. It was probably pretty late in the autumn, and the apostle was now drawing near to Nicopolis; for he certainly was not yet arrived, else he would not have said, I have determined, *usu*, THERE to winter.

Verse 13. Bring Zenas the Lawyer] This person is only mentioned in this place: whether he was a Jewish, Roman, or Greek lawyer, we cannot tell.

And Apollos] Of this person we have some valuable particulars in Acts xviii. 24. 1 Cor. i. 12. iii. 5. 6. and iv. 6. Either St. Paul had left these at Crete, when he visited that island; or he had heard that, in their evangelical itinerancy, they were about to pass through it.

On their journey diligently] Afford them the means to defray their expenses. The churches through which these evangelists passed, bore their expenses from one to the other. See 3 John ver. 6.

Verse 14. And let ours also learn to maintain good works] There is something very remarkable in this expression. The words *καλον εργα ποιεισθαι*, which we translate to maintain good works, occur also in ver 8. and some think they mean, to provide for our own, and the necessities of others, by working at some honest occupation; and, that this was necessary to be taught to the Cretans, let ours also learn, &c. who were naturally and practically idle gluttons. Kypke observes, that the words mean—1. To be employed in good works—2. To defend good works; and to recommend the performance of them—3. To promote and forward good works; to be always first in them.

For necessary uses] That they may be able, at all times, to help the church of God, and those that are in want.

That they be not unfruitful] As they must be, if they indulge themselves in their idle, slothful disposition.

Verse 15. All that are with me] He means his companions in the ministry.

Salute thee] Wish thee well, and desire to be affectionately remembered to thee.

Greet them that love us in the faith] All that love us for Christ's sake; and all that are genuine Christians.

Grace be with you.] May the Divine favour be your portion for ever.

A. M. cir. 4000.
A. D. 66 or 68.
A. U. C. 518.
An. Imp. Ner.
Cæsar. Aug. 12.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretans, from Nicopolis of Macedonia.

^d Rom. 15. 28. Phil. 1. 11. & 4. 17. Col. 1. 10. 2 Pet. 1. 8.

Some MSS. read, *The grace of the Lord be with you all*; others, *the grace of God be with you all*; and one, *Grace be with THEY spirit*, as if the greeting was sent to Titus only, whereas the others send it to the whole church at Crete. Amen] This is wanting in ACD. and some others.

The Subscriptions are as usual various. Those of the VERSIONS are the following.

The epistle to Titus was written from Nicopolis; and sent by the hands of Zina and Apollo.—SYRIAC.

To the man Titus—ÆTHIOPIC.

The end of the epistle: it was written from Nicopolis. Incessant and eternal praise be to the God of glory. Amen.—ARABIC.

Written in Nicopolis, and sent by Artemas, his disciple.—COPTIC.

The Epistle to Titus is ended, who was the first bishop of the church of the Cretans: and it was written from Nicopolis of Macedonia.—PHILOXENIAN SYRIAC.

There is no subscription in the VULGATE.

The MANUSCRIPTS are also various.

To Titus.—C. and Clarom.

That to Titus is completed: that to Philemon begins. DEFG.

To Titus, written from Nicopolis. A.

To Titus, written from Nicopolis of Macedonia:—of the Macedonians.—From Nicopolis, which is a province of Macedonia.

Paul the apostle's Epistle to Titus.

To Titus, ordained the first bishop of the church of the Cretans; written from Nicopolis of Macedonia.—Common Greek Text.

To Titus, archbishop of Crete.—One of the Vienna MSS. written A. D. 1331.

There is not one of these subscriptions of any authority; and some of them are plainly ridiculous. We do not know that Titus was what we term bishop, much less that he was ordained bishop of Crete, as appointed to a particular see: and still less, that he was the first bishop there. As to his being archbishop, that is the fiction of a time of deep darkness. That the epistle was written from some place near to Nicopolis, of Epirus, is very probable. That it was not written at Nicopolis is evident: and that this was not Nicopolis of Macedonia is also very probable.—See the Preface to this epistle for further information on this point. And see a treatise by old Mr. Prynne, intitled, The unbishoping of Timothy and Titus, 4to. Lond. 1636 and 1660, where, among many crooked things, there are some just observations.

PREFACE
TO
THE EPISTLE OF PAUL THE APOSTLE.
TO
PHILEMON.

IT may be thought strange that a short letter, written entirely on a *private subject*, without reference to the proof or defence of any *doctrine* of the Gospel, should, by the general consent of the church of God, from the highest Christian antiquity, have been received into the Sacred Canon; not only as a genuine production of St. Paul, but as a piece designed by the Holy Spirit for the edification of the church. However, such is the fact: and we may add, that this very piece was held so sacred, that even the ancient heretics did not attempt to impugn its authenticity, or corrupt its matter, while making dangerously free with the four Gospels, and all the other epistles!

Philemon, the person to whom it is addressed, was undoubtedly, at the time in which this epistle was sent, an inhabitant of Colosse; concerning which city, see the Preface of the Epistle to the Colossians; and was probably a Colossian by birth, though some suppose that he was of Ephesus. It is evident, from ver. 19. of this epistle, that he was converted to the Christian faith by St. Paul; this is agreed on all hands: but, as some suppose that the apostle had not visited Colosse previously to the writing of this epistle, they think it probable that he might have met with him at Ephesus, or in some other part of Asia Minor, where he formed an acquaintance with him, and became the means of his conversion. But there is no need for this supposition, as it is most probable that the apostle had not only visited *Colosse* prior to this, but that the Gospel was planted in that city, as in all other parts of *Phrygia*, by himself. See the Preface to the Colossians; and the note on Coloss. ii. 1.

That Philemon was a person of some consideration in his own city, and in the church in that place, is very evident from this epistle. He had a church in his house, ver. 2. and was so opulent as to be extensive in works of charity, and in entertaining those Christians who, from different quarters, had occasion to visit Colosse. See ver. 5.—7.

Whether he had any *office* in the church, is not clear: some think he was a bishop, others an *elder* or *deacon*: but of this there is no evidence. He was probably no more than a *private member*, whose house, hand, and property, were consecrated to God, His church, and the poor. He, who by the good *providence* of God, has *property* and *influence* thus to employ, and a *heart* to do it, need not envy the state of the highest ecclesiastic in the church of Christ. Both the *heart* and the *means* to do secular good are possessed by few; whereas multitudes are found willing both to *teach* in, and *govern*, the church.

The *occasion* of writing this letter was the following: *Onesimus*, a slave, had, on some pretence or other, run away from his master Philemon, and came to Rome, where St. Paul was at that time in prison, though not in close confinement, for he dwelt in his own hired house, in which he assiduously preached the Gospel, being guarded only by one soldier. See Acts xxviii. 16, 23.

It appears that Onesimus sought out Paul, whose public preaching, both to Jews and Gentiles, had rendered him famous in the city; and it is very likely that he was led to visit the apostle from having formerly seen him at his master's house in Colosse; and the word of life, preached by the apostle, became the means of his conversion. Being thus brought back to God, he became affectionately attached to his spiritual father, and served him zealously as his son in the Gospel. Onesimus, being thus brought to the acknowledgment of the truth, which is according to godliness, gave the apostle a full account of his elopement from his master; and, no doubt, intimated his wish to return and repair the breach which he had made. Though he was now both *dead* and *necessary* to St. Paul; yet, as justice required that reparation should be made, he resolved to send him back; and to remove all suspicion from the mind of Philemon, and to reconcile him to his once unfaithful servant, he wrote the following letter, in which, as Dr. Macknight expresses it, "with the greatest softness of expression, warmth of affection, and delicacy of address, he not only interceded for Onesimus' pardon, but urged Philemon to esteem him, and put confidence in him as a sincere Christian; and because *restitution*, by repairing the injury that had been done, restores the person who did it to the character he had lost; the apostle, to enable

PREFACE TO PHILEMON.

Onesimus to appear in Philemon's family with some degree of reputation, bound himself in this epistle, by his hand writing, ver. 18, 19. not only to repay all that Onesimus owed to Philemon; but to make full reparation also, for whatever injury he had done to him by running away."

It is generally thought that Onesimus had *robbed* his master: but there is certainly nothing in the epistle from which this can be legitimately inferred; these words, *If he hath wronged thee, or oweth thee ought, put that on mine account.* ver. 18. certainly do not *prove* it: they only state a possible case, that he might have wronged his master, or have been under some *pecuniary* obligation to him; and the apostle, by appearing to assume this, greatly strengthened his own argument; and met the last objection which Philemon could be supposed capable of making. There is neither justice nor piety in making things worse than they appear to be: or in drawing the most unfavourable conclusions from premises, which, without constraint, will afford others more consonant to the spirit of charity.

That this epistle was written about the same time with those to the *Philippians and Colossians*, is proved by several coincidences. "As the letter to Philemon, and that to the Colossians, were written," says Dr. Paley, "at the same time, and sent by the same messenger, the one to a particular inhabitant, the other to the church of Colosse, it may be expected that the same, or nearly the same persons, would be about St. Paul, and join with him, as was the practice, in the salutations of the epistle. Accordingly we find the names of *Aristarchus, Marcus, Epaphras, Luke, and Demas*, in both epistles. *Timothy*, who is joined with St. Paul in the superscription of the Epistle to the Colossians, is joined with him in this. *Tychicus* did not salute Philemon, because he accompanied the epistle to Colosse, and would undoubtedly there see him." It will not be forgotten, that Onesimus, the bearer of this epistle, was one of the bearers of that sent to the Colossians: Col. iv. 9. that when the apostle wrote that, he was in *bonds*, Col. iv. 3, 18. which was his case also when he wrote this; (see ver. 1, 10, 13, 23.) from which, and various other circumstances, we may conclude that they were written about the same time, viz. the ninth year of Nero, A. D. 62. Other particulars relative to this epistle, will be pointed out in the course of the notes; and particularly the *uses* which the church of God, and the private Christian, may derive from it.

THE
EPISTLE OF PAUL THE APOSTLE
TO
PHILEMON.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan æra of the world, or that used by the Byzantine historians, 5570.—Year of the Alexandrian æra of the world, 5563.—Year of the Antiochian æra of the world, 5554.—Year of the Julian Period, 4773.—Year of the world, according to Archbishop Ussher, 4066.—Year of the world, according to Eusebius, in his Chronicon, 4290.—Year of the minor Jewish æra of the world, or that in common use, 3822.—Year of the Greater Rabbinical æra of the world, 4421.—Year from the Flood, according to Archbishop Ussher, and the English Bible, 2410.—Year of the Cali yuga, or Indian æra of the Deluge, 3164.—Year of the æra of Iphitus, or since the first commencement of the Olympic games, 1002.—Year of the æra of Nabonassar, king of Babylon, 809.—Year of the CCXth Olympiad, 2.—Year from the building of Rome, according to Fabius Pictor, 809.—Year from the building of Rome, according to Frontinus, 813.—Year from the building of Rome, according to the Fasti Capitolini, 814.—Year from the building of Rome, according to Varro, which was that most generally used, 815.—Year of the æra of the Seleucidae, 374.—Year of the Cæsarean æra of Antioch, 110.—Year of the Julian æra, 107.—Year of the Spanish æra, 100.—Year from the birth of Jesus Christ, according to Archbishop Ussher, 66.—Year of the Vulgar æra of Christ's nativity, 62.—Year of Albinus, governor of the Jews, 1.—Year of Vologesus, king of the Parthians, 13.—Year of Domitius Corbulo, governor of Syria, 3.—Jesus, high-priest of the Jews.—Year of the Dionysian period, or Easter Cycle, 63.—Year of the Grecian Cycle of nineteen years, or Common Golden number, 6; or the first after the second embolismic.—Year of the Jewish Cycle of nineteen years, 3; or the first embolismic.—Year of the Solar Cycle, 15.—Dominical Letter, it being the second after the Bissextile, or Leap-year, C.—Day of the Jewish Pass-over, according to the Roman computation of time, the IVth of the ides of April, or, in our common mode of reckoning, the tenth of April, which happened in this year on the day after the Jewish Sabbath.—Easter Sunday, the IIIrd of the ides of April, named by the Jews, the 22d of Nisan or Abib; and by Europeans in general, the 11th of April.—Epect, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 25.—Epect, according to the present mode of computation, or the moon's age on New-Year's day, or the Calends of January, 2.—Monthly Epects, or age of the moon on the calends of each month, respectively, (beginning with January,) 2, 4, 3, 4, 5, 6, 7, 8, 9, 9, 11, 11.—Number of Direction, or the number of days from the twenty-first of March, to the Jewish Pass-over, 20.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor, computing from Augustus Cæsar, 9.—Roman Consuls, P. Marius Cælius, and L. Asinius Gallus; who were succeeded by L. Annæus Seneca, and Trebellius Maximus, on the first July.

PHILEMON.

Paul's salutation to Philemon, and the church at his house, 1—3. He extols his faith, love, and Christian charity, 4—7. Entreats forgiveness for his servant Onesimus, 8—14. Urges motives to induce Philemon to forgive him, 15—17. Promises to repair any wrong he had done to his master, 18, 19. Expresses his confidence that Philemon will comply with his request, 20, 21. Directs Philemon to prepare him a lodging, 22. Salutations and apostolical benedictions, 23—25.

Paul's salutation to Philemon, PHILEMON. and the church at his house.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 815.
An. Imp. Ner.
Cæsar. Aug. 9.

PAUL, ^a a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon, our dearly beloved,

^b and fellow-labourer,
2 And to *our* beloved Apphia, and ^c Archippus, ^d our fellow-soldier, and to ^e the church in thy house;

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

^a Eph. 3. 1. & 4. 1. 2 Tim. 1. 8. Ver. 9. — ^b Phil. 2. 25. ^c Col. 4. 17. — ^d Phil. 2. 25. — ^e Rom. 16. 5. 1 Cor. 16. 19.

NOTES ON PHILEMON.

Verse 1. *Paul, a prisoner of Jesus Christ*] It has already been noted in the Preface, that Paul was a prisoner at Rome, when he wrote this epistle, and those to the Colossians and Philippians. But some think that the term *prisoner* does not sufficiently point out the apostle's state; and that the original word *δεσμιος*, should be translated *bound with a chain*: this is certainly its meaning; and it shows us, in some measure, his circumstances; one arm was bound with a chain to the arm of the soldier to whose custody he had been delivered.

It has also been remarked that Paul does not call himself an *apostle* here, because the letter was a letter of *friendship*, and on *private concerns*. But the MSS. are not entirely agreed on this subject. Two MSS. have *δουλος*, a *servant*; the *Codex Claromontanus* and the *Codex Sangermanensis*, both in the Greek and Latin, have *αποστολος*, *apostle*; and *Casiodorus* has *απεσταλτος δεσμιος*, Paul, an imprisoned apostle of Jesus Christ. They, however, generally agree in the omission of the word *αποστολος*.

Unto Philemon, our dearly beloved] There is a peculiarity in the use of *proper names* in this epistle, which is not found in any other part of St. Paul's writings. The names to which we refer, are *Apphia*, *Archippus*, *Onesimus*, and *Philemon*.

Verse 2. *APPHIA*, *Ἀφφια*. Under the word *Ἀφφια*, *Suidas* says, *Ἀδελφὸς καὶ ἀδελφῶν ὀνομασμένη. Apphia* is the affectionate address of a brother or sister; or the diminutive of a brother and sister, used to express kindness and affection. Hence the apostle, referring to the meaning of the word, says *καὶ Ἀφφια τῆ ἀδελφῆ ἀγαπῆτης, and to Apphia the beloved sister*. Though *ἀδελφῆ*, *sister*, be not in our common text, it is found in AD*EFG. several others, the *Itala*, *Vulgate*, *Slavonic*, &c. and is undoubtedly genuine.

ARCHIPPUS, *Ἀρχιππος*. The ruler or master of the horse, from *αρχη*, a chief, and *ἵππος*, a horse. HEROES of old, were, both among the Greeks and Trojans, celebrated for their skill in *managing and taming the horse*, and *employing him in war*; this frequently occurs in Homer. The import of the name of *Archippus*, might suggest this idea to the apostle's mind, and lead him to say, *Archippus our FELLOW-SOLDIER*.

Suidas mentions a person of this name, who was once *victor* at the games, in the *ninety-first Olympiad*.

4 ^g I thank my God, making mention of thee always in my prayers,

5 ^h Hearing of thy love and faith, which thou hast towards the Lord Jesus and towards all saints;

6 That the communication of thy faith may become effectual ⁱ by the acknowledging of every good thing, which is in you in Christ Jesus.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 815.
An. Imp. Ner.
Cæsar. Aug. 9.

^f Eph. 1. 2. — ^g Eph. 1. 16. 1 Thess. 1. 2. 2 Thess. 1. 3. ^h Eph. 1. 15. Col. 1. 4. — ⁱ Phil. 1. 9, 11.

There was one of the pupils of Pythagoras of this name, and I introduce him here, for the sake of a quotation from St. Jerom (Apol. adv. Ruffin.) relative to the doctrines taught by him and his fellow-disciple *Lysis*; *φικτικῶν παρταταῖσι καὶ ἰκκοτικῶν, αἰσθῆσιαι μὴ τοῦ σώματος, ἀπαθῆσιαι δὲ τῆς ψυχῆς, ἀπολασῆσιαι δὲ τῆς γαστρὸς, γαστῆρ δὲ τῆς πόλεως, τῆ δὲ διαφροσύνης ἀπὸ τῆς κιλίας, καὶ αἰσῆ ἀπὸ πάντων το ἀκριατις.* "By all means and methods these evils are to be shunned and cut off: *effeminacy from the body; IGNORANCE from the soul; delicacies from the belly; sedition from the city; discord from the house; and, in general, intemperance from all things.*" Vid. *FAB. Theol. Erud. Schol.*

ONESIMUS, *Ὀνησιμος*. *Useful, or profitable*; from *ὄνησις*, to *help*. The import of this name led the apostle to play upon the word thus, *I beseech thee for my son Onesimus; which in time past was to thee UNPROFITABLE, but now PROFITABLE to thee and me.*

PHILEMON, *Φιλεμων*. *Affectionate or beloved*, from *φιλημα*, a *kiss*; this led the apostle to say, *To Philemon our DEARLY BELOVED.*

There is a peculiarity in this epistle, to which it would be difficult to find a parallel in any other part of St. Paul's writings.

It is very probable that *Apphia* was the wife of Philemon; and Archippus, their son, the pastor of the church at Philemon's house.

To the church in thy house] The congregation of Christians frequently assembling in Philemon's house: for, at this time, the Christians had neither temples, churches, nor chapels.— See the note on Rom. xvi. 5. and the reference there.

Verse 4. *I thank my God*] For all the good he has bestowed upon you; *making mention of thee always in my prayers*; that thou mayest hold fast all that thou hast got: and get all that thou dost further need.

Verse 5. *Hearing of thy love and faith*] His faith in Christ Jesus; his love to the saints. Several excellent MSS. and some Versions, put *faith* before *love*, which makes a more natural reading. There is no figure of speech which would vindicate our saying *faith in the saints*: so that if we do not allow of the arrangement in the MSS. referred to, we shall be obliged to have recourse to the transposition; because *faith* must refer to *Jesus Christ*, and *love* to the saints.

Verse 6. *That the communication of thy faith*] The words *ἡ κοινωνία τῆς πίστεως σου*, the *fellowship or communication of thy faith*, may be under-

He extols his faith, love,

PHILEMON.

and Christian charity.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 815.
An. Imp. Ner.
Cæsar. Aug. 9.

7 For we have great joy
and consolation in thy
love, because the bowels
of the saints ^a are refreshed

by thee, brother.

8 Wherefore, ^b though I might be much

^a 2 Cor. 7. 13. ² Tim. 1. 16. Ver. 20.

stood as referring to the *work of love* towards the *saints*, the poor Christians; which his *faith* in Christ enabled him to perform; *faith* being taken here for its *effects*: and indeed the word *κοινωνία* itself is not unfrequently used to denote *liberality, alms-giving*, and this is very properly remarked by *Theophylact* here: *Κοινωνία πιστῶς ἑλεημοσύνη καλεῖται, ὡς ἀπὸ πιστῶς πολλὰς ῥαυόμεναι.* "He terms *alms-giving* the *communication of faith*, because it is the fruit of much faith."

May become effectual] Dr. Macknight understands these words thus, "That the many good offices which thou dost to the saints *may become effectual* in bringing *others* to the *acknowledgment of every good disposition* which is in you towards Christ Jesus; or towards His members."

Instead of *ἐνεργῆς*, *energetic* or *effectual*, the *Vulgate* and some of the *Fathers*, as well as several Latin MSS. have read *εὐαγγῆς*, *evident*. This makes a very good sense, and seems to agree best with the scope of the place.

Instead of *ὑμῶν*, in you, *ἡμῶν*, in us, is the reading of all the best MSS. as well as of several *Versions* and *Fathers*.

Verse 7. *For we have great joy*] This verse does not read harmoniously. The Greek authorizes the following arrangement:—*For, we have great joy and consolation in thy love, O brother, because the bowels of the saints are refreshed by thee.* The apostle speaks here of the works of charity in which Philemon abounded towards poor Christians.

Verse 8. *Wherefore, though I might be much bold*] It would be better to read, *Wherefore, although I have much authority through Christ, to command thee to do what is proper; yet, on account of my love to thee, I entreat thee.*

The tenderness and delicacy of this epistle, says Dr. Paley, have long been admired:—"Though I might be much bold in Christ to enjoin thee that which is convenient; yet, for love's sake, I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Christ Jesus, I beseech thee for my son Onesimus, whom I have begotten in my bonds."

There is something certainly very melting and persuasive in this, and every part of the epistle. Yet, in my opinion, the character of St. Paul prevails in it throughout. The warm, affectionate, authoritative teacher is interceding with an absent friend, for a beloved convert. He urges his suit with an earnestness, befitting perhaps not so much the occasion, as the ardour and sensibility of his own mind. Here also, as every where, he shows himself conscious of the weight and dignity of his mission; nor does he suffer Philemon, for a moment, to forget it: "I might be much bold in Christ, to enjoin thee that which is convenient." He is careful, also, to recall, though obliquely, to Philemon's

bold in Christ to enjoin thee
that which is convenient,

9 Yet for love's sake I
rather beseech thee, being
such a one as Paul the aged, ^c and now
also a prisoner of Jesus Christ.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 815.
An. Imp. Ner.
Cæsar. Aug. 9.

^b 1 Thess. 2. 6.—^c Ver. 1.

memory, the sacred obligation under which he had laid him, by bringing him to the knowledge of Christ; "I do not say to thee, how thou owest to me even thine ownself besides." Without laying aside, therefore, the apostolic character, our author softens the imperative style of his address, by mixing with it every sentiment and consideration that could move the heart of his correspondent. Aged, and in prison, he is content to supplicate and entreat. Onesimus was rendered dear to him by his conversation and his services; the child of his affliction, and "ministering unto him in the bonds of the Gospel." This ought to recommend him, whatever had been his fault, to Philemon's forgiveness: "Receive him as myself, as my own bowels." Every thing, however, should be voluntary. St. Paul was determined that Philemon's compliance should flow from his own bounty: "Without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly:" trusting, nevertheless, to his gratitude and attachment for the performance of all that he requested; and for more: "Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say."

St. Paul's discourse at Miletus; his speech before Agrippa; his Epistle to the Romans; that to the Galatians, chap. iv. 11—20. to the Philippians, i. 29. ii. 2. the second to the Corinthians, vi. 1—13. and indeed some part or other of almost every epistle; exhibits examples of a similar application to the feelings and affections of the persons whom he addresses. And it is observable, that these pathetic effusions, drawn for the most part from his own sufferings and situation, usually precede a *command*, soften a *rebuke*, or mitigate the *harshness* of some *disagreeable truth*. Horæ Paulinæ, p. 334.

Verse 9. *Paul the aged*] If we allow St. Paul to have been about 25 years of age at the utmost, in the year 31, when he was assisting at the martyrdom of Stephen, Acts vii. 58. and as this epistle was written about A. D. 62. he could not have been at this time more than about 56 years old. This could not constitute him an *aged* man, in our sense of the term; yet, when the whole length of his life is taken in, being martyred about four years after this, he may not improperly be considered an *aged*, or *elderly* man; though it is generally allowed that his martyrdom took place in the 66th year of our Lord.

But the word *πρεσβυς*, signifies not only an *old man*, but also an *ambassador*; because *old* or *elderly* men were chosen to fulfil such an office, because of their experience and solidity: and *πρεσβυτης*, for *πρεσβυτης*, is used in the same sense, and for the same reason, by the Septuagint: hence some have thought that we should

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 815.
An. Imp. Ner.
Cæsar. Aug. 9.

10 I beseech thee for my son ^a Onesimus, ^b whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, ^c that in thy stead he might have ministered unto me in the bonds of the Gospel:

14 But without thy mind would I

• Col. 4. 9.—→ 1 Cor. 4. 15. Gal. 4. 19.—→ 1 Cor. 16. 17. Phil. 2. 30.—→ 2 Cor. 9. 7.

translate here, *Paul the ambassador*. This would agree very well with the scope, and even the design, of the place.

Verse 10. *I beseech thee for my son Onesimus*] It is evident from this, that Onesimus was converted by St. Paul, while he was prisoner at Rome; and perhaps not long before he wrote this epistle.

Verse 11. *Was to thee unprofitable*] Alluding to the meaning of Onesimus' name, as has been already noted; though the apostle uses a different Greek word to express the same idea.

Verse 12. *Whom I have sent again*] The Christian religion never cancels any civil relations: a *slave*, on being converted, and becoming a free man of Christ, has no right to claim, on that ground, emancipation from the service of his master. *Justice*, therefore, required St. Paul to send back Onesimus to his master; and *conscience* obliged Onesimus to agree in the propriety of the measure: but *love* to the servant induced the apostle to write this conciliating letter to the master.

Verse 13. *In thy stead he might have ministered unto me.*] As Philemon was one of Paul's converts, he became thereby his spiritual father, and had a right to his services when in need. This was a strong argument, not only to induce Philemon to forgive his servant, but to send him back to the apostle, that he might minister to him in his master's stead.

Verse 14. *That thy benefit should not be as it were of necessity*] If the apostle had kept Onesimus in his service, and written to Philemon to forgive him, and permit him to stay; to this, it is probable, he would have agreed; but the *benefit* thus conceded might have lost much of its real worth by the consideration that, had he been at Colosse, Philemon would not have sent him to Rome; but being there, and in the apostle's service, he could not, with propriety, order him home: thus the benefit to the apostle would have appeared to have been of *necessity*. The apostle, therefore, by sending him back again, gave Philemon the opportunity to do all as if *self-moved* to it. This is a very delicate touch.

Verse 15. *He—departed for a season*] This is another most delicate stroke. He departed for a *slave*, thy *unfaithful slave*; he departed for a

do nothing; ^d that thy benefit should not be as it were of necessity, but willingly.

15 ^e For, perhaps he therefore departed for a season, that thou shouldst receive him for ever;

16 Not now as a servant, but above a servant, ^f a brother beloved, specially to me, but how much more unto thee, ^g both in the flesh and in the Lord?

17 If thou count me therefore ^h a partner, receive him as myself.

A. M. cir. 4066.
A. D. cir. 62.
A. U. C. 815.
An. Imp. Ner.
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• So Gen. 45. 5, 8.—Matt. 23. 8. 1 Tim. 6. 2.—Gal. 3. 22.—→ 2 Cor. 8. 23.

short time; but so has the mercy of God operated in his behalf, and the providence of God in thine, that he now returns, not an unfaithful *slave*, in whom thou couldst repose no confidence, but as a *brother*, a *beloved brother in the Lord*, to be in the same heavenly family with thee for ever. Thou hast, therefore, reason to be thankful to God that he did depart, that he might be restored to thee again infinitely better than he was when he left thee. God has permitted his unfaithfulness, and overruled the whole, both to his advantage and thine. The apology for Onesimus is very similar to that made by Joseph for his brethren, Gen. xlv. 5.

Verse 16. *Not now as a servant*] Do not receive him merely as thy *slave*, nor treat him according to that condition; but as a *brother*; as a genuine Christian, and particularly dear to me.

Both in the flesh and in the Lord] There is no reason to believe that Onesimus was of the *kindred* of Philemon; and we must take the term *flesh* here, as referring to the *right* which Philemon had in him. He was a part of his *property*, and of his *family*; as a *slave*, this was his condition. But he now stood in a twofold relation to Philemon—1. According to the *flesh*, as above explained, he was one of his family—2. *In the Lord*, he was now also a member of the *heavenly family*, and of the *church* at Philemon's house. Philemon's interest in him was now doubled, in consequence of his conversion to Christianity.

Verse 17. *If thou count me therefore a partner*] If thou dost consider me as a *friend*; if I have still the place of a friend in thy affection, receive him as myself; for, as I feel him as my own soul, in receiving him, thou receivest me.

There is a fine model of recommending a friend to the attention of a great man, in the epistle of *Horace to Tiberius*, in behalf of his friend *Septimius*; *Epistolar. lib. i. Ep. 9.* which contains several strokes not unlike some of those in the Epistle to Philemon. It is written with much art; but is greatly exceeded by that of St. Paul. As it is very short, I shall insert it.

Septimius, Claudi, nimirum intelligit unus, Quanti me facias; nam cum rogat, et prece cogit

A. M. cir. 406.
A. D. cir. 62.
A. U. C. 215.
An. Imp. Ner.
Cæsar. Aug. 9.

18 If he hath wronged thee, or oweth thee aught, put that on mine account;

19 I Paul have written it with mine own hand, I will repay it; albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: ^a refresh my bowels in the Lord.

21 ^b Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

^a Var. 7.—2 Cor. 7. 16.—Phil. 1. 25. & 2. 24.
42 Cor. 1. 11.—Col. 1. 7. & 4. 12.

Scilicet, ut tibi se laudare, et tradere coner, Dignum mentis domoque legentis honesta Neronia,

Munere cum fungi propriis censet amici; Quid possim videt ac novit me valdius ipso. Multa quidem disti, cur excusatus abirem: Sed timui, mea ne finxisse minoræ putaræ, Dissimulator opis proprixæ, mihi commodus uni. Sic ego, majoris fugiens opprobria culpæ, Frontis ad urbanæ discendi præmia. Quod si Depositum laudas, ob amici jussa pudorem; Scribe tui gregis hunc, et fortem crede bonumque.

"O Claudius, Septimius alone knows what value thou hast for me; for he asks, and earnestly treats me, to recommend him to thee, as a man worthy of the service and confidence of Tiberius, who is so correct a judge of merit. When he imagines that I possess the honour of being one of thy most intimate friends, he sees and knows me more particularly than I do myself. I said indeed many things to induce him to excuse me; but I feared lest I should be thought to dissemble my interest with thee; that I might reserve it all for my own advantage. Therefore, in order to shun the reproach of a greater fault, I have assumed all the consequence of a courtier; and have, at the request of my friend, laid aside becoming modesty; which, if thou canst pardon, receive this man into the list of thy domestics, and believe him to be a person of probity and worth."

This is not only greatly outdone by St. Paul, but also by a letter of *Pliny* to his friend *Sabinianus*, in behalf of his servant; who, by some means, had incurred his master's displeasure.—See it at the conclusion of these notes.

Verse 18. *If he hath wronged thee, or oweth thee aught*] Had the apostle been assured that Onesimus had robbed his master, he certainly would not have spoken in this hypothetical way: he only puts a possible case, if he have wronged, or owe thee aught, place all to my account: I will discharge all he owes thee.

Verse 19. *I Paul have written it with mine own hand*] It is likely that the whole of the letter

22 But withal, prepare me also a lodging; for ^c I trust that ^d through your prayers I shall be given unto you.

23 There salute thee ^e Epaphras, my fellow-prisoner in Christ Jesus;

24 ^f Marcus, ^g Aristarchus, ^h Demas, ⁱ Lucas, my fellow-labourers.

25 ^k The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus, a servant.

^f Acts 12. 12, 25.—^g Acts 19. 29. & 27. 2. Col. 4. 10.
^h Col. 4. 14.—ⁱ 2 Tim. 4. 11.—^k 2 Tim. 4. 22.

was written by St. Paul himself, which was not his usual custom.—See on 2 Thess. iii. 17. But, by thus speaking, he bound Philemon to do what he requested, as an act of common civility; if he could not feel a higher motive from what he had already urged.

Albeit I do not say to thee how thou owest unto me] I ask thee to do this thing to oblige me; though I will not say how much thou owest unto me; even thine ownself, as having been the means of thy conversion.

Verse 20. *Yea, brother*] It is even so, that thou art thus indebted to me. *Let me have joy of thee*; in forgiving Onesimus, and receiving him into thy favour. In the words *ἡμεῖς σου οὐκ ἐμεν*, which we should translate *let me have profit of thee*, there is an evident *paronomasia*, or play on the name of *Onesimus*.—See on ver. 2, and 11.

Refresh my bowels] Gratify the earnest longing of my soul, in this. I ask neither thy money nor goods; I ask what will enrich, not impoverish, thee to give.

Verse 21. *Having confidence in thy obedience*] I know that it will please thee thus to oblige thy friend; and I know that thou wilt do more than I request, because thou feelest the affection of a son to thy spiritual father. Some think that the apostle hints to Philemon that he should manumit Onesimus.

Verse 23. *But withal prepare me also a lodging*] Does not the apostle mention this as conferring an obligation on Philemon? I will begin to repay thee by taking up my abode at thy house, as soon as I shall be enlarged from prison. But some think he wished Philemon to hire him a house, that he might have a *lodging of his own*, when he returned to Colosse.

For I trust that through your prayers] It is very likely that this epistle was written a short time before the liberation of the apostle from his first imprisonment at Rome.—See Acts xxviii. 30. and Phil. ii. 24. and that he had that liberation now in full prospect.

Verse 23. *Epaphras, my fellow-prisoner*] Epaphras was a Colossian, as we learn from Coloss. iv. 12. *Epaphras, who is one of you*. But there is no account there of his being in prison, though the not mentioning of it does not necessarily imply that he was not. Some time

or other he had suffered imprisonment for the truth of the Gospel; and, on that account, St. Paul might, in a general way, call him *fel-lo-w-prisoner*.

Verse 24. *Marcus, Aristarchus, &c.*] These were all acquaintances of Philemon, and probably Colossians; and may be all considered as joining here with St. Paul in his request for Onesimus. Some think that *Marcus* was either the evangelist, or *John Mark*, the nephew of Barnabas, Acts xii. 12, 25. xx. 4. xxvii. 2. *Aristarchus* was probably the same with him mentioned Acts xix. 29. xx. 4.—See Coloss. iv. 10.

Demas] Is supposed to be the same who continued in his attachment to Paul, till his last imprisonment at Rome; after which he left him for the *love of the world*, 2 Tim. iv. 9.

Lucas] Is supposed to be *Luke the evangelist*, and author of the *Acts of the Apostles*. On these suppositions little confidence can be placed: they may be correct; they may be otherwise.

Verse 25. *The grace of our Lord Jesus be with your spirit.*] By using the plural *uour*, your, the apostle, in effect, directs or addresses the epistle not only to Philemon, but to all the church at his house.

Amen.] Is wanting, as usual, in the best MSS.

The subscriptions are also various, as in preceding cases.

VERSIONS.

The Epistle to Philemon was written at Rome, and sent by the hand of Onesimus.—SYRIAC.

Through the help of God the epistle is finished. It was written at Rome, by the hand of Onesimus, servant to Philemon.—ARAB.

To the man Philemon.—ÆTHIOPIC.

It was written at Rome, and sent by Onesimus. COPTIC.

VULGATE, nothing.

The Epistle of Philemon, Apphia, and Archippus: the end of the Epistle to Philemon and Apphia, the master and mistress of Onesimus; and to Archippus, the deacon of the church at Colosse; it was written from Rome by Onesimus, a servant.—PHILOXENIAN SYRIAC.

MANUSCRIPTS.

To Philemon.—*To Philemon is finished.*—*To Philemon, written from Rome by Onesimus—by Onesiphorus.*—*From Paul, by Onesimus a servant.*—*From the presence of Paul and Timothy.*—*The Epistle of Paul the Apostle to Philemon.* The common Greek text has, *To Philemon, written from Rome, by Onesimus, a servant.*

As some have thought it strange, that a private letter, of a particular business and friendship, should have got a place in the Sacred Canon; others have been industrious to find out the general uses which may be made of it. The following are those which seem to come most naturally from the text:

1. In a religious point of view, all genuine Christian converts are on a level: Onesimus, the slave, on his conversion, becomes the apostle's beloved son, and Philemon's brother.

2. Christianity makes no change in men's civil affairs: even a slave did not become a free man by Christian baptism.

3. No servant should be either taken or retained from his own master, without the master's consent, ver. 13, 14.

4. We should do good unto all men; and not be above helping the meanest slave when we have the opportunity.

5. *Restitution* is due where an injury has been done, unless the injured party freely forgive, ver. 18.

6. We should do all in our power to make up quarrels and differences; and reconcile those that are at variance.

7. We should be grateful to our benefactors; and be ready to compensate one good turn with another.

8. We should forgive the penitent who have offended us; and rejoice in the opportunity of being reconciled to them.

9. *Authority* is not always to be used; a prudent man, who is possessed of it, will rather use a mild and obliging manner, than to have recourse to the authority of his office.

10. The ministers of the Gospel should learn to know the worth of an immortal soul; and be as ready to use their talents for the conversion of slaves and the ignoble as the great and opulent; and prize the converted slave as highly as the converted lord: showing no sinful respect of persons.

11. Christianity, properly understood, and its doctrines properly applied, becomes the most powerful means of the melioration of men: the wicked and profligate, when brought under its influence, become useful members of society. It can transform a worthless slave into a pious, amiable, and useful man: and make him not only happier and better in himself, but also a blessing to the community.

12. We should never despair of reclaiming the wicked. No man is out of the reach of God's mercy as long as he breathes. Pretending to say that such and such cases are *hopeless*, is only a colouring for our want of zeal, and a pretence to excuse our slothfulness.

13. The anxiety which the apostle showed for the welfare of Onesimus, in return for his affectionate services, could not fail to cherish good dispositions in the breast of Philemon. We do a man a great kindness when we even engage him in acts of mercy and benevolence.

14. From this epistle we learn what sort of man the apostle was in private life. He has here displayed qualities which are in the highest estimation among men; a noble spirit arising from a consciousness of his own dignity; consummate prudence; uncommon generosity; the warmest friendship; the most skilful address; and the greatest politeness, as well as purity of manners: qualities which are never found either in the enthusiast or impostor.—See *Macknight* and *Dodd*.

There is extant an epistle of Pliny on the very same subject, directed to his friend *Sabinianus*, in behalf of his manumitted slave, who had offended him, and was consequently cast out of favour. Dr. Doddridge says, that "that epistle, though penned by one who was allowed to excel in the epistolary style, and though it undoubtedly has many beauties, will be found, by persons of taste, much inferior to this animated composition of the apostle Paul."

I have already introduced an epistle of Horace, on a somewhat similar subject: but that of *Pliny* is so exactly parallel, and so truly excellent, that I am sure its insertion will gratify every intelligent reader: and I insert it the rather, because the works of *Pliny* are in but few hands: and his epistles are known to very few except the learned:—

C. PLINIUS SABINIANO suo, S.

Libertus tuus, cui succensere te dixeras, venit ad me advolutusque pedibus meis, tanquam tuis, hæsit. Flevis multum multum rogavit, multum etiam tacuit: in summa, fecit mihi fidem penitentia. Verè credo emendatum, quia deliquisse se sentit. Irascaris scio; et irascaris merito, id quoque scio: sed tunc præcipua mansuetudinis laus, cum iræ causa justissima est. Amasti hominem; et, spero, amabis: interim sufficit, ut exorari te sinas. Licebit rursus irasci, si meruerit: quod exoratus excusatus facies.

Remitte aliquid adolescentia ipsius; remitte lachrymis; remitte indulgentia tue: ne torseris illum, ne torseris etiam te. Torqueris enim cum tam lenis irascaris. Vereor, ne videar non rogare, sed cogere, si precibus ejus meam junxero. Jungam tamen tanto plenius et effusius, quanto ipsum acrius severiusque corripui, destructè minatus, nunquam me postea rogaturum. Hoc illi, quem terreri oportebat; tibi non idem. Nam fortasse iterum rogabo, impetrabo iterum: sit modo tale, ut rogare me, ut præstare tedeceat. Vale.—Epistolar. lib. ix. Ep. 21.

“CAIUS PLINIUS to SABINIUS his Friend, health.

“Thy freed man, with whom thou didst inform me thou wert incensed, came to me, and threw himself at my feet; and grasped them, as if they had been thine. He wept much; earnestly entreated; and yet said more by his silence. In short, he fully convinced me that he is a penitent. I do verily believe him reformed, because he feels his guilt. Thou art incensed against him I know; and I know that he has justly merited thy displeasure; but then, clemency has its chief praise when there is the greatest cause for irritation. Thou didst once love the man, and I hope thou wilt love him again. In the meantime, permit thyself to be entreated in his behalf. Should he again merit thy displeasure, thou wilt have the stronger excuse for indulging it, shouldst thou pardon him now. Consider his youth; consider his tears; consider thy own gentleness of disposition. Do not torment him; do not torment thyself; for, with thy mild disposition, thou must be tormented, if thou suffer thyself to be angry. I fear, were I to join my prayers to his, that I should rather seem to compel than to supplicate. Yet I will unite them; and the more largely and earnestly too, as I have sharply and severely reprovèd him; solemnly threatening, should he offend again, never more to intercede for him. This I said to *him*, it being necessary that I should alarm him: but I do not say the same to *thee*; for probably I may treat thee again, and command thee again, should there be

a sufficient reason to induce me to request, and *thee* to concede. Farewell.”

Nothing on the subject can be finer than this: but Paul has the advantage, because he had *Christian motives* to urge. If the energetic Roman had had these, we should have found it difficult to decide between his *Latin*, and the apostle's *Greek*.

It may be now asked whether St. Paul's application in behalf of Onesimus was successful? We have no direct answer to this question; but we may fairly suppose that such pleading could not be in vain. Philemon was a Christian, and owed too much to his God and Saviour, and too much to the apostle, as the instrument of his salvation, not to concede a favour which is congenial to the very spirit of Christianity to grant.

The application of *Horace*, in behalf of *Septimius*, was successful; and both *Claudius Nero* and *Augustus* took him into their warmest confidence. But this was only a common case of recommendation, and had no difficulties in the way. But did the heathen *Sabinianus* yield to the entreaties of his friend, and forgive his slave? He did: and we have the record of it in another very elegant letter, in which *Pliny* expresses his obligation to his friend for his prompt attention to his request. I will transcribe it, and give a translation for the further satisfaction of the reader:—

C. PLINIUS SABINIANO suo, S.

Bene fecisti quod libertum aliquando tibi carum, reducentibus epistolis meis, in domum, in animum recepisti. Juvabit hoc te: me certè juvat; primum quod te talem video, ut in irâ regi possis: deinde quod tantum mihi tribuis, ut vel auctoritati meæ pareas, vel precibus indulgeas. Igitur, et laudo, et gratias ago. Simul in posterum moneo, ut te erroribus tuorum, etsi non fuerit, qui deprecetur, placabilem præstes. Vale.—Epistolar. lib. ix. Ep. 24.

“CAIUS PLINIUS to his friend SABINIUS, health.

“Thou hast done well, that, in compliance with my letter, thou hast received thy freed man both into thy house and to thy heart. This must be pleasing to thyself: and it is certainly pleasing to me; first, because I find thee to be a person capable of being governed in thy anger; and, secondly, because thou showest so much regard for me, as either to yield this to my authority, or concede to my entreaties. Therefore, I both praise and return thee thanks. At the same time I admonish thee, to be always ready to forgive the errors of thy servants, although there should be no one to intercede in their behalf. Farewell.”

These letters contain such excellent lessons of instruction, that it will be impossible to read them without profit. They are master-pieces in their kind: and no Christian need be ashamed to be indebted to them, whether, in regulating his own conduct in respect to forgiveness of injuries, or whether, in interceding for them who have fallen under the displeasure of others. Reader, go thou and do likewise.

INTRODUCTION

TO

THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

THE chief points in controversy, relative to the Epistle to the Hebrews, though discussed by many, have not, in my opinion, been treated so successfully by any writer as by Dr. Lardner; he has entered into the whole controversy, and brought his knowledge from far. I shall avail myself of his labours, as the best on the subject, and generally use his own words.

"I shall," says he, "inquire—1. To whom it was written.—2. In what language.—3. By whom.—4. The time, and place, of writing it.

"I.—In the first place, let us consider to whom this epistle was written.

"Dr. *Lighfoot* thought that this epistle was sent by Paul to the believing Jews of Judea; a people, says he, that had been much engaged to him, for his care of their poor, getting collections for them all along in his travels. He adds, 'it is not to be doubted indeed, that he intends the discourse and matter of this epistle to the Jews throughout their dispersion. Yet does he endorse it, and send it chiefly to the Hebrews, or the Jews of Judea, the principal part of the circumcision, as the properest centre to which to direct it, and from whence it might be best diffused in time to the whole circumference of the dispersion.' *Whitby*, in his preface to the Epistle to the Hebrews, is of the same opinion: and argues much after the same manner as *Lighfoot*.

"So likewise *Mill*, *Pearson*, *Lewis Capellus*, and *Beza*, in his preface to this epistle, and *Beausobre* and *L'Enfant*, the editors of the French New Testament at Berlin, in their general preface to St. Paul's epistles, and in their preface to this epistle in particular.

"Of this Mr. Hallet had no doubt, who, in his Synopsis of the epistle, says, 'This epistle was particularly designed for the Hebrew Christians, who dwelt in one certain place, and was sent thither, as appears from the apostle's saying, chap. xiii. 19, 23. 'I beseech you the rather to do this, that I may be restored to you the sooner.—I will see you.' And what particular place can this be supposed to be but Judea? There, the Christians were continually persecuted by the unbelieving Jews, as we read in the Acts of the Apostles; and as St. Paul takes notice, 1 Thesa. ii. 14. Heb. x. 32—36. xii. 4, 5. By these persecutions, the Hebrew Christians were tempted to apostatize from Christianity, and to think there was strength in the arguments used by the persecutors in favour of Judaism. The apostle, therefore, sets himself to guard against both these dangers.

"This appears to me to be the most probable opinion: for,—1. It is the opinion of the ancient Christian writers who received this epistle. It may be taken for granted, that this was the opinion of *Clement of Alexandria* and *Jerom*, and *Euthalius*, who supposed this epistle to have been first written in Hebrew, and afterwards translated into Greek. It may be allowed to have been also the opinion of many others, who quote this epistle, to have been written to Hebrews, when they say nothing to the contrary. Nor do I recollect any of the ancients, who say it was written to Jews, living out of Judea.

"Chrysostom says, that the epistle was sent to the believing Jews of Palestine; and supposes that the apostle afterwards made them a visit. Theodoret, in his preface to the epistle, allows it to have been sent to the same Jews; and Theophylact, in his argument of the epistle, expressly says, as Chrysostom, that it was sent to the Jews of Palestine. So that this was the general opinion of the ancients.

"II.—There are in this epistle many things especially suitable to the believers in Judea; which must lead us to think, it was written to them. I shall select such passages.

"1.—Heb. i. 2. 'Has in these last days spoken unto us by His Son.'

"2.—Chap. iv. 2. 'For unto us was the Gospel preached, as well as unto them.'

"3.—Chap. ii. 1, 4. 'Therefore we ought to give the more earnest heed to the things which we have heard; How then shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness with signs and wonders, and with divers miracles, and gifts of the Holy Ghost.'

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"Does not this exhortation, and the reason with which it is supported, peculiarly suit the believers of Judea, where Christ himself first taught, and then His disciples after him; confirming their testimony with very numerous and conspicuous miracles?"

"4.—The people to whom this epistle is sent were well acquainted with our Saviour's sufferings, as they of Judea must have been. This appears in chap. i. 3. ii. 9, 18. v. 7, 8. ix. 14, 23. x. 11, xii. 2, 3. xiii. 12.

"5.—Chap. v. 12. 'For when we ought to be teachers of others,'—and what follows, is most properly understood of Christians in Jerusalem, and Judea, to whom the Gospel was first preached.

"6.—What is said ch. vi. 4—6. and x. 26, 29. is most probably applicable to *apostates* in Judea.

"7.—Chap. x. 32, 34. 'But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;' to the end of ver. 34. This leads us to the church of Jerusalem, which had suffered much, long before the writing of this epistle, even very soon after they had received the knowledge of the truth. Compare Acts viii. 1. ix. 1, 2. xi. 19. and 1 Thess. ii. 14. Grotius supposes as much.

"8.—Those exhortations, chap. xiii. 13, 14. must have been very suitable to the case of the Jews at Jerusalem, at the supposed time of writing this epistle; a few years before the war in that country broke out.

"9.—The regard shown in this epistle to the rulers of the church or churches to which it is sent, is very remarkable. They are mentioned twice or thrice, first in chap. xiii. 7. 'Remember your rulers, who have spoken unto you the word of God; whose faith imitate, considering the end of their conversation.' These were dead, as Grotius observes. And Theodoret's note is to this purpose. He intends the saints that were dead, Stephen the protomartyr, James the brother of John, and James called the Just. And there were many others who were taken off by the Jewish rage. Consider these, says he; and, observing their example, imitate their faith. Then again at ver. 17. 'Obey them that have the rule over you, and submit yourselves. For they watch for your souls.' And, once more, ver. 24. Salute all them that have the rule over you, and all the saints.' Upon which, Theodoret says, this way of speaking intimates, that their rulers did not need such instructions; for which reason he did not write to them but to their disciples. That is a fine observation. And Whitby upon that verse says, Hence it seems evident, that this epistle was not sent to the bishops or rulers of the church, but to the whole church, or the laity; and it may deserve to be considered, whether this repeated notice of the rulers among them does not afford ground to believe, that some of the *apostles* were still in Judea? Whether there be sufficient reason to believe that or not, I think these notices very proper and suitable to the state of the Jewish believers in Judea: for I am persuaded, that not only James, and all the other apostles, had exactly the same doctrine with Paul, but that all the elders likewise, and all the understanding men among the Jewish believers, embraced the same doctrine. They were, as I understand, the multitude only, *πληθος*, *plebs*, or the men of lower rank among them, who were attached to the peculiarities of the Mosaic law, and the customs of their ancestors. This may be argued from what James and the elders of Jerusalem say to Paul, Acts xxi. 20—22. 'Thou seest, brother, how many thousand Jews there are that believe. And they are all zealous of the law—What is it, therefore? The multitude must needs come together.' It is hence evident that the zeal for the law, which prevailed in the minds of many, was not approved of by James or the elders. That being the case, these recommendations of a regard for their rulers, whether apostles or elders, were very proper, in an epistle sent to the believers in Judea.

"For these reasons, I think that this epistle was sent to the Jewish believers, at Jerusalem, and in Judea. But there are objections which must be considered.

"*Obj.* 1.—Ch. vi. 10. 'God is not unrighteous to forget your work, and labour of love—in that ye have ministered to the saints, and do minister.' Upon which Dr. Wall remarks, Here again we are put upon thinking, to what church or what Christians this is said; for as to those of Jerusalem, we read much in Paul's former letters, of their poverty, and of their being ministered to by the Gentile Christians of Galatia, Macedonia, and Corinth; and in the Acts, by the Antiochians; but no where, of their ministering to other saints. This objection, perhaps, might be strengthened from Heb. xiii. 2. 'Be not forgetful to entertain strangers.' And from ver. 16. 'To do good, and to communicate, forget not.'

Ans.—But the poverty of the Jews in Judea, and the contribution of the Gentile churches for their relief, are no reasons why such admonitions as these should not be sent to them. They are properly directed to all Christians, that they may be induced to exert themselves to the utmost. The Gentile churches, among whom St. Paul made collections for the saints in Judea, were not rich. As he says, 1 Cor. i. 26. 'For ye know your calling, brethren—not many mighty, nor many noble, are called.' And of the churches in Macedonia, he says, 2 Cor. viii. 2. 'How that in a great trial of affliction, the abundance of their joy, and their deep poverty, had abounded unto the riches of their liberality.' In like manner, there might be instances of liberality to the distressed among the believers in Judea. There is a very fine example recorded Acts ix. 36, 39. nor was there ever any city, or country, in the world, to whom that exhortation, 'Be not forgetful to entertain strangers,' or be not unmindful of hospitality, *ἡ φιλοφροσύνη ὑμῶν ἀλλήλοις*, could be more properly given, than Jerusalem and Judea. For the people there must have been much accustomed to it at their festivals, when there was a great resort thither from all countries; and the writer of an epistle to the Christian inhabitants of Jerusalem and Judea would naturally think of such an admonition: being desirous that they should not fall short of others in that respect. And we may here, not unfitly, recollect the history of St. Paul's going to Jerusalem; and how he, and his fellow travellers, were entertained at Cæsarea in the house of Philip the evangelist, and at Jerusalem, in the house of Mnason, an old disciple, as related Acts xxi. 8—16.

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“*Obj.* 2.—Upon chap. xiii. 18, 19. the same Dr. Wall says, One would think that Paul should have prayed and purposed to go any where rather than to Jerusalem, where he had been so used ; and where he fell into that five years imprisonment, from which he was but just now delivered.

“But there is not any improbability that Paul might now desire to see his countrymen in Judea if he might go thither with safety, as I think he might. Almost three years had now passed since he left Judea ; and his trial, or apology, had been over two years ; and he was now set at liberty by the emperor himself. No man, not very presumptuous, would admit a thought of disturbing him.

“*Obj.* 3.—St. Peter's epistles were written to the Hebrew Christians, scattered in Asia and Pontus, Galatia, Cappadocia, and Bithynia. St. Paul must have written an epistle to those Hebrew Christians to whom St. Peter writes his two epistles. For St. Peter, 2 Epist. iii. 15. cites to them what Paul had written unto them. No epistle of Paul was written to the Hebrews particularly, but this : so that these must be the Hebrews of the above-named countries. To which I answer, that St. Peter's epistles were not sent to the Jews, but to Gentiles, or to all Christians in general, in the places above-mentioned, as will be clearly shown hereafter. When St. Peter says, ‘As Paul has written unto you,’ he may intend Paul's Epistle to the Galatians, and some other epistles written to Gentiles. If he refers at all to this Epistle to the Hebrews, it is comprehended under that expression, ver. 16. ‘As also in all his epistles.’

“*Obj.* 4.—This Epistle to the Hebrews seems to have been written in Greek. But if it had been sent to the Jewish believers in Judea, it would have been written in Hebrew. To which I answer, that, allowing the epistle to have been written in Greek, it might be sent to the believers in Judea. If St. Paul wrote to the Jewish believers in Palestine, he intended the epistle for general use, for all Christians, whether of Jewish or Gentile original. Many of the Jews in Judea understood Greek ; few of the Jews out of Judea understood Hebrew. The Greek language was almost universal, and therefore generally used. All St. Paul's epistles are in Greek, even that to the Romans. And are not both St. Peter's epistles in Greek ? And St. John's and St. Jude's ? Did not St. James likewise write in Greek, who is supposed to have resided in Jerusalem, from the time of our Lord's ascension, to the time of his own death ? His epistle is inscribed to the twelve tribes, scattered abroad. But I presume that they of the twelve tribes who dwelt in Judea, are not excluded by him, but intended. Nor could he be unwilling that this epistle should be read and understood by those who were his especial charge. The epistle written by Barnabas, a Levite, or ascribed to him, was written in Greek : not now to mention any other Jewish writers, who have used the Greek language.

“II.—Thus we are unawares brought to the inquiring, in what language this epistle was written ? For there have been doubts about it, among both ancients and moderns. Yet, many learned and judicious moderns have been of opinion that Greek, and not Hebrew, was the original language of this epistle : Beausobre, James Capellus, S. Basnage, Mill, in his Prolegomena to the New Testament, and the late Mr. Wetstein, and also Spanheim, in his Dissertation concerning the author of this epistle, which well deserves to be consulted. One argument for this, both of Spanheim and Wetstein, is taken from the Greek paronomasias in the epistle, or the frequent concurrence of Greek words of like sound ; which seems to be an argument not easy to be answered.

“Some ancient Christian writers were of opinion that the Epistle to the Hebrews was written in the Hebrew language, and translated into Greek by Luke, or Clement of Rome. Jerom, in particular, seems to have supposed that this epistle was written in Hebrew : and Origen is also sometimes reckoned among those who were of this opinion. But I think I have shown it to be probable that he thought it was written in Greek. It seems likewise that they must have been of the same opinion who considered the elegance of the Greek language of this epistle as an objection against its having been written by St. Paul ; for, if the Greek epistle had been supposed to be a translation, the superior elegance of the style of this epistle, above that of the other epistles of Paul, could have afforded no objection against his being the author of it. Indeed the ancients, as Beausobre said, formerly had no other reason to believe that St. Paul wrote in Hebrew, but that he wrote to the Hebrews. So, likewise, says Capellus. The title deceived them. And because it was written to Hebrews, they concluded it was written in Hebrew ; for none of the ancients appear to have seen a copy of this epistle in that language.

“III.—I now proceed to the third inquiry, Who is the writer of this epistle ? And many things offer in favour of the apostle PAUL.

“I.—It is ascribed to him by many of the ancients. Here I think myself obliged briefly to recollect the testimonies of ancient authors : and I shall rank them under two heads:—First, the testimonies of writers who used the Greek tongue ; then, the testimonies of those who lived in that part of the Roman empire, where the Latin was the vulgar language.

“There are some passages in the epistles of Ignatius, about the year 107, which may be thought, by some, to contain allusions to the Epistle to the Hebrews. This epistle seems to be referred to by Polycarp, bishop of Smyrna, in his epistle written to the Philippians, in the year 108, and in the relation of his martyrdom, written about the middle of the second century. This epistle is often quoted as Paul's by Clement of Alexandria, about the year 194. It is received and quoted as Paul's by Origen, about 230. It was also received as the apostle's by Dionysius, bishop of Alexandria, in 247. It is plainly referred to by Theognostus, of Alexandria, about 282. It appears to have been received by Methodius, about 292 ; by Pamphilus, about 294 ; and by Archelaus, bishop in Mesopotamia, at the beginning of the fourth century ; by the Manichees in the fourth ; and by the Paulicians, in the seventh century. It was received, and ascribed to Paul, by Alexander, bishop of Alexandria, in the year 313 ; and by the Arians, in the fourth century. Eusebius, bishop of Caesarea, about 315, says, ‘There are fourteen epistles of Paul manifest and well known ; but yet there are some who reject that to the Hebrews, alleging, in behalf of their opinion, that it was not received

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by the church of Rome, as a writing of Paul.' It is often quoted by Eusebius himself as Paul's, and sacred Scripture. This epistle was received by Athanasius, without any hesitation. In his enumeration of St. Paul's fourteen epistles, this is placed next after the two to the Thessalonians, and before the epistles to Timothy, Titus, and Philemon. The same order is observed in the Synopsis of Scripture, ascribed to him. This epistle is received as Paul's by Adamantius, author of a Dialogue against the Marcionites, in 380; and by Cyril of Jerusalem, in 347; by the council of Laodicea, in 363; where St. Paul's epistles are enumerated in the same order as in Athanasius just noticed. This epistle is also received as Paul's by Epiphanius, about 368; by the apostolical constitutions, about the end of the fourth century; by Basil, about 370; by Gregory Nazianzen, in 370; by Amphilochius also. But he says it was not received by all as Paul's. It was received by Gregory Nyssen, about 370; by Didymus of Alexandria, about the same time; by Ephrem, the Syrian, in 370; and by the churches of Syria; by Diodorus of Tarsus, in 378; by Hierax, a learned Egyptian, about the year 302; by Serapion, bishop of Thumis, in Egypt, about 347; by Titus, bishop of Bostra, in Arabia, about 362; by Theodore, bishop of Mopsuestia, in Cilicia, about the year 394; by Chrysostom, about the year 398; by Severian, bishop of Gabala, in Syria, in 401; by Victor of Antioch, about 401; by Palladius, author of a Life of Chrysostom, about 408; by Isidore, of Pelusium, about 412; by Cyril, bishop of Alexandria, in 412; by Theodoret, in 423; by Eutharius, bishop of Tyana, in Cappadocia, in 431; by Socrates, the ecclesiastical historian, about 440; by Euthalius, in Egypt, about 458; and probably by Dionysius, falsely called the Areopagite, by the author of the *Questiones et Responiones*, commonly ascribed to Justin Martyr, but rather written in the fifth century. It is in the Alexandrian manuscript, about the year 500; and in the *Stichometry of Nicophorus* about 806; is received as Paul's by Cosmas, of Alexandria, about 535; by Leontius, of Constantinople, about 610; by John Damascen, in 730; by Photius, about 858; by *Ecumenicus*, about the year 950; and by Theophylact, in 1070. I shall not go any lower.

"I shall now rehearse such authors as lived in that part of the Roman empire, where the *Latin* was the vulgar tongue.

"Here, in the first place, offers *Clement*, in his Epistle to the Corinthians, written about the year 96, or, as some others say, about the year 70. For though he wrote in *Greek*, we rank him among *Latin authors*, because he was *bishop of Rome*. In his epistle are many passages, generally supposed to contain allusions, or references to the Epistle to the Hebrews. *Irenæus*, bishop of Lyons, about 178, as we are assured by *Eusebius*, alleged some passages out of this epistle, in a work now lost; nevertheless it does not appear that he received it as St. Paul's. By *Tertullian*, presbyter of Carthage, about the year 200, this epistle is ascribed to *Barnabas Casus*, about 212, supposed to have been presbyter in the church of Rome, reckoning up the epistles of St. Paul, mentions *thirteen* only, omitting that to the Hebrews. Here I place *Hyppolitus*, who flourished about 220; but is not certainly known where he was bishop, whether of *Porto*, in Italy, or at some place in the East: we have seen evidences that he did not receive the Epistle to the Hebrews as St. Paul's; and, perhaps, that may afford an argument, that, though he wrote in Greek, he lived where the Latin tongue prevailed. This epistle is not quoted by Cyprian, bishop of Carthage, about 248, and afterward; nor does it appear to have been received by Novatus, otherwise called Novation, presbyter of Rome, about 251. Nevertheless, it was in aftertimes received by his followers. It may be thought by some that this epistle is referred to by Arnobius, about 306; and by Lactantius, about the same time. It is plainly quoted by another Arnobius, in the fifth century. It was received as Paul's by Hilary of Poitiers, about 354; and by Lucifer, bishop of Cagliari, in Sardinia, about the same time, and by his followers: it was also received as Paul's by C. M. Victorianus. Whether it was received by Optatus, of Milevi, in Africa, about 370, is doubtful. It was received as Paul's by Ambrose, bishop of Milan, about 374; by the Priscillianists, about 378. About the year 380 was published a Commentary upon thirteen epistles of Paul only, ascribed to Hilary, deacon of Rome. It was received as Paul's by Philaster, bishop of Brescia, in Italy, about 330; but he takes notice that it was not then received by all. His successor, Gaudentius, about 387 quotes this epistle as Paul's: it is also readily received as Paul's, by Jerom, about 392; and he says it was *generally received by the Greeks and the Christians in the East*, but not by *all the Latins*. It was received as Paul's by Rufinus, in 397: it is also in the catalogue of the third Council of Carthage, in 397. It is frequently quoted by Augustin as St. Paul's. In one place he says, 'It is of doubtful authority with some; but he was inclined to follow the opinion of the churches in the East, who received it among the canonical Scriptures.' It was received as Paul's by Chromatius, bishop of Aquileia, in Italy, about 401; by Innocent, bishop of Rome, about 402; by Paulinus, bishop of Nola, in Italy, about 403. Pelagius, about 405, wrote a Commentary upon thirteen Epistles of Paul, omitting that to the Hebrews; nevertheless, it was received by his followers. It was received by Cassian, about 424; by Prosper, of Aquitain, about 434; and by the authors of the works ascribed to him; by Eucherius, bishop of Lyons, in 434; by Sedulius, about 818; by Leo, bishop of Rome, in 440; by Salvian, presbyter of Marseilles, about 440; by Gelatius, bishop of Rome, about 496; by Facundus, an African bishop, about 540; by Junilius, an African bishop, about 556; by Cassiodorus, in 556; by the author of the imperfect work upon St. Matthew, about 560; by Gregory, bishop of Rome, about 590; by Isidore, of Seville, about 596; and by Bede, about 701, or the beginning of the eighth century.

"Concerning the Latin writers, it is obvious to remark, that this epistle is not expressly quoted as Paul's by any of them in the three first centuries: however, it was known by Irenæus and Tertullian, as we have seen, and possibly to others also. But it is manifest that it was received as an epistle of St. Paul, by many Latin writers, in the fourth, fifth, and following centuries.

"The reasons of doubting about the genuineness of this epistle probably were, the want of a name at the beginning, and the difference of argument or subject matter, and of the style, from

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the commonly received epistles of the apostle, as is intimated by Jerom. Whether they are sufficient reasons for rejecting this epistle, will be considered in the course of our argument.

"2.—There is nothing in the epistle itself that renders it impossible, or unlikely to be his; for the epistle appears to have been written before the destruction of Jerusalem, as was of old observed, by Chrysostom and Theodoret, and has been argued also by many moderns. That the temple was still standing, and sacrifices there offered, may be inferred from chap. viii. 4. 'For if he were on earth, he should not be a priest, seeing that there are priests that offer according to the law;' and from chap. xiii. 10. 'We have an altar, whereof they have no right to eat, which serve the tabernacle.' If the temple had been destroyed, and the worship there abolished, the writer would not have failed to take some notice of it, in support of his argument, and for abating the too great attachment of many to the rites of the Mosaic institution. To this purpose speaks Spanheim. It is also probable that those words, chap. iii. 13. 'While it is called to-day,' refer to the patience which God yet continued to exercise toward the Jewish nation; he seems to have had in view the approaching destruction of Jerusalem, which would put an end to that 'to-day,' and finish the time which God gave to the Jews, as a nation, to 'hear his voice.' And Lightfoot argues, from chap. xii. 4. 'Ye have not yet resisted unto blood,' that the epistle was written *before* the war in Judea begun.

"Indeed, those words have been the ground of an objection against this epistle having been sent to the believing Jews in Judea; because there had been already several martyrdoms in that country. That difficulty I would now remove; and I have received from a learned friend the following observation, which may be of use: 'It seems to me,' says he, 'that the apostle here, as well as in the preceding context, alludes to the Grecian games, or exercises;' and he signifies that they to whom he writes, 'had not been called out to the most dangerous combats, and had not run the immediate hazard of their lives; which, I suppose, might be said of them as a body, or church.' And I shall transfer hither M. Beausobre's note upon this place: 'There had been martyrs in Judea, as Stephen and the two James's; but, for the most part, the Jews did not put the Christians to death, for want of power; they were imprisoned and scourged, see Acts v. 40. and here, chap. xiii. 3. And they endured reproaches, and the loss of their substance, chap. x. 32, 34. These were the sufferings which they had met with. The apostle, therefore, here, indirectly reproves the Hebrews, that though God treated them with more indulgence than He had done His people in former times, and even than His own Son; they, nevertheless, wavered in their profession of the Gospel.—See ver. 12.'

"3.—There are many exhortations in this epistle much resembling some in the epistles of St. Paul. 1. Heb. xii. 3. 'Lest ye be wearied and faint in your minds.' Gal. vi. 9. 'And let us not be weary in well-doing, for in due season we shall reap, if we faint not.' And see 2 Thess. iii. 13. and Eph. iii. 13. 2. Heb. xii. 14. 'Follow peace with all men, and holiness, without which no man shall see the Lord.' An exhortation very suitable to Paul and to the Jewish believers in Judea; admonishing them not to impose the rituals of the law upon others; that is, the Gentile believers, and to maintain friendship with them, though they did not embrace the law. It has also a resemblance to Rom. xii. 18. but the words of the original are different. 3. Heb. xiii. 1. 'Let brotherly love continue,' and what follows to the end of ver. 3. Then, in ver. 4. 'Marriage is honourable; but fornicators and adulterers God will judge.' Here is an agreement with Eph. v. 2, 3. 'And walk in love, as Christ also has loved us; but fornication, and all uncleanness and covetousness, let it not once be named among you.' Ver. 4. 'For this ye know, that no fornicator, nor unclean person, nor covetous man, has any inheritance in the kingdom of God.' 4. Chap. xiii. 16. 'But to do good, and to communicate, forget not; for with such sacrifices God is well-pleased.' That exhortation is very suitable to Paul's doctrine, and has an agreement with what he says elsewhere: as Phil. iv. 18. 'An odour of a sweet smell; a sacrifice acceptable, well-pleasing to God.' Moreover, as is observed by Grotius upon this text, the word *communicate*, or *communion*, is found in a like sense in the Acts, and in other epistles of St. Paul. See Acts ii. 42. Rom. xv. 26. 2 Cor. viii. 4. chap. ix. 13.

"4.—In the next place, I observe some instances of agreement in the *style*, or *phrases*, of the Epistle to the Hebrews, and the acknowledged epistles of St. Paul. 1. Heb. ii. 4. 'God also bearing them witness with signs and wonders, and divers miracles and gifts of the Holy Ghost:—' signs and wonders,' together, seldom occur in other books of the New Testament; but they are found several times in the Acts, and in St. Paul's epistles. The phrase is in Matt. xxiv. 24. and Mark xiii. 22. and once, likewise, in St. John's Gospel, chap. iv. 24. but it is several times in the Acts, chap. ii. 19. iv. 30. v. 12. vi. 8. viii. 13. xiv. 3. xv. 12. The most remarkable are these where there are three different words, Acts ii. 22. 'A man approved of God among you, by miracles, and wonders, and signs.' Rom. xv. 19. 'Through mighty signs and wonders, by the power of the Spirit of God.' 2 Cor. xii. 12. 'In signs, and wonders, and mighty deeds.' 2 Thess. ii. 9. 'With all power, and signs, and lying wonders.' 2. Chap. ii. 14. 'That through death he might destroy him who had the power of death.' The word *καταργαω*, or *καταργωμαι*, is, I think, no where used in the New Testament, except in Luke xiii. 7. and St. Paul's epistles, where it is several times; and is sometimes used in a sense resembling this place, particularly 2 Tim. i. 10. 'Who has abolished death;' *καταργωσαστες μη τον θανατον*; and 1 Cor. xv. 26. Compare Dr. Doddridge's Family Expositor, Vol. IV. upon 1 Cor. xv. 24. 3. Chap. iii. 1. 'Holy brethren, partakers of the heavenly calling.' Phil. iii. 4. 'The prize of the high calling of God in Christ Jesus.' 2 Tim. i. 9. 'Who has called us with an holy calling.' 4. Chap. v. 12. 'And are become such as have need of milk, and not of strong meat.' 1 Cor. iii. 2. 'I have fed you with milk, and not with meat.' However, in the original, there is no great agreement in the words, except that, in both places, *milk* is used for the first rudiments of the Christian doctrine. 5. Chap. viii. 1. 'Who is set on the

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right-hand of the throne of the Majesty on high.' Eph. i. 21. 'And set him at his own right-hand in the heavenly places.' 6. Chap. viii. 6. ix. 15. and xii. 24. Jesus Christ is styled *Mediator*. So likewise in Gal. iii. 19, 20. 1 Tim. ii. 5. and in no other books of the New Testament. 7. Chap. viii. 5. 'Who serve unto the temple and shadow of heavenly things;' και σκια των ουρανωσιν; x. 1. 'For the law having a shadow of good things to come, and not the very image of the things; Σκια οχρον, των μελλοντων αγαθων, κα αυτην την ακονη των πραγμων. Col. ii. 17. 'Which are a shadow of things to come; but the body is of Christ;' εστι σκια των μελλοντων το δε σωμα τε Χριστου. 8. Chap. x. 33. 'While ye were made a gazing-stock, or spectacle, both by reproaches and afflictions;' στυβισμοις τε και βλαψαις θεωριζομενοι. 1 Cor. iv. 9. 'For we are made a spectacle unto the world;' οτι θεωροι εγενθημεν τα εθνη. 9. St. Paul, in his acknowledged epistles, often alludes to the exercises and games which were then very reputable, and frequent in Greece and other parts of the Roman empire. There are many such allusions in this epistle, which have also great elegance. So chap. vi. 18. 'Who have fled for refuge to lay hold of the hope set before us;' or the reward of eternal life, proposed to animate and encourage us. And, chap. xii. 1. 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us.' Ver. 2. 'Looking unto Jesus, who, for the joy that was set before him, endured the cross.' And, ver. 3. 'Lest ye be wearied and faint in your minds.' And, ver. 12. 'Wherefore lift up the hands that hang down, and the feeble knees.' All these texts seem to contain allusions to the celebrated exercises and games of those times. And to these may be added, if I mistake not, the place before noticed, chap. xii. 4. 'Ye have not yet resisted unto blood, striving against sin.' 10. Chap. xiii. 9. 'Be not carried about with divers and strange doctrines;' Διδαχαις ποικιλαις και εστραις μη περιφορηθι. Eph. iv. 14. 'That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine;' κλυδωνιζομενοι, και περιφορημενοι παντι αερω της διδασκαλιας. 11. Chap. xiii. 10. 'We have an altar wherof they have no right to eat.' 1 Cor. ix. 13. 'And they that wait at the altar are partakers with the altar.' And, chap. x. 18. 'Are not they which eat of the sacrifices, partakers of the altar?' 12. Chap. xiii. 20, 21. 'Now the God of peace make you perfect.' Which is a title of the Deity no where found in the New Testament, but in St. Paul's epistles; and in them it is several times, and near the conclusion, as here; so Rom. xv. 33. 'Now the God of peace be with you all.' See likewise chap. xvi. 20. and Phil. iv. 9. and 1 Thess. v. 23. 'And the very God of peace sanctify you wholly;' and 2 Cor. xiii. 11. 'And the God of love and peace shall be with you.'

"5.—The conclusion of this epistle has a remarkable agreement with the conclusions of St. Paul's epistles in several respects. 1. He here desires the Christians to whom he is writing to pray for him, chap. xiii. 18. 'Pray for us.' So Rom. xv. 30. Eph. vi. 18, 19. Col. iv. 3. 1 Thess. v. 25. 2 Thess. iii. 1. 2. It is added in the same, ver. 18. 'For we trust we have a good conscience, in all things willing to live honestly;' which may well come from Paul, some of the Jewish believers not being well affected to him, or being even offended with him. So says Theodoret upon this place, and Chrysostom to the like purpose, very largely. To which might be added, ver. 22. 'And I beseech you, brethren, to suffer the word of exhortation.' It is also observable, that St. Paul makes a like profession of his sincerity in pleading against the Jews, before Felix, Acts xxiv. 16. 3. Having desired the prayers of these Christians for himself, he prays for them, chap. xiii. 20, 21. 'Now the God of peace make you perfect, through Jesus Christ; to whom be glory for ever and ever—Amen.' So Rom. xv. 30, 32. having asked their prayers for him, he adds, ver. 33. 'Now the God of peace be with you all—Amen.' Compare Eph. vi. 19, 23. and 1 Thess. v. 23. 2 Thess. iii. 16. 4. Chap. xiii. 24. 'Salute all them that have the rule over you, and all the saints. They of Italy salute you.' The like salutations are in many of St. Paul's epistles, Rom. xvi. 1 Cor. xvi. 19, 21. 2 Cor. xiii. 13. Phil. iv. 21, 22. not to refer to any more. 5. The *valedictory benediction* at the end, is that which Paul had made a token of the genuineness of his epistles. 2 Thess. iii. 18. So here, chap. xiii. 25. 'Grace be with you all—Amen.' Indeed, sometimes it is, 'The grace of our Lord Jesus Christ be with you.' But at other times it is more contracted. So Col. iv. 18. 'Grace be with you.' 1 Tim. vi. 21. 'Grace be with thee.' See likewise, Eph. vi. 24. 2 Tim. iv. 22. Tit. iii. 15. The same observation is in Theodoret.

"6.—The circumstances of this epistle lead us to the apostle Paul. 1. Chap. xiii. 24. 'They of Italy salute you.' The writer, therefore, was then in *Italy*, whither we know Paul was sent a prisoner, and where he resided two years, Acts xxviii. where also he wrote several epistles still remaining. 2. Ver. 19. He desires them 'the rather to pray for him, that he might be restored to them the sooner.' Paul had been brought from Judea to Rome. And he was willing to go thither again, where he had been several times. And though the original words are not the same, there is an agreement between this and Philem. ver. 22. 'I trust that through your prayers I shall be given unto you.' This particular is one of the arguments of Euthalius, that this epistle is Paul's, and written to the Jews of Palestine. 3. Ver. 33. 'Know ye, that our brother Timothy is set at liberty: with whom, if he come shortly, I will see you.' Timothy was with Paul during his imprisonment at Rome, as is allowed by all: for he is expressly mentioned at the beginning of the Epistles to the *Philippians*, *Colossians*, *Philemon*, written when he was in bonds. He is mentioned again Philip. ii. 19. When the apostle writes to Timothy, he calls him his 'son,' or 'dearly beloved son,' 1 Tim. i. 2. 2 Tim. i. 2. But when he mentions him to others, he calls him 'brother;' 2 Cor. i. 1. Col. i. 1. 1 Thess. iii. 2. In like manner Titus. Compare Titus i. 4. and 2 Cor. ii. 13.

"This mention of *Timothy* has led many, not only *moderns*, but *ancients* likewise, to think of Paul as writer of the epistle, particularly Euthalius: and, undoubtedly, many others have been confirmed in that supposition by this circumstance.

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“The original word ἀποσταλέντος is ambiguous, being capable of two senses: one of which is that of our translation, *set at liberty*, that is, from imprisonment; the other is *dismissed, sent abroad on an errand*. In this last sense it was understood by Euthalius, who, in the place just cited, says, ‘That scarcely any one can be thought of, besides Paul, who would send Timothy abroad, upon any service of the Gospel.’ And indeed this passage does put us in mind of what Paul says to the Philippians, chap. ii. 19. ‘But I trust in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. Him, therefore, I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord, that I also myself shall come shortly,’ ver. 23, 24. which induced Beausobre to say, in the preface to this epistle, ‘The sacred author concludes with asking the prayers of the Hebrews, chap. xiii. 19. ‘That he may be restored to them.’ These words intimate that he was still *prisoner*, but that he hoped to be set at liberty: therefore, he adds, in ver. 23. that he intended to come and see them, with Timothy, as soon as he should be returned. If this explication be right, this epistle was written at Rome, some time after the Epistle to the *Philippians*, and since the departure of Timothy for Macedonia.’

“All these considerations just mentioned, added to the testimony of many ancient writers, make out an argument of great weight, (though not decisive and demonstrative,) that the apostle Paul is the writer of this epistle. An objection against this epistle being St. Paul’s, is, that it is supposed to have in it an *elegance superior to that of his other writings*. This has been judged, by Grotius and Le Clerc, sufficient to show that this was not written by Paul.

“The opinion of Origen, in his homilies upon this epistle, as cited by Eusebius, and by us from him, is, ‘That the style of the Epistle to the Hebrews has not the apostle’s rudeness of speech; but as to the texture of it, is elegant Greek, as every one will allow who is able to judge of the differences of style.’ Again, he says, ‘The sentiments of the epistle are admirable, and not inferior to the acknowledged writings of the apostle. This will be assented to by every one who reads the writings of the apostle with attention.’ Afterward he adds, ‘If I were to speak my opinion, I should say, that the sentiments are the apostle’s, but the language and composition another’s, who committed to writing the apostle’s sense, and, as it were, reduced into commentaries the things spoken by his master,’ &c.

“Eusebius himself, speaking of Clement’s epistle to the Corinthians, says, ‘Paul having written to the Hebrews in their own language, some think that the evangelist Luke, others, that this very Clement himself, translated it into Greek: which last is most likely, there being a great resemblance between the style of the epistle of Clement and the Epistle to the Hebrews: nor are the sentiments of those two writings very different.’ This passage has been already twice quoted by us; once in the chapter of Clement, bishop of Rome, and again in that of Eusebius.

“Philaster, bishop of Brescia, about 380, says, ‘There are some who do not allow the Epistle to the Hebrews to be Paul’s; but say it is either an epistle of the apostle Barnabas, or of Clement, bishop of Rome; but some say it is an epistle of Luke the evangelist; moreover, some reject it as more eloquent than the apostle’s other writings.’

“Jerom, about 392, in his article of St. Paul, in the book of *Illustrious Men*, says, ‘The epistle called to the Hebrews, is not thought to be his, because of the difference of the argument and style; but either Barnabas’s, as Tertullian thought; or the evangelist Luke’s, according to some others; or Clement’s, bishop of Rome; who, as some think, being much with him, clothed and adorned Paul’s sense in his own language. Moreover, he wrote as a Hebrew to the Hebrews, in pure Hebrew, it being his own language; whence it came to pass that, being translated, it has more elegance in the Greek than his other epistles.’

“Some learned men of late times, as Grotius and Le Clerc, have thought this to be an insuperable objection. Of this opinion also, was likewise Jacob Tollins; who, in his notes upon *Longinus*, of the sublime, has celebrated the sublimity of this epistle, and particularly the elegance of the beginning of it; which alone he thinks sufficient to show that it was not Paul’s.’

“It remains, therefore, it seems to me, that if the epistle be Paul’s, and was originally written in Greek, as we suppose, the apostle must have had some assistance in composing it: so that we are led to the judgment of Origen, which appears to be as ingenious and probable as any. ‘The sentiments are the apostle’s, but the language and composition of some one else, who committed to writing the apostle’s sense; and, as it were, rendered into commentaries the things spoken by his master. According to this account, the epistle is St. Paul’s, as to the *thoughts and matter*; but the *words are another’s*.’

“Jerom, as may be remembered, says, ‘He wrote as a Hebrew to Hebrews, pure Hebrew; it being his own language: whence it came to pass, that being translated, it has more elegance in the Greek than his other epistles.’ My conjecture, which is not very different, if I may be allowed to mention it, is, that St. Paul dictated the epistle in Hebrew, and another, who was a great master of the Greek language, immediately wrote down the apostle’s sentiments in his own elegant Greek. But who this assistant of the apostle was, is altogether unknown.

“The ancients, besides Paul, have mentioned Barnabas, Luke, and Clement, as *writers or translators* of this epistle: but I do not know that there is any remarkable agreement between the style of the Epistle to the Hebrews, and the style of the epistle commonly ascribed to Barnabas. The style of Clement, in his Epistle to the Corinthians, is verbose and prolix. St. Luke may have some words which are in the Epistle to the Hebrews; but that does not make out the same style. This epistle, as Origen said, as to the texture of the style, is *elegant Greek*; but that kind of texture appears not in Luke, so far as I can perceive: there may be more art and labour in the writings of Luke, than in those of the other evangelists, but not much more elegance that I can discern. This Epistle to the Hebrews is bright and elegant from the beginning to the end; and surpasses as much the style of St. Luke as it does the style of St. Paul in his acknow-

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ledged epistles. In short, this is an admirable epistle, but singular in sentiments and language; somewhat different in both respects from all the other writings of the New Testament; and whose is the language seems to me altogether unknown; whether that of Zenas, or Apollos, or some other of the apostle Paul's assistants and fellow-labourers.

"There still remains one objection more against this epistle being written by St. Paul, which is, *the want of his name*; for to all the thirteen epistles, received as his, he prefixes his name, and generally calls himself apostle. This objection has been obvious in all ages; and the omission has been differently accounted for by the ancients, who received this epistle as a genuine writing of St. Paul.

"Clement of Alexandria, in his Institutions, speaks to this purpose. 'The Epistle to the Hebrews,' he says, 'is Paul's, but he did not make use of that inscription *Paul the Apostle*: for which he assigns this reason—Writing to the Hebrews, who had conceived a prejudice against him, and were suspicious of him, he wisely declined setting his name at the beginning, lest he should offend them.' He also mentions this tradition: 'forasmuch as the Lord was sent, as the apostle of Almighty God, to the Hebrews, Paul, out of modesty, does not style himself the apostle to the Hebrews, both out of respect to the Lord, and that, being preacher and apostle of the Gentiles, he over and above wrote to the Hebrews.'

"Jerom also speaks to this purpose: 'that Paul might decline putting his name in the inscription, on account of the Hebrews being offended with him:' so in the article of St. Paul in his book of *Illustrious Men*. In his *Commentary* in the beginning of his Epistle to the Galatians, he assigns another reason, 'That Paul declined to style himself apostle at the beginning of the Epistle to the Hebrews, because he should afterwards call Christ the High-priest and Apostle of our profession,' chap. iii. 1.

"Theodoret says, that Paul was especially the apostle of the Gentiles; for which he alleges, Gal. ii. 9. and Rom. xi. 13. 'Therefore writing to the Hebrews, who were not entrusted to his care, he barely delivered the doctrine of the Gospel, without assuming any character of authority; for they were the charge of the other apostles.'

"Lightfoot says, 'Paul's not affixing his name to this, as he had done to his other epistles, does no more deny it to be his than the First Epistle of John is denied to be John's on that account.'

"Tillemont says, 'Possibly Paul considered it to be a book rather than a letter, since he makes an excuse for its brevity, chap. xiii. 22. for indeed it is short for a *book*, but long for a *letter*.'

"It is, I think, observable, that there is not at the beginning of this epistle any salutation. As there is no name of the writer, so neither is there any description of the people to whom it is sent. It appears from the conclusion, that it was sent to some people at a certain place; and undoubtedly they to whom it was sent, and by whom it was received, knew very well from whom it came; nevertheless, there might be reasons for omitting an inscription and a salutation at the beginning. This might arise from the circumstances of things; there might be danger of offence at sending at that time a long letter to Jews in Judea; and this omission might be in part owing to a regard for the bearer, who too is not named. The only person named throughout the epistle is Timothy; nor was he then present with the writer. Indeed, I imagine, that the two great objections against this being an epistle of St. Paul; the *elegance of the style*, and the *want of a name and inscription*, are both owing to some particular circumstance of the writer, and the people to whom it was sent. The people to whom it was sent are plainly Jews, in Judea; and the writer very probably is St. Paul, whose circumstances at the breaking up of his confinement at Rome, and his setting out upon a new journey, might be attended with some peculiar embarrassments, which obliged him to act differently from his usual method.

"IV. Thus we are brought to the *fourth* and *last* part of our inquiry concerning this epistle, the *time* and *place* of writing it. Mill was of opinion that this epistle was written by Paul, in the year 63, in some part of Italy, soon after he had been released from his imprisonment at Rome. Mr. Wetstein appears to have been of the same opinion. Tillemont likewise places this epistle in 63, immediately after the apostle's being set at liberty; who, as he says, was still at Rome, or at least in Italy. Basnage speaks of this epistle at the year 61, and supposes it to be written during the apostle's imprisonment; for he afterward speaks of the Epistle to the Ephesians, and says, it was the last letter the apostle wrote during the time of his *bonds*. L'Enfant and Beausobre, in their general preface to St. Paul's epistles, observe, 'That in the subscription at the end of the epistle, it is said to have been written *from Italy*, the only ground of which, as they add, is, what is said chap. xiii. 24. 'They of Italy salute you.' This has made some think that the apostle wrote to the Hebrews after he had been set at liberty, and when he had got into that part of Italy which borders upon Sicily, and in ancient times was called *Italy*. Nevertheless, there is reason to doubt of this. When he requests the prayers of the Hebrews, that 'he might be restored to them the sooner,' he intimates that he was not yet set at liberty.'—Accordingly, they place this epistle in the year 62.

"There is not any great difference in any of these opinions concerning the *time* or *place* of this epistle, all supposing that it was written by the apostle either at *Rome* or *Italy*, near the end of his imprisonment at Rome, or soon after it was over, before he removed to any other country.

"I cannot perceive why it may not be allowed to have been written at *Rome*. St. Paul's first Epistle to the Corinthians was written at Ephesus; nevertheless he says, chap. xvi. 19. 'The churches of Asia salute you.' So now he might send salutations from the Christians of *Italy*, not excluding, but including those at Rome, together with the rest throughout that country. The argument of L'Enfant and Beausobre, that Paul was not yet set at liberty, because he requested the prayers of the 'Hebrews that he might be restored to them the sooner,' appears to me not of any weight. Though Paul was no longer a prisoner, he might request the prayers of those to

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whom he was writing, that he might have a prosperous journey to them, whom he was desirous to visit; and that all impediments of his intended journey might be removed: and many such there might be, though he was no longer under confinement. Paul was not a prisoner when he wrote his Epistle to the Romans; yet he was very fervent in his prayers to God, that he might have a prosperous journey, and come to them, chap. i. 10.

“For determining the time of this epistle, it may be observed that when the apostle wrote the Epistle to the Philippians, the Colossians, and Philemon, he had hopes of deliverance. At the writing of all these epistles, Timothy was present with him; but now he was absent, as plainly appears from chap. xiii. 23. This leads us to think that this epistle was written after them. And it is not unlikely that the apostle had now obtained that liberty which he expected when they were written:

“Moreover, in the Epistle to the Philippians, he speaks of sending Timothy to them, chap. ii. 19, 23. ‘But I trust in the Lord Jesus, to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.’ Timothy, therefore, if sent, was to come back to the apostle. ‘Him, therefore, I hope to send presently, so soon as I shall see how it will go with me.’

“It is probable that Timothy did go to the Philippians, soon after writing the above-mentioned epistles, the apostle having gained good assurance of being quite released from his confinement. And this Epistle to the Hebrews was written during the time of that absence; for it is said, Heb. xiii. 23. ‘Know ye that our brother Timothy is set at liberty,’ or ‘has been sent abroad.’ The word is capable of that meaning; and it is a better and more likely meaning, because it suits the coherence. And I suppose that Timothy did soon come to the apostle, and that they both sailed to Judea, and after that went to Ephesus, where Timothy was left to reside with his peculiar charge.

“Thus this epistle was written at Rome, or in Italy, soon after that Paul had been released from his confinement at Rome, in the beginning of the year 63. And I suppose it to be the last written of all St. Paul’s epistles which have come down to us, or of which we have any knowledge.”

Dr. Lardner’s Works, Vol. VI. p. 381.

After this able and most circumstantial investigation, I think it would be a mere *actum agere* to enter further into this discussion; all that the *ancients*, both Grecian and Roman, and all that the most intelligent of the *moderns* have produced, both for and against the argument stated above, has been both judiciously and candidly stated by Dr. Lardner; and it is not going too far to say, that few readers will be found who will draw conclusions different from those of Dr. Lardner, from the same premises.

As all the epistles of St. Paul have an evident *object* and *occasion*, it is natural to look for these in the Epistle to the Hebrews, as well as in those to other churches. We have already seen that it was most probably written to the *converted Jews in Judea*, who were then in a state of *poverty, affliction, and persecution*; and who, it appears, had been assailed by the strongest arguments to apostatize from the faith, and turn back to the poor elementary teaching furnished by Mosaic rites and ceremonies. That, in such circumstances, they might begin to *halt and waver*, will not appear strange to any considerate person: and that the apostle should write to guard them against *apostacy*, by showing them that the religious system which they had embraced, was the *completion and perfection* of all those which had preceded it, and particularly of the Mosaic, is what might be naturally expected. This he has done in the most effectual and masterly manner; and has furnished them with arguments against their opponents, which must have given them a complete triumph.

His arguments against *backsliding* or *apostacy*, are the most awful and powerful that can well be conceived; and are as *applicable now* to guard Christian believers against *falling from grace*, as they were in the apostolic times; and, from the general *laxity* in which most professors of religion indulge themselves, not less *necessary*.

A late sensible writer, Mr. Thomas Olivers, in a Discourse on chap. ii. 3. of this epistle, has considered this subject at large, and treated it with great cogency of reasoning. I shall borrow his *Analysis* of the different chapters, and a few of his concluding remarks; a perusal of the whole work will amply repay the serious reader. After one hundred and thirty-two pages of previous discussion, he goes on thus:—

“I shall,” says he, “sum up all that has been said upon this head, by giving a brief account of the occasion and design of this epistle; and of the apostle’s *manner* of reasoning therein.

“The Christian religion being so contrary to the corrupt principles and practices of the world, those who embraced and propagated it, were on those accounts, rendered very odious wherever they came. The consequence of this was, that heavy persecutions were raised against them in most places. The converted Hebrews, because they had turned their backs on the law of Moses, and embraced the religion of that Jesus, whom their rulers had crucified, were exceedingly persecuted by their countrymen. Sometimes the unconverted Hebrews persecuted their converted brethren *themselves*; at other times they stirred up the *heathen* who were round about to do it. By these means the believing Hebrews had a *great fight of afflictions*, chap. x. 32. and were made *gazing-stocks both by reproaches and afflictions*, ver. 33. and experienced the *spoiling of their goods*, which for a while they took joyfully, ver. 34. But this was not all: for, as the Christian religion was then a new thing in the world, it is natural to suppose that the new converts had a great many scruples and reasonings in themselves concerning the lawfulness of what they had done in embracing it: and what added to these scruples, was the constant endeavour of the Judaizing teachers to lay stumbling-blocks in the way of these Hebrews, which they too often effected, by means of their divers and strange doctrines, mentioned ch. xiii. 9. The consequence of this opposition, both from within and without, was, that great numbers of the Hebrews *apostatized* from Christ

INTRODUCTION TO THE

and his gospel, and went back to the law of Moses; while the fluctuating state of the rest gave the apostles too much reason to fear a general, if not an *universal apostacy*. Now this apparent danger was the *OCCASION* of this epistle; and the *DESIGN* of it was to prevent the threatened evil if possible.

“That this account is true, will fully appear from a more particular survey of the contents of the whole epistle:—

“Chap. i.—The apostle shows that all former dispensations were delivered to the world by *men* and *angels*, who were only *servants* in what they did; but that the Gospel salvation was delivered by *Christ*, who is the *Son of God*, and the *Heir* of all things. How naturally does he then infer the *superiority of the Gospel* over the *law*; and of consequence, the great absurdity of leaving the former for the sake of the latter!

“Chap. ii.—He obviates an objection which might be made to the superior excellency of Christ, on account of His humiliation. To this end he shows that this humiliation was voluntary; that it was intended for many important purposes, *viz.* that we might be sanctified, ver. 11. that, through His death, we might be delivered from death, ver. 14, 15. and that Christ, by experiencing our infirmities in His own person, might become a *faithful and merciful High-priest*, ver. 17, 18. The inference then is, that His taking our nature upon him, and dying therein, is no argument of His inferiority either to the *prophets* or to the *angels*; and therefore it is no excuse for those who *apostatize* from the *Gospel* for the sake of the *law*.

“Chap. iii.—Here *Christ* is particularly compared with *Moses*, and shown to be superior to him in many respects. As 1. *Christ* is shown to be the *Great Builder* of that house of which *Moses* is only a *small part*, ver. 3, 4. 2. *Christ* is as a *Son* in His own house; but *Moses* was only as a *servant* in his *Master's* house, ver. 5. Therefore *Christ*, and his salvation, are superior to *Moses* and his law, and ought not to be neglected on account of that which is inferior to it. From ver. 7. of this chapter, to ver. 14. of chap. iv. the apostle shows the great danger of *apostatizing* from Christ by the severe sentence which was passed on those who rebelled against *Moses*, and apostatized from his law.

“Chap. v.—*Christ* is compared to *Aaron*, and preferred to him on several accounts. As, 1. *Aaron* offered for his *own*, as well as for the *sins of the people*; but *Christ* offered only for the *sins of others*; having none of His own to offer for, ver. 3. 2. *Christ* was not a *priest* after the order of *Aaron*, but after the order of *Melchisedeck*, which was a *superior order*, ver. 10. Concerning *Melchisedeck* and *Christ*, the apostle observed, that, through the dulness of the *Hebrews*, there were some things which they could not easily understand, ver. 11—14.

“He therefore calls on them, chap. vi. to labour for a more perfect acquaintance therewith; withal promising them his further assistance, ver. 1—3. The necessity of their doing this, of their thus *going on unto perfection*, he enforced by the following consideration, that, if they did not go forward, they would be in danger of *apostatizing* in such manner as would be irrecoverable, ver. 7, 8. From thence to the end of the chapter, he encourages them to patience and *perseverance*, by the consideration of the *love, oath*, and faithfulness of God, and also by the *example* of their father *Abraham*.

“Chap. vii.—The apostle resumes the parallel between *Melchisedeck* and *Christ*, and shows they agree in title and descent, ver. 1—3. and then, from instances wherein the priesthood of *Melchisedeck* was preferable to the priesthood of *Aaron*, he infers the superiority of *Christ's* priesthood over that of *Aaron*, ver. 4—17. From thence to the end of the chapter, he shows that the priesthood of *Aaron* was only subservient to the priesthood of *Christ*, in which it was consummated and abolished: and of consequence, that all those legal obligations were thereby abolished. How naturally then did the apostle infer the absurdity of *apostatizing* from the Gospel to the law, seeing they who did this not only left the *greater* for the *lesser*, but also left that which remained in *full force*, for the sake of that which was *disannulled*.

“Chap. viii.—Is employed partly in recapitulating what had been demonstrated before concerning the superior dignity of our great High-priest, 1—5. and partly in showing the superior excellency of the new covenant, as established in Christ, and as containing better promises: ver. 6. to the end of the chapter. From this last consideration, the impropriety of going from the new covenant to the old is as naturally inferred as from any other of the afore-mentioned considerations.

“With the same view, the apostle, chap. ix. compares *Christ* and His priesthood, to the *tabernacle* of old, and to what the high-priest did therein, on the *great day of atonement*; in all things giving *Christ* the preference; from ver. 1. to the end.

“Chap. x.—The apostle sets down the difference between the legal sacrifices and the sacrifice of *Christ*; the legal sacrifices were *weak*, and could not *put away sin*, ver. 1—4. but the sacrifice of *Christ* was *powerful*, doing that which the other *could not do*, ver. 5—10.

“The next point of difference was between the legal priests who offered these sacrifices, and the High-priest of our profession. And *first*, the legal priests were *many*; ours, is *one*. *Secondly*, they stood when they presented their offerings to God; *CHRIST* sits at the right-hand of His Father. *Thirdly*, they offered *often*; but *CHRIST* *once for all*. *Fourthly*, they, with all their offerings, could not put away the smallest sin; but *Christ*, by his one offering, put away all sin, ver. 11—18. Now, from all these considerations, the apostle infers the great superiority of the Gospel over the law; and, consequently, the impropriety of leaving the former for the latter.

“The next thing that the apostle does, is to improve his doctrine; this he does by showing, that, for the reasons above given, the Hebrews ought to cleave to *Christ*, to hold fast their profession, and not to *forsake the assembling themselves together*, ver. 19—25. And, as a further inducement to cleave to *Christ*, and to *persevere unto the end*, he urges the consideration of the difficulties which

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they had already overcome; and also of the love which they had formerly shown towards *Christ* and His Gospel, ver. 32—34. He also encouraged them not to 'cast away their confidence, seeing it had a great recompense of reward,' which they should enjoy if they *persevered* unto the end, ver. 35—37. Another consideration which he urged was, that they ought not to depart from *faith* to the *works* of the law; because it is by *faith* that a *just man liveth*, and not by the *works* of the law; because God has no pleasure in those who draw back from faith in Him; and because every one who does this, exposes himself to eternal perdition, ver. 36—39.

"Another inducement which he laid before them, to *continue* to expect salvation by *faith* and *patience*, was the consideration of the powerful effects of these graces, as exemplified in the patriarchs of old, and the rest of the ancient worthies, chap. xi. throughout. 'This chapter,' according to Mr. Perkins, 'depends on the former, thus; we may read in the former chapter, that many Jews having received the faith, and given their names to *Christ*, did afterward *fall away*; therefore, towards the end of the chapter, there is a notable exhortation, tending to persuade the Hebrews to *persevere* in faith unto the end. Now, in this chapter, he continues the same exhortation; and the whole chapter, (as I take it) is *nothing else*, in substance, but one reason to urge the former exhortation to *perseverance* in faith; and the reason is drawn from the excellency of it; for this chapter, in divers ways, sets down what an excellent gift of God *faith* is; his *whole scope*, therefore, is manifest to be *nothing else* but to urge them to *persevere* and *continue* in that *faith*, proved at large to be so excellent a thing.'

"As a further encouragement to patience and *perseverance*, he adds the example of *Christ*, chap. xii. 1—3. and as to the afflictions they met with on the Gospel's account, he tells them they ought not to be discouraged, and driven away from *Christ*, on their account, seeing they were signs of the Divine favour, and permitted to come upon them, merely for their good, ver. iv. 11. He then exhorts them to encourage one another to *persevere* in *well-doing*, ver. 12—14. To watch over one another, lest any of them 'fall from the grace of God,' ver. 15—18. And seeing they were then in possession of privileges, Gospel privileges, and such as the law of *Moses* could not give, he exhorts them to *hold fast the grace* they had, that thereby they might serve God, in such a manner as the great obligation they were under required, which alone would be acceptable to Him; and this they ought to do, the rather because, if they did not, they would find God to be as much more severe to them as His Gospel is superior to the law, ver. 19, to the end of the chapter.

"Chap. xiii.—He exhorts them, instead of *apostatizing*, to *continue* their brotherly affection one for another, ver. 1—3. To *continue* their purity of behaviour, their dependence on God, and their regard for their teachers, ver. 4—8. He exhorts them not to suffer themselves to be *carried about*, (from *Christ* and His Gospel,) by *divers and strange doctrines*, but rather to strive to be established in grace; which they would find to be of more service to them than running about after Jewish ceremonies, ver. 9. Again, he exhorts them to *cleave to*, and to follow *Jesus without the camp*, and continually to give praise to God, through Him, ver. 9—16. And instead of *turning away* after seducers, that they might avoid persecution, and the scandal of the cross, he exhorts them to submit to, and obey, their own Christian teachers, and to pray for their success and welfare, ver. 17—19. Concluding the whole with some salutations, and a solemn benediction, from ver. 20. to the end.

"Now, if we closely attend to these general contents of the epistle, we shall find that *every argument and mode of reasoning*, which would be proper in a treatise, written, professedly, on the *sin and danger of apostacy*, is made use of in this epistle.

"For, 1. As great temptations to prefer the law of *Moses* to the Gospel of *Christ*, was one circumstance which exposed them to the danger of apostacy, nothing could be more to the purpose than to show them that the Gospel is *superior to the law*. Now we have seen how largely this argument is prosecuted in chap. i. ii. iii. v. vii. viii. ix. x. If we reduce it to form, it runs as follows:—No one ought to prefer that which is less excellent to that which is more so. But the law is less excellent than the Gospel: therefore none ought to prefer the law to the Gospel, by *apostatizing* from the latter to the former.

"2. Another argument, equally proper on such an occasion, is that taken from the consideration of the *punishment*, which all apostates are exposed to. This argument is urged chap. ii. 2, 3. iii. 7. to the end; iv. 1—14. vi. 4, 8. x. 26—31. xii. 25, 28, 29. In most of these places the apostle compares the punishment which will be inflicted on apostates from *Christ* and His Gospel, to that which was inflicted on the apostate Israelites of old; and he frequently shows that the former will be far greater than the latter. This argument is as follows:—You ought not to do that which will expose you to as great, and greater punishment, than that which God inflicted on the rebellious Israelites of old: but total and final apostacy from *Christ* will expose you to this; therefore, you ought not to *apostatize* from *Christ*.

"3. Another argument proper on such an occasion, is that taken from the consideration of the *great reward* which God has promised to perseverance. This the apostle urges, chap. iii. 6—14. iv. 1—9. v. 9. vi. 9, 11. ix. 28. x. 35—39. This argument runs thus:—You ought to be careful to do that which God has promised greatly to reward; but he has promised you on this condition of your perseverance in the Gospel of His Son; therefore you ought to be careful to persevere therein.

"4. A fourth argument which must operate powerfully on such an occasion, is taken from the consideration of losing their present privileges by *apostatizing*. This argument is insisted on, chap. ii. 11. to the end; iii. 1. iv. 3—16. vi. 18—20. vii. 19. viii. 10, 12. ix. 14, 15. x. 14, 22. xii. 22, 24, 28. xiii. 10, 14. This argument runs thus:—You ought not to do that for which you will lose the Gospel privileges you now enjoy; but if you *apostatize* from *Christ* and His Gospel, you will lose them; therefore you ought not to *apostatize* from *Christ* and His Gospel.

"5. A fifth argument, very proper in such a work, is taken from the consideration of their former

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zeal and diligence in cleaving to *Christ*, and in professing his religion. This argument is handled chap. vi. 10. x. 32—34. This argument here is:—Those who have formerly been zealous in well-doing ought not to grow weary, but rather to be steadfast therein unto the end. But you have formerly been zealous in your adherence to *Christ*, and in professing His religion; therefore, you ought not to grow weary of adhering to *Christ*, or of professing His religion.

“6. Another argument proper on such an occasion, is taken from the example of such persons as are held in very high esteem. Now this argument is urged, chap vi. 12—15. xi. throughout, xii. 1—3. Here the argument is:—Whatever you esteem as an excellency in the example of holy men of old, you ought to imitate: but you esteem as an excellency in their example that they were *steadfast*, and did not *apostatize* from God and his ways; therefore you ought to imitate their example in being steadfast, and in not apostatizing from *Christ* and His Gospel.

“From all that has been said in these several surveys of this epistle, it undeniably appears—1. That the apostle apprehended these Hebrews to be in danger of total and final apostacy. 2. That he wrote this epistle to them on purpose to prevent it, if possible: and, 3. That it was total and final apostacy from *Christ* and His Gospel, of which the believing Hebrews were in danger; and which the apostle endeavours to prevent.”

For other matters relative to this subject, see the preface, and the notes in all the passages referred to.

PREFACE
 TO THE
EPISTLE OF PAUL THE APOSTLE
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HEBREWS.

THE Epistle to the Hebrews, on which the reader is about to enter, is, by far, the most important and useful of all the apostolic writings: all the doctrines of the Gospel are, in it, embodied, illustrated, and enforced, in a manner the most lucid; by references and examples the most striking and illustrious; and by arguments the most cogent and convincing. It is an *epitome* of the dispensations of God to man, from the foundation of the world, to the advent of Christ. It is not only the sum of the GOSPEL; but the sum and completion of the LAW, of which it is also a most beautiful and luminous comment. *Without this*, The law of Moses had never been fully understood, nor God's design in giving it. *With this*, all is clear and plain; and the ways of God with man rendered consistent and harmonious. The apostle appears to have taken a portion of one of his own epistles for text; CHRIST is the END of the LAW for RIGHTEOUSNESS to them that BELIEVE; and has most amply and impressively demonstrated his proposition. All the rites, ceremonies, and sacrifices, of the Mosaic institution, are shown to have had Christ for their object and end; and to have had neither intention nor meaning but in reference to Him: yea, as a system, to be without substance, as a law, to be without reason, and its enactments to be both impossible and absurd if taken out of this reference and connexion. Never were premises more clearly stated; never was an argument handled in a more masterly manner—and never was a conclusion more legitimately and satisfactorily brought forth. The matter is, every where, the most interesting; the manner is, throughout, the most engaging; and the language is most beautifully adapted to the whole; every where appropriate, always nervous and energetic; dignified as is the subject, pure and elegant as that of the most accomplished Grecian orators; and harmonious and diversified as the music of the spheres.

So many are the beauties, so great the excellency, so instructive the matter, so pleasing the manner, and so exceedingly interesting the whole, that the work may be read a hundred times over, without perceiving any thing of sameness; and with new and increased information at each reading. This latter is an excellency which belongs to the whole revelation of God; but to no part of it in such a peculiar and supereminent manner, as to the Epistle to the Hebrews.

To explain and illustrate this epistle, multitudes have toiled hard, and exhibited much industry, much learning, and much piety. I also will show my opinion; and ten thousand may succeed me, and still bring out something that is new. That it was written to Jews, naturally such, the whole structure of the epistle proves. Had it been written to the Gentiles, not one in ten thousand of them could have comprehended the argument, because unacquainted with the Jewish system; the knowledge of which, the writer of this epistle every where supposes. He who is well acquainted with the Mosaic law, sits down to the study of this epistle with double advantages: and he who knows the Traditions of the elders, and the Mishnaic illustrations of the written and pretended oral law of the Jews, is still more likely to enter into, and comprehend, the apostle's meaning. No man has adopted a more likely way of explaining its phraseology than Schoetgen, who has traced its peculiar diction to Jewish sources; and, according to him, the proposition of the whole epistle is this:—JESUS OF NAZARETH IS THE TRUE GOD:—and in order to convince the Jews of the truth of this proposition, the apostle uses but three arguments:—1. Christ is superior to the angels. 2. He is superior to Moses. 3. He is superior to Aaron.

These arguments would appear more distinctly, were it not for the improper division of the chapters; as he who divided them in the middle ages, a division to which we are still unreasonably attached, had but a superficial knowledge of the word of God. In consequence of this it is, that one peculiar excellency of the apostle is not noticed, viz. his application of every argument, and the strong exhortation founded on it. Schoetgen has very properly remarked, that commentators, in general, have greatly misunderstood the apostle's meaning through their unacquaintance with the Jewish writings, and their peculiar phraseology, to which the apostle is continually referring; and of which he makes incessant use. He also supposes, allowing for the immediate and direct inspiration of the apostle, that he had in view this remarkable saying of the rabbins, on Isaiah liii. 13. "Behold, my servant will deal prudently." Rab. Tanchum, quoting Yalcut Simeoni, Part i. fol. 53. says "מֶלֶךְ מְשִׁיחַ This is the king Messiah, who shall be greatly extolled, and eleva-

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ted: He shall be elevated beyond *Abraham*; shall be more eminent than *Moses*; and more exalted than the *ministering angels*." Or, as it is expressed in *Yalcut Kadosh*, fol. 144. גרו ררו משהו מלכא דמשיחא גדול מן אבותו וכן משהו וכן מלכא דמשיחא *Mashiach gadol min ha-aboth; umin Mosheh; umin Malaky ha-sheereth*. "The Messiah is greater than the patriarchs; than Moses; and than the ministering angels." These sayings he shows to have been fulfilled in our *Messiah*; and as he dwells on the superiority of our Lord to all these illustrious persons, because they were at the very top of all comparisons among the Jews; He, according to their opinion, who was greater than all these, must be greater than all created beings.

This is the point which the apostle undertakes to prove; in order that he may show the Godhead of Christ; therefore, if we find him proving that Jesus was greater than the patriarchs, greater than Aaron, greater than Moses, and greater than the angels, he must be understood to mean, according to the Jewish phraseology, that Jesus is an uncreated Being, infinitely greater than all others, whether earthly or heavenly. For, as they allowed the greatest eminence (next to God) to angelic beings, the apostle concludes, "That He who is greater than the angels is truly God: but Christ is greater than the angels; therefore Christ is truly God." Nothing can be clearer than that this is the apostle's grand argument: and the proofs and illustrations of it meet the reader in almost every verse.

That the apostle had a plan on which he drew up his epistle, is very clear from the close connexion of every part. The grand divisions seem to be three:

I. The proposition, which is very short; and is contained in chapter i. 1—3. The majesty and pre-eminence of Christ.

II. The proof, or arguments, which support the proposition, viz. *Christ is greater than the ANGELS*. 1. Because he has a more excellent name than they, ch. i. 4, 5. 2. Because the angels of God adore Him, ch. i. 5. 3. Because the angels were created by Him, ch. i. 7. 4. Because, in His human nature, He was endowed with greater gifts than they, ch. i. 8, 9. 5. Because He is eternal, ch. i. 10, 11, 12. 6. Because He is more highly exalted, ch. i. 13. 7. Because the angels are only the servants of God, *He the Son*, ch. i. 14.

In the application of this argument, he exhorts the Hebrews not to neglect Christ, ch. ii. 1. by arguments drawn—1. From the minor to the major, ver. 2, 3. 2. Because the preaching of Christ was confirmed by miracles, ver. 4. 3. Because, in the economy of the New Testament, angels are not the administrators; but the Messiah himself, to whom all things are subject, ver. 5.

Here the apostle inserts a twofold objection, professedly drawn from Divine revelation: 1. Christ is man, and is less than the angels. "What is man—thou madest him a little lower than the angels." ver. 6, 7. Therefore, he cannot be superior to them.

To this it is answered; 1. Christ, as a mortal man, by His death and resurrection, overcame all enemies, and subdued all things to Himself; therefore, He must be greater than the angels, ver. 9. 2. Though Christ died, and was in this respect inferior to the angels; yet, it was necessary that He should take on Him this mortal state, that He might be of the same nature with those whom He was to redeem; and this He did without any prejudice to His Divinity, ver. 10—18.

Christ is greater than Moses. 1. Because Moses was only a servant; Christ, the Lord, ch. iii. 2—6. The application of this argument he makes from *Psalm*. xcvi. 7—11. which he draws out at length, ch. iii. 7—iv. 13.

Christ is greater than AARON, and all the other high-priests. 1. Because he has not gone through the veil of the tabernacle to make an atonement for sin; but has entered for this purpose into heaven itself, ch. iv. 14. 2. Because he is the Son of God, ver. 14. 3. Because it is from Him that we are to implore grace and mercy, ch. iv. 15, 16, and v. 1, 2, 3. 4. Because He was consecrated High-priest by God Himself, ch. v. 4—10. 5. Because He is not a priest according to the order of Aaron; but according to the order of Melchisedeck, which was much more ancient, and much more noble, ch. vii.—For the excellence and prerogatives of this order, see the notes. 6. Because He is not a typical priest, prefiguring good things to come, but the real Priest, of whom the others were but types and shadows, ch. viii. 1—ix. 18.—For the various reasons by which this argument is supported, see also the notes.

In this part of the epistle, the apostle inserts a digression, in which he reproves the ignorance and negligence of the Hebrews, in their mode of treating the Sacred Scriptures.—See ch. v. 11. and ch. vi.

The application of this part contains the following exhortations;—1. That they should carefully retain their faith in Christ as the true Messiah, ch. x. 19—23. 2. That they should be careful to live a godly life, ver. 24, 25. 3. That they should take care not to incur the punishment of disobedience, ver. 32—37. and ch. xii. 3—12. 4. That they should place their whole confidence in God, live by faith, and not turn back to perdition, ch. x. 38—xii. 2. 5. That they should consider and imitate the faith and obedience of their eminent ancestors, ch. xi. 6. That they should take courage, and not be remiss in the practice of the true religion, ch. xii. 12—24. 7. That they should take heed not to despise the Messiah, now speaking to them from heaven, ch. xii. 25—29.

III. *Practical and miscellaneous exhortations* relative to sundry duties, ch. xiii.

All these subjects (whether immediately designed by the apostle himself, in this particular order,) are pointedly considered in this most excellent epistle; in the whole of which the superiority of CHRIST, His Gospel, His priesthood, and His sacrifice, over Moses, the law, the Aaronic priesthood, and the various sacrifices prescribed by the law, is most clearly and convincingly shown.

Different writers have taken different views of the order in which these subjects are proposed; but most commentators have produced the same results.

For other matters relative to the author of the epistle, the persons to whom it was sent, the language in which it was composed, and the time and place in which it was written, the reader is referred to the Introduction, where these matters are treated in sufficient detail.

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Chronological Notes relative to this Epistle.

Year of the Constantinopolitan æra of the world, or that used by the Byzantine historians, and other eastern writers, 5571.—Year of the Alexandrian æra of the world, 5565.—Year of the Antiochian æra of the world, 5555.—Year of the world, according to archbishop Usher, 4067.—Year of the world, according to Eusebius, in his Chronicon, 4291.—Year of the minor Jewish æra of the world, or that in common use, 3823.—Year of the Greater Rabbinical æra of the world, 4422.—Year from the Flood, according to archbishop Usher, and the English Bible, 2411.—Year of the Cali yuga, or Indian æra of the Deluge, 3165.—Year of the æra of Iphitus, or since the first commencement of the Olympic games, 1003.—Year of the æra of Nabonassar, king of Babylon, 810.—Year of the CCXth Olympiad, 3.—Year from the building of Rome, according to Fabius Pictor, 810.—Year from the building of Rome, according to Frontinus, 814.—Year from the building of Rome, according to the Fasti Capitolini, 815.—Year from the building of Rome, according to Varro, which was that most generally used, 816.—Year of the æra of the Seleucidæ, 375.—Year of the Cæsarean æra of Antioch, 111.—Year of the Julian æra, 108.—Year of the Spanish æra, 101.—Year from the birth of Jesus Christ, according to archbishop Usher, 67.—Year from the vulgar æra of Christ's nativity, 63.—Year of Albinus, governor of the Jews, 2.—Year of Volagesus, king of the Parthians, 14.—Year of Domitius Corbulo, governor of Syria, 4.—Year of Matthias, high-priest of the Jews, 1.—Year of the Dionysian period, or Easter Cycle, 64.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 7; or the second after the second embolismic.—Year of the Jewish Cycle of nineteen years, 4; or the first after the first embolismic.—Year of the Solar Cycle, 16.—Dominical Letter, it being the third after the Bissextile, or Leap-year, B.—Day of the Jewish Pass-over, according to the Roman computation of time, the IIIId of the calends of April, or in our common mode of reckoning, the thirtieth of March, which happened in this year on the fourth day after the Jewish Sabbath.—Easter Sunday, the IIIId of the nones of April, named by the Jews the 19th of Nisan or Abib; and by Europeans in general, the 3d of April.—Epect, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 6.—Epect, according to the present mode of computation, or the moon's age on New-Year's day or the calends of January, 13.—Monthly Epects, or age of the moon on the calends of each month, respectively, (beginning with January,) 13, 15, 14, 15, 16, 17, 18, 19, 20, 20, 22, 22.—Number of Direction or the number of days from the twenty-first of March, to the Jewish Pass-over, 9.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman Monarch, computing from Octavianus, or Augustus Cæsar, properly the first Roman emperor, 10.—Roman Consuls, C. Memmius Regulus, and L. Verginius Rufus.

CHAPTER I.

Different discoveries made of the Divine will to the ancient Israelites by the prophets, 1. The discovery now perfected by the revelation of Jesus Christ, of whose excellencies and glories, a large description is given, 2—13. Angels are ministering spirits to the heirs of salvation, 14.

L. M. cir. 4067.
 A. D. cir. 63.
 An. Olymp.
 cir. CCX. 3.
 A. U. C. cir. 816.

GOD, who at sundry
 times and ^a in divers
 manners spake in time

past unto the fathers by
 the prophets,
 2 Hath ^b in these last

A. M. cir. 4067.
 A. D. cir. 63.
 An. Olymp.
 cir. CCX. 3.
 A. U. C. cir. 816.

^a Numb. 12. 6. 8.

^b Deut. 4. 30. Gal. 4. 4. Eph. 1. 10.

NOTES ON CHAP. I.

Verse 1. *God, who at sundry times and in divers manners*] We can scarcely conceive any thing more dignified than the opening of this

epistle: the sentiments are exceedingly elevated, and the language harmony itself. The infinite God is at once produced to view, not in any of those attributes which are essential to the Divine

A. M. cir. 4097.
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An. Olymp.
cir. CCX. 2.
A. U. C. cir. 819.

days ^a spoken unto us by
his Son, ^b whom he hath
appointed heir of all things,

° by whom also he made
the worlds ;
3 ^c Who being the bright-

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A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 819.

^a John 1. 17. & 18. 15. Ch. 2. 2.—^b Ps. 2. 8. Matt. 21.
28. & 28. 12. John 3. 35. Rom. 9. 17.

° John 1. 2. 1 Cor. 8. 6. Col. 1. 16.—^c Wisd. 7. 26. John
1. 14. & 14. 9. 2 Cor. 4. 4. Col. 1. 15.

nature; but in the manifestations of His love to the world, by giving a revelation of His will relative to the salvation of mankind; and thus preparing the way, through a long train of years, for the introduction of that most glorious Being, His own Son. This Son, in the fulness of time, was manifested in the flesh, that He might complete all vision and prophecy, supply all that was wanting to perfect the great scheme of revelation, for the instruction of the world; and then die to put away sin, by the sacrifice of Himself. The description which he gives of this glorious Personage is elevated beyond all comparison. Even in His *Assumption*, His suffering of death excepted, He is infinitely exalted above all the angelic host; is the object of their unceasing adoration: is permanent on His eternal throne, at the right hand of the Father; and from Him they all receive their commands to minister to those whom He has redeemed by his blood. In short, this first chapter, which may be considered the introduction to the whole epistle, is, for importance of subject, dignity of expression, harmony and energy of language, compression, and yet distinctness of ideas, equal, if not superior, to any other part of the New Testament.

Sundry times] Πολυμεως, from πολυ, many, and μεως, a part; giving portions of revelation at different times.

Divers manners] Πολυτροπως, from τροπος, manner, turn, or form of speech; hence trope, a figure in rhetoric. Lambert Bos, supposes these words to refer to that part of music which is denominated *harmony*; viz. that general consent or union of musical sounds which is made up of different parts: and understood in this way, it may signify the agreement or harmony of all the Old Testament writers; who with one consent, gave testimony to Jesus Christ, and the work of redemption by Him. To him gave all the prophets witness, that, through his name, whatsoever believeth in him shall receive remission of sins, Acts x. 43.

But it is better to consider with *Kypke*, that the words are rather intended to point out the imperfect state of Divine revelation under the Old Testament: it was not complete; nor can it without the New, be considered a sufficiently ample discovery of the Divine will. Under the Old Testament, revelations were made, πολυμεως και πολυτροπως, at various times, by various persons, in various laws and forms of teaching, with various degrees of clearness, under various shadows, types, and figures; and with various modes of revelation, such as by angels, visions, dreams, mental impressions, &c.—See Numb. xii. 6, 7.—But under the New Testament, all is done, απλας, simply, by one Person, i. e. Jesus, who has fulfilled the prophets, and completed prophecy: who is the way, the truth, and the life; and the founder, mediator, and governor, of His own kingdom.

One great object of the apostle is, to put the simplicity of the Christian system in opposition

to the complex nature of the Mosaic economy; and also to show, that what the law could not do, because it was weak through the flesh, Jesus has accomplished by the merit of His death, and the energy of His Spirit.

Maximus Tyrius, Diss. 1. p. 7. has a passage where the very words employed by the apostle are found; and evidently used nearly in the same sense;—τη του σωτηρος ψυχη δυο οργανων εντασ προς ενταση, του μη απλου, ου καλουμεν νου, του δε ποικιλου και πολυμερους και πολυτροπου ες αισθησις καλουμεν. "The soul of man has two organs of intelligence, one simple, which we call mind; the other diversified, and acting in various modes, and various ways, which we term sense."

A similar form of expression the same writer employs in *Disa*. 15. pag. 171. "The city which is governed by the mob, is πολωρονον τι υνασ και παυμιση και παυταθη· full of noise, and is divided by various factions and various passions."

The excellence of the Gospel above the law is here set down in three points:—1. God spake unto the faithful under the Old Testament by Moses and the prophets, worthy servants, yet servants: now the Son is much better than a servant, ver. 4. 2. Whereas the body of the Old Testament was long in compiling, being about a thousand years from Moses to Malachi; and God spake unto the fathers by piecemeal, one while raising up one prophet, another while another; now sending them one parcel of prophecy or history, then another: but when Christ came, all was brought to perfection in one age. The apostles and evangelists were alive, some of them, when every part of the New Testament was completely finished. 3. The Old Testament was delivered by God in divers manners, both in utterance and manifestation; but the delivery of the Gospel was in a more simple manner; for, although there are various persons, yet the subject is the same, and treated with nearly the same phraseology throughout, James, Jude, and the Apocalypse, excepted.—See Leigh.

Verse 2. Last days] The Gospel dispensation, called the last days and the last time, because not to be followed by any other dispensation: or the conclusion of the Jewish church and state, now at their termination.

By his Son] It is very remarkable that the pronoun αυτου, his, is not found in the text; nor is it found in any MS. or Version. We should not, therefore, supply the pronoun as our translators have done; but simply read ο Υιου, BY A SON, OR IN A SON, whom he hath appointed heir of all things. God has many sons and daughters; for he is the Father of the spirits of all flesh; and He has many heirs; for, if sons, then heirs, heirs of God, and joint-heirs with Jesus Christ: but He has no Son who is heir of all things, none by whom He made the worlds, none in whom He speaks, and by whom He has delivered a complete revelation to mankind, but Jesus the Christ.

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An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

ness of his glory, and the express image of his person, and ^a upholding all things by the word of his

power, ^b when he had by himself purged our sins, ^c sat down on the right hand of the Majesty on high.

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a John 1. 4. Col. 1. 17. Rev. 4. 11.—b Ch. 7. 27. & 9. 12, 14, 16.

c Psa. 110. 1. Eph. 1. 20. Ch. 8. 1. & 10. 12. & 12. 2. 1 Pet. 3. 22.

The apostle begins with the lowest state in which Christ has appeared. 1. His being a Son, born of a woman, and made under the law: he then ascends—2. To His being an *Heir*, and an *Heir of all things*. 3. He then describes Him as the *Creator* of all worlds. 4. As the *Brightness of the Divine glory*. 5. As the *express Image of His person*; or *Character of the Divine substance*. 6. As sustaining the immense fabric of the universe; and this by the word of His power. 7. As having made an *atonement* for the sin of the world, which was the most stupendous of all his works.

“ ’Twas great to speak a world from nought:
’Twas greater to redeem.”

8. As being on the *right hand* of God, infinitely exalted above all created beings; and the object of *adoration* to all the angelic host. 9. As having an *eternal throne*, neither His *person* nor His *dignity* ever *changing* or *decaying*. 10. As continuing to *exercise dominion*, when the earth and the heavens are no more!—It is only in God manifested in the flesh, that all these excellencies can possibly appear: therefore the apostle begins this astonishing *climax* with the simple *Sonship* of Christ; or his *incarnation*; for, on this, all that He is to man, and all that He has done for man, is built.

Verse 3. *The brightness of his glory*] *Απαύγασμα δέξτε αὐτοῦ*. The resplendent out-beaming of the essential glory of God. *Hesychius* interprets *απαύγασμα* by *ἄλλου φωτός*, the *splendour of the sun*. The same form of expression is used by an apocryphal writer, *Wisdom*, chap. vii. 26. where, speaking of the uncreated wisdom of God, he says, “ For she is the *splendour of eternal light*, *απαύγασμα γὰρ ἐστὶ φωτός αἰδίου*, and the unaltered mirror, of the energy of God, and the image of His goodness.” The word *αυγασμα* is that which has splendour in itself: *απαυγασμα* is the splendour emitted from it: but the *inherent* splendour and the *exhibited* splendour are radically and essentially the same.

The express image of his person] *Χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ*, the *character* or *impression of his hypostasis* or *substance*. It is supposed, that these words expound the former: *image* expounding *brightness*; and *person*, or *substance*, *glory*. The *hypostasis* of God is that which is essential to Him as God; and the *character* or *image* is that by which all the likeness of the Original becomes manifest; and is a perfect *fac simile* of the whole. It is a metaphor taken from sealing: the *die* or *seal* leaving the full impression of its every part, on the wax to which it is applied.

From these words it is evident, 1. That the apostle states Jesus Christ to be of the *same essence* with the Father, as the *απαύγασμα*, or *proceeding splendour*, must be the same with the *αυγασμα*, or *inherent splendour*.

2. That Christ, though proceeding from the Father, is of the same essence: for if one *αυγασμα*, or *splendour*, produce another *αυγασμα* or splendour, the produced splendour must be of the same essence with that which produces it.

3. That although Christ is thus of the same essence of the Father, yet He is a *distinct Person* from the Father; as the splendour of the sun, though of the same essence, is distinct from the sun itself; though each is essential to the other; as the *αυγασμα*, or *inherent splendour*, cannot subsist without its *απαυγασμα*, or *proceeding splendour*; nor the *proceeding splendour* subsist without the *inherent splendour* from which it proceeds.

4. That Christ is *eternal* with the Father, as the proceeding splendour must necessarily be coexistent with the inherent splendour. If the one, therefore, be *uncreated*, the other is *uncreated*; if the one be *eternal*, the other is *eternal*.

Upholding all things by the word of his power] This is an astonishing description of the infinitely energetic and all pervading power of God. He *spoke*, and all things were created; He *speaks*, and all things are sustained. The Jewish writers frequently express the perfection of the Divine Nature by the phrases—*He bears all things, both above and below*; *He carries all His creatures*; *He bears His world*; *He bears all worlds by His power*. The Hebrews, to whom this epistle was written, would, from this and other circumstances, fully understand that the apostle believed Jesus Christ to be truly and properly God.

Purged our sins] There may be here some reference to the great transactions in the wilderness:—

1. Moses, while in communion with God on the mount, was so impressed with the Divine glories, that his face shone, so that the Israelites could not behold it. But Jesus is infinitely greater than Moses, for He is the splendour of God's glory; and,

2. Moses found the government of the Israelites such a burden that he altogether sunk under it. His words, Numb. xi. 12. are very remarkable—*Have I conceived all this people? Have I begotten them that thou shouldst say unto me, CARRY them in thy bosom, unto the land which thou swearest unto their fathers?* But Christ not only *carried* all the Israelites, and all mankind; but *He upholds* ALL THINGS by the word of His power.

3. The Israelites murmured against Moses and against God, and provoked the heavy displeasure of the Most High; and would have been consumed, had not Aaron made an *atonement* for them, by offering *victims* and *incense*. But Jesus not only makes an atonement for Israel, but for the whole world; not with the blood of bulls and goats, but with His own blood: hence it is said that *He purged our sins, δι' αὐτοῦ*,

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4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

• Eph. 1. 21. Phil. 2. 9, 10. —• Pas. 2. 7. Acts 13. 33. Ch.

by Himself, His own body and life being the victim. It is very likely that the apostle had all these things in his eye when he wrote this verse; and takes occasion from them to show the infinite excellence of Jesus Christ when compared with Moses; and of His Gospel when compared with the law. And it is very likely that the Spirit of God, by whom he spoke, kept in view those maxims of the ancient Jews concerning the Messiah, whom they represent as being infinitely greater than Abraham, the patriarchs, Moses, and the ministering angels. So Rabbi Tanchum, on Isa. iii. 13. Behold my servant shall deal prudently, says זֶה מֶלֶךְ הַמָּשִׁיחַ הַזֶּה הוּא הַמֶּלֶךְ הַמָּשִׁיחַ, this is the King Messiah; and shall be extolled, and be extolled, and be very high.—“He shall be extolled above Abraham, and shall be extolled beyond Moses, and shall be more sublime than the ministering angels.”—See the Preface.

The right hand of the Majesty on high] As it were, associated with the Supreme Majesty, in glory everlasting, and in the government of all things in time, and in eternity: for the right hand is the place of the greatest eminence, 2 Kings ii. 19. The king himself, in eastern countries, sits on the throne; the next to him in the kingdom, and the highest favourite, sits on his right hand; and the third greatest personage on his left.

Verse 4. So much better than the angels] Another argument in favour of the Divinity of our Lord. The Jews had the highest opinion of the transcendent excellence of angels: they even associate them with God in the creation of the world: and suppose them to be of the privy council of the Most High: and thus they understand Gen. i. 26, Let us make man in our own image, in our own likeness: and the Lord said to the ministering angels that stood before Him, and who were created the second day, Let us make man, &c.—See the Targum of Jonathan Ben Uzziel. And they even allow them to be worshipped for the sake of their Creator, and as His representative; though they will not allow them to be worshipped for their own sake. As, therefore, the Jews considered them next to God, and none entitled to their adoration but God: on their own ground the apostle proves Jesus Christ to be God, because God commanded all the angels of heaven to worship Him. He, therefore, who is greater than the angels, and is the object of their adoration, is God. But Jesus Christ is greater than the angels, and the object of their adoration; therefore Jesus Christ must be God.

By inheritance obtained] Κατανομομασίαν ονομα. The verb κατανομασι, signifies generally to participate, possess, obtain, or acquire; and is so used by the purest Greek writers: Kypke has produced several examples of it from Demosthenes. It is not by inheritance that Christ

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5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father,

5. 5. —• 2 Sam. 7. 14. 1 Chron. 22. 10. & 28. 6. Psa. 89. 26, 27.

possesses a more excellent name than angels; but as God, He has it naturally and essentially; and as God manifested in the flesh. He has it in consequence of His humiliation, sufferings, and meritorious death.—See Philip. ii. 9.

Verse 5. Thou art my Son, this day have I begotten thee] These words are quoted from Psa. ii. 7. a psalm that seems to refer only to the Messiah: and they are quoted by St. Paul, Acts xiii. 33. as referring to the resurrection of Christ. And this application of it is confirmed by the same apostle, Rom. i. 4. as by his resurrection from the dead, He was declared, manifestly proved, to be the Son of God with power, God having put forth his miraculous energy in raising that body from the grave which had truly died, and died a violent death, for Christ was put to death as a malefactor; but by His resurrection His innocence was demonstrated, as God could not work a miracle to raise a wicked man from the dead. As Adam was created by God, and because no natural generation could have any operation in His case, therefore He was called the Son of God, Luke iii. 37. and could never have seen corruption if He had not sinned: so the human nature of Jesus Christ formed by the energy of the eternal Spirit in the womb of the virgin without any human intervention, was for this very reason called the Son of God, Luke i. 35. and because it had not sinned, therefore it could not see corruption: nor was it even mortal, but through a miraculous display of God's infinite love, for the purpose of making a sacrificial atonement for the sin of the world: and God having raised this sacrificed human nature from the dead, declared that same Jesus, (who was, as above stated, the Son of God,) to be His Son, the promised Messiah; and, as coming by the Virgin Mary, the right heir to the throne of David, according to the uniform declaration of all the prophets.

The words, This day have I begotten thee, must refer either to His incarnation, when He was miraculously conceived in the womb of the Virgin, by the power of the Holy Spirit; or to His resurrection from the dead; when God, by this sovereign display of His almighty energy, declared Him to be His Son, vindicated His innocence, and also the purity and innocence of the blessed Virgin, who was the mother of this Son, and who declared Him to be produced in her womb by the power of God. The resurrection of Christ, therefore, to which the words most properly refer, not only gave the fullest proof that He was an innocent and righteous man, but also that He had accomplished the purpose for which He died, and that His conception was miraculous, and His mother a pure and unspotted virgin.

This is a subject of infinite importance to the Christian system; and of the last consequence,

A. M. cir. 4067. and he shall be to me a
 A. D. cir. 63. Son.
 An. Olymp. 6^a And again, when he
 cir. CCX. 8. bringeth in^b the first-
 A. U. C. cir. 816.

A. M. cir. 4067. he gotten into the world,
 A. D. cir. 63. he saith, ^c And let all the
 An. Olymp. angels of God worship
 cir. CCX. 5. him.
 A. U. C. cir. 816.

a Or, when he bringeth again.—b Rom. 8. 29. Col. 1. 18.

Rev. 1. 5.—c Deut. 32. 43. LXX. Psa. 97. 7. 1 Pet. 3. 22.

in reference to the conviction and conversion of the Jews, for whose use this epistle was sent by God. Here is the rock on which they split: they deny this *divine Sonship* of Jesus Christ; and their blasphemies against Him, and his *virgin mother*, are too shocking to be transcribed. The *certainty of the resurrection* of Jesus refutes their every calumny; proves His miraculous conception; vindicates the blessed Virgin; and, in a word, declares him to be the *Son of God with power*.

This most important use of this saying has passed unnoticed by almost every Christian writer which I have seen; and yet it lies here at the foundation of all the apostle's proofs. If Jesus were not thus the Son of God, the whole Christian system is vain and baseless: but His *resurrection* demonstrates Him to have been the Son of God; therefore, every thing built on this foundation is more durable than the foundations of heaven; and as inexorable as the throne of the Eternal King.

He shall be to me a Son.] As the Jews have ever blasphemed against the *Sonship* of Christ, it was necessary that the apostle should adduce and make strong all his proofs, and show that this was not a new revelation: that it was that which was chiefly intended in several Scriptures of the Old Testament, which, without further mentioning the places where found, he immediately produces. This place, which is quoted from 2 Sam. vii. 14. shows us that the *seed* which God promised to David, and who was to sit upon His throne, and whose throne should be established for ever, was not Solomon, but Jesus Christ: and, indeed, he quotes the words so as to intimate that they were so understood by the Jews. See among the observations at the end of the chapter.

Verse 6. *And again, when he bringeth in the first-begotten*] This is not a correct translation of the Greek, Οταν δε πάλιν αναγης τον πρωτοτονον εις τον οικουμενον. But when he bringeth again, or the second time, the first-born into the habitable world. This most manifestly refers to His *resurrection*, which might be properly considered a *second incarnation*; for as the human soul, as well as the fulness of the Godhead bodily, dwelt in the man Christ Jesus, on and during His incarnation; so, when he expired upon the cross, both the *Godhead* and the *human spirit* left His dead body; and, as on his resurrection, these were reunited to His revived manhood; therefore, with the strictest propriety, does the apostle say that the resurrection was a *second bringing of Him into the world*.

I have translated οικουμενον, the habitable world; and this is its proper meaning; and thus it is distinguished from *κοσμος*, which signifies the *terrestrial globe*, independently of its inhabitants; though it often expresses both the inhabited and uninhabited parts. Our Lord's *first coming* into

the world is expressed by this latter word, chap. x. 5. *Wherefore when he cometh into the world, δε αναγαμενος εις τον κοσμον*, and this simply refers to his being *incarnated*, that He might be capable of *suffering* and *dying* for man. But the word is changed on the *second coming*, I mean His *resurrection*; and then οικουμενον, is used: and why? (fancy a part,) because he was now to *dwell with man*; to send his Gospel every where, to all the inhabitants of the earth, and to accompany that Gospel wheresoever he sent it; and to be wherever two or three should be gathered together in His name. Wherever the messengers of Jesus Christ go, preaching the kingdom of God, even to the furthest and most desolate parts of the earth, where human beings exist, there they ever find Christ: He is not only in *them*, and with *them*, but he is in and among all who believe on Him through their word.

Let all the angels of God worship Him.] The apostle recurs here to his former assertion, that Jesus is higher than the angels, ver. 4. that He is none of those who can be called ordinary angels or messengers; but one of the most extraordinary kind; and the object of worship to all the angels of God. To worship any *creature* is idolatry; and God resents idolatry more than any other evil. Jesus Christ can be no creature; else the angels who worship Him must be guilty of idolatry; and God the author of that idolatry, who commanded those angels to worship Christ.

There has been some difficulty in ascertaining the place from which the apostle quotes these words: some suppose Psa. xcvi. 7. *Worship Him, all ye gods*, which the Septuagint translates thus, προσκυνησατε αυτην παντα αγγελα αυτου, *Worship Him, all ye His angels*: but it is not clear that the Messiah is intended in this Psalm; nor are the words precisely those used here by the apostle. Our marginal references send us with great propriety to the Septuagint version of Deut. xxxii. 43. where the passage is found *verbatim et literatim*; but there is nothing answering to the words in the present Hebrew text. The apostle undoubtedly quoted the *Septuagint*, which had then been for more than three hundred years a version of the highest repute among the Jews; and it is very probable that the copy from which the Seventy translated, had the corresponding words. However this may be, they are now sanctioned by Divine authority; and as the verse contains some singular additions, I will set it down in a parallel column with that of our own version, which was taken immediately from the Hebrew text; premising simply this, that it is the last verse of the famous prophetic song of Moses, which seems to point out the *advent of the Messiah* to discomfit His enemies, purify the land, and redeem Israel from all his iniquities.

A. M. cir. 4067.
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7 And ^a of the angels he saith, ^b Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, ^c Thy throne, O God, is for ever and ever: a sceptre of ^d righteousness

A. M. cir. 4067.
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^a Gr. unto.—^b Psa. 104. 4.

^c Psa. 45. 6, 7.—^d Gr. rightness, or straightness.

Deut. xxxii. 43. from the Hebrew.

Deut. xxxii. 43 from the Septuagint.

Rejoice O ye nations with His people; for He will avenge the blood of His servants; and will render vengeance to His adversaries: and He will be merciful to His land and to his people.

Rejoice ye heavens together with him; and let all the angels of God worship him, Rejoice ye Gentiles with his people; and let the children of God be strengthened in him; for He will avenge the blood of his children: He will avenge, and will repay judgment to His adversaries; and those who hate him will he recompense: and the Lord will purge the land of his people.

This is a very important verse; and to it, as it stands in the Septuagint, St. Paul has referred once before; see Rom. xv. 10. This very verse, as it stands now in the Septuagint, thus referred to by an inspired writer, shows the great importance of this ancient version; and proves the necessity of its being studied and well understood by every minister of Christ. In Rom. iii. there is a large quotation from Psalm xiv. where there are six whole verses in the apostle's quotations which are not found in the present Hebrew text, but are preserved in the Septuagint! How strange it is that this venerable and important version, so often quoted by our Lord and all His apostles, should be so generally neglected, and so little known! That the common people should be ignorant of it, is not to be wondered at, as it has never been put in an English dress; but that the ministers of the Gospel should be unacquainted with it may be spoken to their shame.

Verse 7. *Who maketh his angels spirits*] They are so far from being superior to Christ, that they are not called God's sons in any peculiar sense; but His servants, as tempests and lightnings are. In many respects they may have been made inferior even to man as he came out of the hands of his Maker, for he was made in the image and likeness of God; but of the angels, even the highest order of them, this is never spoken. It is very likely that the apostle refers here to the opinions of the Jews relative to the angels. In *Pirkey R. Elieser*, c. 4. it is said, "The angels which were created the second day, when they minister before God, *אין של עשין become fire.*" In *Shemoth Rabba*, s. 25, fol. 123, it is said, "God is named the Lord of hosts, because with His angels He doth whatsoever He wills; when He pleases, He makes them sit down, *Judg. vi. 11. And the angel of the Lord came, and sat under a tree.* When He pleases, He causes them to stand. *Isa. vi. 2. The seraphim stood.* Sometimes He makes them like women, *Zoeb. v. 9. Behold there came two women, and the wind was in their wings.* Sometimes He makes them like men, *Gen. xviii. 2. And lo, three men stood by him.* Sometimes he makes them spirits, *Psa. civ. 4. Who maketh his angels spirits.* Sometimes He makes them fire, *ibid.* His ministers a flame of fire."

In *Yalcut Simeoni*, par. 2. fol. 11. it is said, "The angel answered Manoah; I know not in whose image I am made, for God changeth us

every hour: sometimes He makes us fire, sometimes spirit, sometimes men, and at other times angels." It is very probable that those who are termed angels are not confined to any specific form or shape, but assume various forms and appearances according to the nature of the work on which they are employed, and the will of their sovereign Employer. This seems to have been the ancient Jewish doctrine on this subject.

Verse 8. *Thy throne, O God, is for ever and ever*] If this be said of the Son of God, i. e. Jesus Christ; then Jesus Christ must be God; and indeed the design of the apostle is to prove this. The words here quoted are taken from *Psa. xlv. 6, 7.* which the ancient Chaldee paraphrast, and the most intelligent rabbins, refer to the Messiah. On the third verse of this Psalm, *Thou art fairer than the children of men*, the *Targum* says, "Thy beauty, *מלכא Meshicha*, O king Messiah, is greater than the children of men." *Aben Ezra* says, "This Psalm speaks of David, or rather of his son the Messiah, for this is His name, *Ezek. xxxiv. 24. And David my servant shall be a Prince over them for ever.*" Other rabbins confirm this opinion.

This verse is very properly considered a proof, and indeed a strong one, of the Divinity of Christ; but some late versions of the New Testament have endeavoured to avoid the evidence of this proof, by translating the words thus, *God is thy throne for ever and ever*: and, if this version be correct, it is certain the text can be no proof of the doctrine. Mr. Wakefield vindicates this translation at large in his *History of Opinions*; and *ὁ θεός* being the nominative case, is supposed to be a sufficient justification of this version. In answer to this, it may be stated, that the nominative case is often used for the vocative, particularly by the Attics; and the whole scope of the place requires it should be so used here; and with due deference to all of a contrary opinion, the original Hebrew cannot be consistently translated any other way, *קיים אלהים עולם ועד kiasca Elohim olam w'ed. Thy throne, O God, is for ever, and to eternity* It is in both worlds; and extends over all time: and will exist through all endless duration. To this our Lord seems to refer, *Matt. xxviii. 18. All power is given unto me, both in HEAVEN and EARTH. My throne*, i. e. my dominion, extends from the creation to the consummation of

A. M. cir. 4067. is the sceptre of thy king-
A. D. cir. 63. dom.
An. Olymp. 9^a Thou hast loved righte-
cir. CCX. 3. ousness, and hated ini-
A. U. C. cir. 816. quity: therefore God, even thy God,

^b hath anointed thee with the oil of gladness above thy fellows.
10 And, ^c Thou, Lord, in the begin-

a Psa. 45. 7.—b Isai. 61. 1. Acts 4. 27. & 10. 38.—c Psa. 102. 25, &c.

ning hast laid the founda-
tion of the earth; and the
heavens are the works of
thine hands.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

11^d They shall perish; but thou
remainest: and they all shall wax old
as doth a garment:

12 And as a vesture shalt thou fold

d Isai. 34. 4. & 51. 6. Matt. 24. 35. 2 Pet. 3. 7, 10. Rev. 21. 1.

all things. These I have made, and these I uphold; and from the end of the world, throughout eternity, I shall have the same glory, sovereign unlimited power and authority, which I had with the Father before the world began, John xvii. 5. I may add, that none of the ancient Versions has understood it in the way contended for by those who deny the Godhead of Christ, either in the Psalm from which it is taken, or in this place where it is quoted. Aquila translates $\epsilon\lambda\theta\iota\mu$ *Elohim*, by $\Theta\epsilon\omega$, *O God*, in the vocative case; and the Arabic adds the sign of the vocative $يا$ *ya*; reading the place thus;

كوسى يا الله اى ابد الابد *korsee yallahho ila abadilabada*, the same as in our Version. And even allowing that $\Theta\epsilon\omega$ here is to be used as the *nominative* case, it will not make the sense contended for, without adding $\epsilon\varsigma$ to it, a reading which is not countenanced by any Version, nor by any MS. yet discovered. Wiclif, Coverdale, and others, understood it as the *nominative*, and translated it so; and yet it is evident that this *nominative* has the power of the *vocative*; *forgothe to the gone God thy throne into the world of world: a gerde of equite the gerde of thy reume*. I give this, pointing and all, as it stands in my old MS. Bible. Wiclif is nearly the same, but is evidently of a more modern cast; but to the gone he seith, God thy throne is into the world of world, a gherd of equite is the gherd of thy reume. Coverdale translates it thus, *But, unto the sonne he sayeth: God, thi seate endureth for ever and ever: the cepter of thi kyngdome is a right cepter*. Tindal and others follow in the same way, all reading it in the *nominative* case, with the force of the *vocative*; for none of them has inserted the word $\epsilon\varsigma$, *is*, because not authorized by the original: a word which the opposers of the Divinity of our Lord are obliged to beg, in order to support their interpretation. See some further criticisms on this at the end of this chapter.

A sceptre of righteousness] The sceptre, which was a sort of staff, or instrument of various forms, was the ensign of government, and is here used for government itself. This the ancient Jewish writers understand also of the Messiah.

Verse 9. *Thou hast loved righteousness*] This is the characteristic of a just governor: He abhors and suppresses iniquity; He countenances and supports righteousness and truth.

Therefore God, even thy God] The original $\delta\iota\alpha\ \tau\omega\ \epsilon\pi\iota\sigma\tau\epsilon\iota\ \tau\omega\ \Theta\epsilon\omega$, $\delta\ \Theta\epsilon\omega\ \tau\omega$, may be thus translated, *Therefore, O God, thy God hath*

anointed thee. The form of speech is nearly the same with that in the preceding verse: but the sense is sufficiently clear, if we read, *Therefore God, thy God hath anointed thee, &c.*

With the oil of gladness] We have often had occasion to remark that, anciently, *kings, priests, and prophets*, were consecrated to their several offices by anointing; and that this signified the gifts and influences of the Divine Spirit. Christ, $\chi\rho\iota\sigma\tau\omicron\varsigma$, signifies *The Anointed One*; the same as the Hebrew Messiah; and He is here said to be *anointed with the oil of gladness above his fellows*. None was ever constituted *prophet, priest, and king*, but Himself; some were *kings only, prophets only, and priests only*; others were *kings and priests*; or *priests and prophets*; or *kings and prophets*; but none had ever the *three offices* in his own person, but Jesus Christ; and none but Himself can be a King over the universe, a Prophet to all intelligent beings, and a Priest to the whole human race. Thus He is infinitely exalted *beyond his fellows*; all that had ever borne the *regal, prophetic, or sacerdotal offices*.

Some think that the word $\mu\epsilon\tau\omicron\chi\omega\upsilon\varsigma$, *fellows*, refers to *believers* who are made partakers of the same Spirit, but cannot have its infinite plenitude. The first sense seems the best. *Gladness* is used to express the *festivities* which took place on the inauguration of kings, &c.

Verse 10. *And thou, Lord*] This is an address to the Son, as the Creator, see ver. 2. for this is implied in *laying the foundations* of the earth. The heavens being the work of his hands, points out his infinite wisdom and skill.

Verse 11. *They shall perish*] Permanently fixed as they seem to be, a time shall come when they shall be *dissolved*; and afterward a *new heavens* and a *new earth* be formed, in which righteousness alone shall dwell.—See 2 Pet. iii. 10—13.

Shall wax old as doth a garment] As a garment, by long using, becomes unfit to be longer used, so shall all visible things; they shall *wear old*, and *wear out*; and hence the necessity of their being *renewed*. It is remarkable that our word *world* is a contraction of *wear old*; a term by which our ancestors expressed the sentiment contained in this verse. That the word was thus compounded, and that it had this sense in our language, may be proved from the most competent and indisputable witnesses. It was formerly written *weorold*, *weorold*, and *wepleb*, *weorold*. This *etymology* is finally alluded to by our excellent poet *Spencer*, when describing the primitive age of innocence, succeeded by the age of depravity:—

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CXC. 3. A. U. C. cir. 816.

them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, ' Sit on my right hand,

a Psa. 110. 1. Matt. 22. 44. Mark 11. 36. Luke 20. 42. Ch. 10. 12. Ver. 3.—b Gen. 19. 16. & 32. 1, 2, 24. Psa. 34. 7. & 91. 11, & 103. 20, 21.

“The lion there did with the lambe consort, And eke the dove sat by the faulcon's side; Ne each of other feared fraude or tort, But did in safe security abide, Withouten perill of the stronger pride: But when the world woze old, itwoxe warre old, Whereof it hight, and having shortly tride The trains of wit, in wickednesse woze bold, And dared of all sinnes, the secrets to unfold.”

• Even the heathen poets are full of such allusions. See Horace, Carm. lib. iii. od. 6. Virgil, Æn. viii. ver. 324.

Thou remainest] Instead of διαμῆναι, some good MSS. read διαμῆναι, the first without the circumflex, being the present tense of the indicative mood: the latter with the circumflex being the future—thou shalt remain. The difference between these two readings is of little importance.

Verse 12. And they shall be changed] Not destroyed ultimately, or annihilated. They shall be changed and renewed.

But thou art the same] These words can be said of no being but God: all others are changeable or perishable, because temporal; only that which is eternal can continue essentially, and, speaking after the manner of men, formally the same.

Thy years shall not fail] There is in the Divine duration no circle to be run, no space to be measured, no time to be reckoned. All is eternity—infinite and onward.

Verse 13. But to which of the angels] We have already seen, from the opinions and concessions of the Jews, that if Jesus Christ could be proved to be greater than the angels, it would necessarily follow that He was God: and this the apostle does most amply prove, by these various quotations from their own Scriptures: for he shows that while He is the supreme and absolute Sovereign, they are no more than His messengers and servants; and servants even to His servants, i. e. to mankind.

Verse 14. Are they not all ministering spirits] That is, they are all ministering spirits; for the Hebrews often express the strongest affirmative by an interrogation.

All the angels, even those of the highest order, are employed by their Creator to serve those who believe in Christ Jesus. What these services are, and how performed, it would be impossible to state. Much has been written on the subject, partly founded on Scripture, and partly on conjecture. They are, no doubt, constantly employed in averting evil, and procuring good. If God help man by man, we need not wonder that He helps man by angels. We know that He needs none of those helps,

until I make thine enemies thy footstool?

14^b Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CXC. 3. A. U. C. cir. 816.

Dan. 3. 28. & 7. 10. & 10. 11. Matt. 18. 10. Luke 1. 19. & 2. 9, 13. Acts 12. 7, &c. & 27. 23.—Rom. 8. 17. Tit. 3. 7. James 2. 5. 1 Pet. 3. 7.

for He can do all things Himself; yet it seems agreeable to His infinite wisdom and goodness to use them. This is part of the economy of God in the government of the world, and of the church; and a part, no doubt, essential to the harmony and perfection of the whole. The reader may see a very sensible discourse on this text, in Vol. IX. page 337. of the Reverend John Wesley's Works, edit. 1811. Dr. Owen treats the subject at large in his comment on this verse, Vol. III. page 141. edit. 8vo. which is just now brought to my hand; and which appears to be a very learned, judicious, and important work, but by far too diffuse. In it the words of God are drowned in the sayings of man.

The Godhead of Christ is a subject of such great importance, both to the faith and hope of a Christian; that I feel it necessary to bring it full into view, wherever it is referred to in the Sacred Writings. It is a prominent article in the apostle's creed, and should be so in ours. That this doctrine cannot be established on ver. 8. has been the assertion of many. To what I have already said on this verse, I beg leave to subjoin the following criticisms of a learned friend, who has made this subject his peculiar study:—

BRIEF REMARKS ON HEBREWS, chap. i. ver. 8.

Ὁ θςος σου, ὁ θςος, ας τις αμανας.

“1. It hath ever been the opinion of the most sound divines, that these words, which are extracted from the 45th Psalm, are addressed by God the Father unto God the Son. Our translators have accordingly rendered the passage thus: “Thy throne, O God, is for ever.” Those who deny the Divinity of Christ, being eager to get rid of such a testimony against themselves, contend that ὁ θςος is here the nominative, and that the meaning is, “God is thy throne for ever.” Now, it is somewhat strange, that none of them has had critical acumen enough to discover, that the words cannot possibly admit of this signification. It is a rule in the Greek language, that when a substantive noun is the subject of a sentence, and something is predicated of it; the article, if used at all, is prefixed to the subject, but omitted before the predicate. The Greek translators of the Old, and the authors of the New Testament, write agreeably to this rule. I shall first give some examples from the latter:—

θςος: ἡ ὁ λογος.—“The Word was God.” John i. 1.

Ὁ λογος σαφς ἑνωσας.—“The word became flesh.” John i. 14.

Ὁ Θεὸς ἀγάπη ἐστίν.—“God is love.” 1 John iv. 8.

Ὁ Θεὸς φῶς ἐστίν.—“God is light.” 1 John i. 5.

If we examine the Septuagint Version of the Psalms, we shall find, that in such instances the author sometimes places the article before the subject, but that his usual mode is, to omit it altogether. A few examples will suffice:—

Ὁ Θεὸς ἡμῶν καταφυγὴ καὶ δύναμις.—“God is our refuge and strength.” Psal. xlv. 1.

Κυριὸς βοῦδος μου.—“The Lord is my helper.” Psal. xxviii. 7.

Κυριὸς στήριγμα μου, καὶ καταφυγὴ μου.—“The Lord is my firm support, and my refuge.” Psal. xviii. 2.

Θεὸς μέγας Κυριὸς.—“The Lord is a great God.” Psal. xcvi. 3.

We see what is the established phraseology of the Septuagint, when a substantive noun has something predicated of it in the same sentence. Surely, then, we may be convinced, that if in Psal. xlv. ver. 6. the meaning, which they who deny our Lord's Divinity affix, had been intended, it would rather have been written *θεοὺς ἐσὶ, ὁ Θεὸς, ἢ θεοὺς ἐσὶ, θεοὺς*. This our conviction will, if possible, be increased, when we examine the very next clause of this sentence; where we shall find, that the article is prefixed to the subject, but omitted before the predicate.

Ραβδος ἀντικτύπου ἡ ραβδος τῆς βασιλείας σου.—“The sceptre of thy kingdom is a sceptre of rectitude.”

But it may be doubted, whether *Θεὸς* with the article affixed be ever used in the vocative case. Your doubt will be solved by reading the following examples, which are taken, not promiscuously from the Septuagint, but all of them from the Psalms.

Κρινοὶ αὐτῶν, ὁ Θεὸς.—“Judge them, O God.” Psal. v. 10.

Ὁ Θεὸς, ὁ Θεὸς μου.—“O my God, my God.” Psal. xxii. 1.

Σὺ ψάλλῃς, ὁ Θεὸς μου.—“Unto thee will I sing, O my God.” Psal. lix. 17.

Ἐψάλλῃς ἐγὼ ὁ Θεὸς μου.—“I will exalt thee, O my God.” Psal. cxlv. 1.

Κυριὸς, ὁ Θεὸς μου.—“O Lord my God.” Ps. civ. 1.

I have now removed the only objection which can, I think, be started. It remains, that the Son of Mary is here addressed as the God, whose throne endures for ever.

If you should meet with any passage in the Psalms, where a *substantive noun* has a predicate in the same sentence, and the article is prefixed to both; then, indeed, my argument will be good for nothing. I know that a *pronoun* sometimes occurs with the article prefixed to its predicate; but I speak only of *nouns substantive*.”

H. S. BORD.

The preceding remarks are original, and will be duly respected by every scholar.

2. I have showed my reasons in the note on Luke i. 35. why I cannot close in with the common view of what is called the *eternal Sonship* of Christ. I am inclined to think that from this tenet *Arianism* had its origin. I shall here produce my authority for this opinion. Arius, the father of what is called *Arianism*, and who flourished in A. D. 300, was a presbyter of the church of Alexandria, a man of great learning and eloquence; and of deeply mortified man-

ners; and he continued to edify the church by his teaching and example till the circumstances took place which produced that unhappy change in his religious sentiments, which afterward gave rise to so much distraction and division in the Christian church. The circumstance to which I refer is related by *Socrates Scholasticus*, in his Supplement to the History of Eusebius, lib. i. c. 5. and is in substance as follows: Alexander having succeeded Achillas in the bishopric of Alexandria, self-confidently philosophizing one day in the presence of his presbyters and the rest of his clergy concerning the Holy Trinity, among other things asserted that there was a Monad in the Triad, *φλοισμογενὴς πρὸς τῆς ἑνίας Τριάδος, ἢ Τριάδι Μονάδα καὶ φιλοσοφῶσα ἰδιώματα*. What he said on the derived nature or *eternal Sonship* of Christ is not related. Arius, one of his presbyters, a man of considerable skill in the science of logic, *ἀνὴρ οὐκ ἀμείωτος τῆς διαλεκτικῆς λογικῆς*, supposing that the bishop designed to introduce the dogmas of Sabellius, the Libyan, (who denied the personality of the Godhead, and consequently the Trinity,) sharply opposed the bishop, arguing thus: “If the Father begot the Son, *He* who was thus begotten had a beginning of his existence: and from this it is manifest, that there was a time in which the Son was not. Whence it necessarily follows, that He has His subsistence from what exists not.” The words which Socrates quotes are the following, of which the above is as close a translation as the different idioms will allow: *Εἰ ὁ Πατήρ ἐγέννησε τὸν Υἱόν, ἀρχὴν ὑπαρξίως ἔχει ὁ γέννηθης· καὶ καὶ τούτου ἕνεκα, οὐκ ἔστιν ὅτι οὐκ ἦν ὁ υἱός· ἀλλοθεν γὰρ ἐξ ἀρχαίας, ἐξ οὐκ ὄντων ἔχει αὐτὸ τὴν ὑπόστασιν*. Now, it does not appear that this had been previously the doctrine of Arius: but that it was the *consequence* which he logically drew from the doctrine laid down by the bishop: and although Socrates does not tell us what the bishop stated, yet, from the *conclusions* drawn, we may at once see what the *premises* were; and these must have been some incautious assertions concerning the *Sonship* of the *Divine nature* of Christ: and I have shown elsewhere that these are fair deductions from such premises. “But is not God called Father; and Father of our Lord Jesus Christ?” Most certainly. That God graciously assumes the name of *Father*, and acts in that character towards mankind, the whole Scripture proves: and that the title is given to Him as signifying *Author, Cause, Fountain, and Creator*, is also sufficiently manifest from the same Scriptures. In this sense He is said to be the *Father of the rain*, Job xxxviii. 28. and hence also it is said, *He is the Father of spirits*, Heb. xii. 9. and He is the Father of men, because He created them; and Adam, the first man, is particularly called *His son*, Luke iii. 38. But He is the Father of the *human nature* of our blessed Lord, in a peculiar sense, because by His energy this was produced in the womb of the virgin, Luke i. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; THEREFORE also that HOLY THING WHICH SHALL BE BORN OF THEE shall be called THE SON OF GOD*. It is in consequence of this that our blessed Lord is so frequently termed the *Son of God*, and that *God* is called *His Father*.

But I know not any Scripture, fairly interpreted, that states the *Divine nature* of our Lord to be *begotten* of God, or to be the *Son of God*. Nor can I see it possible, that He could be *begotten* of the Father, in *this sense*, and be *eternal*; and if not *eternal*, he is not God. But numberless scriptures give Him every attribute of Godhead: His own works demonstrate it; and the whole scheme of salvation requires this. I hope I may say that I have demonstrated His supreme, absolute, and unoriginated Godhead, both in my note on Coloss. i. 16, 17. and in my *Discourse on Salvation by Faith*. And having seen that the doctrine of the *eternal Sonship* produced *Arianism*, and *Arianism* produced *Socinianism*, and *Socinianism* produces a kind of *general infidelity*, or disrespect to the Sacred Writings, so that several parts of them are rejected as being uncanonical, and the inspiration of a major part of the New Testament strongly suspected; I find it necessary to be doubly on my watch to avoid every thing that may, even in the remotest way, tend to so deplorable a catastrophe.

It may be said, "Is not God called the *eternal Father*? And if so, there can be no eternal Father, if there be no eternal Son." I answer, God is not called in any part of Scripture, as far as I can recollect, either the *eternal* or *everlasting Father*, in reference to our blessed Lord; nor indeed in reference to any thing else: but this very title, strange to tell, is given to Jesus Christ himself; *His name shall be called the EVERLASTING FATHER*, Isa. ix. 6. and we may on this account, with more propriety, look for an *eternal filiation* proceeding from *Him*, than from any other Person of the most Holy Trinity.

Should it be asked, "Was there no *Trinity* of Persons in the Godhead before the incarnation?" I answer, that a *Trinity of Persons* appears to me to belong *essentially* to the Eternal Godhead, neither of which was *before*, *after*, or *produced* from, another; and of this the Old Testament is full; but the distinction was not fully evident till the incarnation; and particularly till the baptism in Jordan, when on *Him*, in whom dwelt all the fulness of the Godhead, the *Holy Ghost* descended, in a *bodily shape*, like a dove: and a *voice from heaven* proclaimed *that baptized Person* God's beloved Son: in which transaction there were *three Persons* occupying *distinct places*: as the *Person of Christ* in the *water*; the *Holy Spirit* in a *bodily shape*; and the *voice from heaven*, sufficiently prove; and to each of these *Persons* various scriptures give all the essential attributes of God.

On the doctrine of the *eternal Sonship* of the Divine nature of Christ, I once had the privilege of conversing with the late reverend John Wesley, about three years before his death: he read, from a book in which I had written it, the argument against this doctrine, which now

stands in the note on Luke i. 35. He did not attempt to reply to it; but allowed that, on the ground on which I had taken it, the argument was conclusive. I observed, that the proper essential Divinity of Jesus Christ appeared to me to be so absolutely necessary to the whole Christian scheme, and to the faith of penitent sinners and saints, that it was of the utmost importance to set it in the clearest and strongest point of view: and that, with my present light, I could not credit it, if I must receive the common doctrine of the *Sonship of the Divine nature* of our Lord. He mentioned two eminent divines who were of the same opinion; and added, that the eternal Sonship of Christ had been a doctrine very generally received in the Christian church: and he believed no one had ever expressed it better than his brother Samuel had done in the following lines:—

"From Thee in one eternal now,
Thy Son, Thy offspring flow'd;
And everlasting Father thou,
As everlasting God."

He added not one word more on the subject, nor ever after mentioned it to me, though after that we had many interviews. But it is necessary to mention his own note on the text, that has given rise to these observations; which shows that he held the doctrine as commonly received, when he wrote that note: it is as follows—

"*Thou art my Son*] God of God, Light of Light. *This day have I begotten Thee*; I have begotten Thee from eternity, which, by its unalterable permanency of duration, is one continued unsuccessive day." Leaving the point in dispute out of the question, this is most beautifully expressed; and I know not that this great man ever altered his views on this subject. However necessary this view of the subject may appear to me, I do not presume to say that others, in order to be saved, must view it in the same light: I leave both opinions to the judgment of the reader; for on such a point, it is necessary that every man should be clear in his own mind, and satisfied in his own conscience. Any opinion of mine, my readers are at perfect liberty to receive or reject. I never claimed infallibility; I say with St. Augustin, *Errare possum; hæreticus esse nolo*. Refined Arians, with some of whom I am personally acquainted, are quite willing to receive all that can be said of the dignity and glory of Christ's nature, provided we admit the doctrine of the eternal Sonship, and omit the word *unoriginated*, which I have used in my demonstration of the Godhead of the Saviour of men: but, as far as it respects myself, I can neither *admit* the one, nor *omit* the other. The proper essential Godhead of Christ lies deep at the foundation of my Christian creed; and I must sacrifice ten thousand *forms of speech* rather than sacrifice the thing. My opinion has not been formed on slight examination.

CHAPTER II.

The use we should make of the preceding doctrine, and the danger of neglecting this great salvation, 1—4. The future world is not put in subjection to the angels; but all is under the authority of Christ, 5—8. Jesus has tasted death for every man, 9. Nor could he accomplish man's re-

demption without being incarnated and without dying; by which he destroys the devil, and delivers all that believe on him from the fear of death and spiritual bondage, 10—15. Christ took not upon him the nature of angels, but the nature of Abraham, that he might die, and make reconciliation for the sins of the people, 16—18.

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 916.

THEREFORE, we ought to give the more earnest heed to the things which we have

heard, lest at any time we should let them slip.

2 For if the word spoken by angels was steadfast, and every transgres-

Gr. run out as leaking vessels.—b Deut. 33. 2. Psa. 68. 17. Acta. 7. 53. Gal. 3. 19.—c Numb. 15. 30, 31.

sion and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 916.

Deut. 4. 3. & 17. 2, 5, 12. & 27. 26.—d Ch. 10. 29, 29. & 12. 26.—e Matt. 4. 17. Mark 1. 14. Ch. 1. 2.—f Luke 1. 2.

NOTES ON CHAP. II.

Verse 1. Therefore] Because God has spoken to us by His Son; and because that Son is so great and glorious a Personage; and because the subject which is addressed to us is of such infinite importance to our welfare:—

We ought to give the more earnest heed] We should hear the doctrine of Christ with care, candour, and deep concern:—

Lest at any time we should let them slip.] *Μα κερ παραρηκουσιν*, "lest at any time we should leak out." This is a metaphor taken from un-staunch vessels; the staves not being close together, the fluid put into them, leaks through the chinks and crevices. Superficial hearers lose the benefit of the word preached, as the unseasoned vessel does its fluid: nor can any one hear, to the saving of his soul, unless he give most earnest heed, which he will not do unless he consider the dignity of the Speaker, the importance of the subject, and the absolute necessity of the salvation of his soul. St. Chrysostom renders it *μη ποτε απραλημυδα, κερωμυδω*, lest we perish, lest we fall away.

Verse 2. If the word spoken by angels] The law, (according to some,) which was delivered by the mediation of angels; God frequently employing these to communicate His will to men.—See Acts vii. 53. and Galat. iii. 19. But the apostle probably means those particular messages which God sent by angels, as in the case of Lot, Gen. xix. and such like.

Was steadfast] Was so confirmed by the Divine authority, and so strict that it would not tolerate any offence, but inflicted punishment on every act of transgression, every case in which the bounds laid down by the law, were passed over: and every act of disobedience in respect to the duties enjoined.

Received a just recompense] That kind and degree of punishment which the law prescribed for those who broke it.

Verse 3. How shall we escape] If they who had fewer privileges than we have, to whom God spoke in divers manners by angels and prophets, fell under the displeasure of their Maker, and were often punished with a sore destruction; how shall we escape wrath to the uttermost, if we neglect the salvation provided for us, and proclaimed to us by the Son of God? Their offence was high: ours indescribably higher. The salvation mentioned here is the

whole system of Christianity, with all the privileges it confers; properly called a *salvation*, because, by bringing such an abundance of heavenly light into the world, it saves or delivers men from the kingdom of darkness, ignorance, error, superstition and idolatry; and provides all the requisite means to free them from the power, guilt, and contamination, of sin. This salvation is great, when compared with that granted to the Jews:—1. The Jewish dispensation was provided for the Jews alone; the Christian dispensation for all mankind. 2. The Jewish dispensation was full of significant types and ceremonies; the Christian dispensation is the substance of all those types. 3. The Jewish dispensation referred chiefly to the body and outward state of man; washings and external cleansings of the flesh: the Christian, to the inward state; purifying the heart and soul, and purging the conscience from dead works. 4. The Jewish dispensation promised temporal happiness: the Christian spiritual. 5. The Jewish dispensation belonged chiefly to time; the Christian to eternity. 6. The Jewish dispensation had its glory; but that was nothing when compared to the exceeding glory of the Gospel. 7. Moses administered the former; Jesus Christ, the Creator, Governor, and Saviour of the world, the latter. 8. This is a great salvation, infinitely beyond the Jewish; but how great no tongue or pen can describe.

Those who neglect it, *αμαρτωλεις*, are not only they who oppose or peracute it, but they who pay no regard to it: who do not meddle with it, do not concern themselves about it: do not lay it to heart; and, consequently, do not get their hearts changed by it. Now, these cannot escape the coming judgments of God, not merely because they oppose His will and commandment, but because they sin against the very cause and means of their deliverance. As there is but one remedy by which their diseased souls can be saved, so, by refusing to apply that one remedy, they must necessarily perish.

Which at the first began to be spoken] Though John Baptist went before our Lord to prepare His way, yet he could not be properly said to preach the Gospel: and even Christ's preaching was only a beginning of the great proclamation: it was His own Spirit in the apostles and evangelists, the men who heard Him preach, that opened the whole mystery of the kingdom of

A. M. cir. 4067. A. D. cir. 68. An. Olymp. cir. CCX. 3. A. U. C. cir. 818.

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

Mark 16. 20. Acts 14. 3. & 19. 11. Rom. 15. 18, 19. 1 Cor. 2. 4. Acts 2. 22, 43. Or, distributions. 1 Cor. 12. 4, 7, 11.

heaven. And all this testimony had been so confirmed in the land of Judea, as to render it indubitable; and, consequently, there was no excuse for their unbelief; and no prospect of their escape, if they should continue to neglect it.

Verse 4. God also bearing them witness] He did not leave the confirmation of these great truths to the testimony of men: He bore His own testimony to them by signs, wonders, various miracles, and distributions of the Holy Ghost; Πνεύματος ἁγίου μερισμῶς. And all these were proved to come from Himself, for no man could do those miracles at his own pleasure; but the power to work them was given according to God's own will; or, rather, God Himself wrought them, in order to accredit the ministry of His servants.

For the meaning of signs, wonders, &c. see the note on Deut. iv. 34.

Verse 5. The world to come] That עולם הבא haba, the world to come, meant the days of the Messiah, among the Jews is most evident; and has been often pointed out in the course of these notes. And that the administration of this kingdom has not been entrusted to angels, who were frequently employed under the law, is also evident; for the government is on the shoulder of Jesus Christ; He alone has the keys of death and hell; He alone shuts, and no man opens; opens, and no man shuts: He alone has the residue of the Spirit; He alone is the Governor of the universe; the Spirit, Soul, Heart, and Head, of the church; all is in His authority, and under subjection to Him.

But some think that the world to come, means future glory; and suppose the words are spoken in reference to the Angel of God's presence, Exod. xxiii. 20. who introduced the Israelites into the Promised Land; which land is here put in opposition to the heavenly inheritance. And it is certain that, in this sense also, we have an entrance into the Holiest, only by the blood of Jesus. Dr. Macknight contends for this latter meaning; but the former appears more consistent with the Jewish phraseology.

Verse 6. But one, in a certain place] This one is David; and the certain place, Psal viii. 4, 5, 6. But why does the apostle use this indeterminate mode of quotation? Because it was common thus to express the testimony of any of the inspired writers; אמר הושיע אהו אמר אהו amar hahu cathab, Thus saith a certain scripture. So Philo De Plant. Noe, אמר גאון שם, he saith somewhere; אמר גאון תה, a certain person saith. Thus even

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownest him with glory and honour, and didst set him over the works of thy hands:

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Eph. 1. 5, 9. Ch. 6. 5. 2 Pet. 3. 13. Job 7. 17. Psal. 2. 4, &c. & 144. 3. Or, a little while inferior to.

the heathens: were accustomed to quote high authorities: so Plato, in Tim. αὐτὸς ἦν, as a certain person saith; meaning Heracitus.— See in Rosenmüller. It is such a mode of quotation as we sometimes use when we speak of a very eminent person, who is well known; as that very eminent person, that great philosopher, that celebrated divine, that inspired teacher of the Gentiles, the royal psalmist, the evangelical prophet, hath said. The mode of quotation, therefore, implies not ignorance, but reverence.

What is man] This quotation is verbatim from the Septuagint; and, as the Greek is not so emphatic as the Hebrew, I will quote the original, מַה אִישׁ כִּי תִזְכְּרֶנּוּ וְכֵן אָדָם כִּי תִפְחַדְעֶנּוּ; mah ish ki tizcarenu, when Adam ki tiphkedenu; What is miserable man, that thou rememberest him; and the son of Adam, that thou visitest him? The variation of the terms in the original is very emphatic. Adam, אָדָם, is the name given to man at his creation, and expresses his origin, and generic distinction from all other animals. Enoch, אֵנוֹחַ, which signifies sick, weak, wretched, was never given to him, till after his fall. The son of Adam means here any one or all of the fallen posterity of the first man. That God should remember in the way of mercy these wretched beings, is great condescension; that he should visit them, manifest Himself to them, yea, even dwell among them, and at last assume their nature, and give up His life to ransom them from the bitter pains of eternal death, is mercy and love indescribable and eternal.

Verse 7. Thou madest him a little lower than the angels] We must again have recourse to the original from which this quotation is made, וְכֵן אָדָם כִּי תִפְחַדְעֶנּוּ vatecharenu me'at me'elohim. If this be spoken of man as he came out of the hands of his Maker, it places him at the head of all God's works; for, literally translated, it is, Thou hast made him less than God. And this is proved by his being made in the image, and likeness of God, which is spoken of no other creature either in heaven or earth; and it is very likely that, in his original creation, he stood at the head of all the works of God; and the next to his Maker. This sentiment is well expressed in the following lines, part of a paraphrase on this Psalm, by the Rev. C. Wesley:—

“Him with glorious majesty
Thy grace vouchsaf'd to crown:
Transcript of the One in Three,
He in thy image shone.

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8. * Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now ^b we see not yet all things put under him :

^a Matt. 28. 18. 1 Cor. 15. 27. Eph. 1. 22. Ch. 1. 13.
^b 1 Cor. 15. 25.—^c Phil. 2. 7, 8, 9.—^d Or, by.

Foremost of created things,
Head of all thy works he stood ;
Nearest the great King of kings ;
And little less than God.⁷

If we take the words as referring to *Jesus Christ*, then they must be understood as pointing out the time of his humiliation, as in ver. 9. and the *little lower*, *ἡεχχυ τι*, in both verses, must mean, for a short time, or a little while, as is very properly inserted among our marginal readings. Adam was originally made higher than the angels; but by sin he is now brought low, and subjected to death; for the angelic nature is not mortal.—Thus, taking the words in their common acceptation, man, in his present state, may be said to be *lessened below the angels*. Jesus Christ, as the eternal Logos, or God with God, could not die, therefore, a body was prepared for Him; and thus, *ἡεχχυ τι*, for a short while, He was made lower than the angels, that He might be capable of suffering death. And indeed the whole of the passage suits Him better than it does any of the children of men, or, than even Adam himself in a state of innocence; for it is only under the feet of Jesus that all things are put in subjection; and it was in consequence of His humiliation, that He had a name above every name, so that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, Philipp. ii. 9—11. Therefore, He must be infinitely higher than the angels; for they, as well as all the things in heaven, bow in subjection to Him.

Thou crownedst him with glory and honour] This was strictly true of Adam in his state of innocence; for he was set over all things in this lower world; all sheep and oxen, the beasts of the field, the fowl of the air, the fish of the sea, and whatsoever passeth over the paths of the seas, Psa. viii. 7, 8. So far all this perfectly applies to Adam: but it is evident the apostle takes all in a much higher sense, that of universal dominion; and hence he says, he left nothing that is not put under him. These verses collated with the above passage from the Epistle to the Philippians, mutually illustrate each other. And the crowning Christ with glory and honour must refer to His exaltation after His resurrection, in which as the victorious Messiah, He had all power given to Him in heaven and earth. And although we do not yet see all things put under him, for evil men, and evil spirits, are only under the subjection of control; yet we look forward to that time when the whole world shall be bowed to His sway; and when the stone, cut out of the mountains without hands, shall become great and fill the whole earth.—What was never true of the first Adam, even in his most

9 But we see Jesus, ^e who was made a little lower than the angels ^d for the suffering of death, ^e crowned with glory and honour; that he by the grace of God should taste death ^f for every man.

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cir. CCX. 3.
A. U. C. cir. 816.

^e Acts 2. 33.—^f John 3. 16. & 12. 32. Rom. 5. 18. & 8. 32.
^g 2 Cor. 5. 15. 1 Tim. 2. 6. 1 John 2. 2. Rev. 5. 9.

exalted state, is true of the second Adam, the Lord Jesus Christ; and to Him, and to Him alone, it is most evident that the apostle applies these things; and thus He is higher than the angels, who never had, nor can have such dominion, and consequent glory.

Verse 9. *Should taste death for every man*] In consequence of the fall of Adam, the whole human race became sinful in their nature; and in their practice, added transgression to sinfulness of disposition, and thus became exposed to endless perdition. To redeem them, Jesus Christ took on Him the nature of man, and suffered the penalty due to their sins.

It was a custom in ancient times, to take off criminals by making them drink a cup of poison. Socrates was adjudged to drink a cup of the juice of hemlock, by order of the Athenian magistrates: *πινει το φαρμακον, ανακαζοντα τον Αρχορτων*. The sentence was one of the most unjust ever pronounced on man. Socrates was not only innocent of every crime laid to his charge, but was the greatest benefactor to his country. He was duly conscious of the iniquity of his sentence, yet cheerfully submitted to his appointed fate; for, when the officer brought in the poison, though his friends endeavoured to persuade him that he had yet a considerable time in which he might continue to live; yet, knowing that every purpose of life was now accomplished, he refused to avail himself of a few remaining moments; seized the cup, and drank off the poison with the utmost cheerfulness and alacrity: *επιχεμιστος και μαλα ωχρητος και ουκ ελεειν.*—Plato. Phæd. sub. fin. The reference in the text seems to point out the whole human race as being accused, tried, found guilty, and condemned; each having his own poisoned cup to drink; and Jesus, the wonderful Jesus, takes the cup out of the hand of each, and cheerfully, and with alacrity, drinks off the dregs! Thus having drunk every man's poisoned cup, he tasted that death which they must have endured, had not their cup been drunk by another. Is not this the cup to which he refers, Matt. xxvi. 39. *O my Father, if it be possible, let this cup pass from me!* But without His drinking it, the salvation of the world would have been impossible; and therefore he cheerfully drank it in the place of every human soul; and thus made atonement for the sin of the whole world: and this he did *χαριτι Θεου*, by the grace, mercy, or infinite goodness, of God. Jesus Christ incarnated, crucified, dying, rising, ascending to heaven, and becoming our Mediator at God's right hand, is the full proof of God's infinite love to the human race.

Instead of *χαριτι Θεου*, by the grace of God, some MSS. and the Syriac, have *χαρη Θεου*, with-

A. M. cir. 4007.
A. D. cir. 69.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 810.

10 ^a For, it became him,
^b for whom are all things,
and by whom are all
things, in bringing many

sons unto glory, to make
^c the captain of their sal-
vation ^d perfect through
sufferings.

A. M. cir. 4007
A. D. cir. 69.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 810.

^a Luke 24. 46. — ^b Rom. 11. 36. — ^c Acts 3. 15. & 5. 31.

Ch. 12. 2. — ^d Luke 13. 32. Ch. 5. 9.

out God, or God excepted; i. e. the manhood died, not the Deity. This was probably a marginal gloss which has crept into the text of many MSS. and is quoted by some of the chief of the Greek and Latin Fathers. Several critics contend that the verse should be thus: "But we see Jesus, who for a little while was made less than angels, that by the grace of God he might taste death for every man, for the suffering of death crowned with glory and honour." However it be taken, the sense is nearly the same:—1. Jesus Christ was incarnated. 2. He suffered death as an expiatory victim. 3. The persons in whose behalf He suffered, were the whole human race; every man; all human creatures. 4. This Jesus is now in a state of the highest glory and honour.

Verse 10. *For, it became him*] It was suitable to the Divine wisdom, the requisitions of justice, and the economy of grace, to offer Jesus as a sacrifice, in order to bring many sons and daughters to glory.

For whom—and by whom] God is the cause of all things; and He is the object or end of them.

Perfect through sufferings.] Without suffering, He could not have died: and without dying, He could not have made an atonement for sin. The sacrifice must be consummated, in order that He might be qualified to be the Captain or Author of the salvation of men; and lead all those who become children of God, through faith in Him, into eternal glory. I believe this to be the sense of the passage; and it appears to be an answer to the grand objection of the Jews: "The Messiah is never to be conquered, or die; but will be victorious, and endure for ever." Now the apostle shows that this is not the counsel of God; on the contrary, that it was entirely congruous to the will and nature of God, by whom, and for whom, are all things, to bring men to eternal glory through the suffering and death of the Messiah. This is the decision of the Spirit of God against their prejudices; and on the Divine authority this must be our conclusion—Without the passion and death of Christ, the salvation of man would have been impossible.

As there are many different views of this, and some of the following verses, I shall introduce a paraphrase of the whole from Dr. Dodd, who gives the substance of what Doddridge, Pearce, and Owen, have said on this subject.

Verse 10. *For it became him, &c.*—"Such has been the conduct of God in the great affair of our redemption; and the beauty and harmony of it will be apparent in proportion to the degree in which it is examined. For, though the Jews dream of a temporal Messiah, as a scheme conducive to the Divine glory, it well became him: it was expedient that in order to act worthy of Himself, He should take this method: He, for whom are all things, and by whom are all things; that glorious Being who

is the first cause, and last end of all; in pursuit of the great and important design He had formed, of conducting many, whom He is pleased to adopt as His sons, to the possession of that inheritance of glory intended for them: to make and constitute Jesus, His first-begotten and well-beloved Son, the Leader and Prince of their salvation; and to make Him perfect, or completely fit for the full execution of His office, by a long train of various and extreme sufferings, whereby He was, as it were, solemnly consecrated to it. Verse 11. Now, in consequence of this appointment, Jesus, the great Sanctifier, who engages and consecrates men to the service of God; and they who are sanctified, (i. e. consecrated and introduced to God with such acceptance,) are all of one family, all the descendants of Adam, and in a sense, the seed of Abraham; for which cause he is not ashamed to call them, whom he thus redeems, and presents to the Divine favour, His brethren. Verse 12. Saying, in the person of David, who represented the Messiah in His sufferings and exaltation, I will declare thy name to my brethren; in the midst of the church will I praise thee. Verse 13. And again, speaking as a mortal man, exposed to such exercises of faith in trials and difficulties as others were, He says in a Psalm which sets forth His triumph over His enemies, I will trust in Him, as other good men have done in all ages; and again, elsewhere in the person of Isaiah, Behold I, and the children which my God hath given me, are for signs and for wonders. Verse 14. Seeing then those whom He represents in one place and another, as the children of the same family with Himself, were partakers of flesh and blood, He Himself in like manner participated of them, that thereby becoming capable of those sufferings, to which, without such an union with flesh, this Divine Sanctifier could not have been obnoxious, He might, by His own voluntary and meritorious death, abolish and depose him who, by Divine permission, had the empire of death, and led it in his train when he made the first invasion on mankind; that is, the devil, the great artificer of mischief and destruction; at the beginning the murderer of the human race; who still seems to triumph in the spread of mortality, which is his work, and who may often, by God's permission, be the executioner of it. Verse 15. But Christ, the great Prince of mercy and life, graciously interposed, that He might deliver those miserable captives of Satan, mankind in general, and the dark and idolatrous Gentiles in particular, who through fear of death, were, or justly might have been, all their lifetime obnoxious to bondage; having nothing to expect in consequence of it, if they rightly understood their state, but future misery; whereas now, changing their Lord, they have happily changed their condition; and are, as many as have believed in Him, the heirs of eternal life."

A. M. cir. 4067.
A. D. cir. 69.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

11 For, ^a both he that sanctifieth, and they who are sanctified, ^b are all of one: for which cause ^c he

is not ashamed to call them brethren,
12 Saying, ^d I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

^a Ch. 10. 10, 14. — ^b Acts 17. 26. — ^c Matt. 28. 10. John 20. 17. Rom. 8. 29. — ^d Psa. 22. 22, 25.

Verse 11. For, both he who sanctifieth] The word *ἁγιασμος* does not merely signify one who sanctifies or makes holy, but one who makes atonement or reconciliation to God, and answers to the Hebrew *כַּפָּר*, *caphar*, to expiate: see Exod. xxix. 33—36. He that sanctifies is He that makes atonement; and, they who are sanctified are they who receive that atonement; and being reconciled unto God, become His children by adoption, through grace.

In this sense our Lord uses the word, John xvii. 19. For their sakes I sanctify myself: *ἵνα ἁγιάσω ἑαυτὸν ὑπὲρ αὐτῶν*, on their account I consecrate Myself to be a sacrifice. This is the sense in which this word is used generally through this epistle.

Are all of one] *ἅ ἐστιν ἡ φύσις*. What this one means has given rise to various conjectures; father, family, blood, seed, race, nature, have all been substituted: nature seems to be that intended, see ver. 14. and the conclusion of this verse confirms it. Both the Sanctifier and the sanctified, both Christ and His followers, are all of the same nature; for as the children were partakers of flesh and blood, i. e. of human nature, He partook of the same; and thus He was qualified to become a sacrifice for man.

He is not ashamed to call them brethren] Though as to His Godhead, He is infinitely raised above men and angels; yet as he has become incarnate, notwithstanding His dignity, He blushes not to acknowledge all his true followers as His brethren.

Verse 12. I will declare thy name] See Psa. xxii. 22. The apostle certainly quotes this Psalm as referring to Jesus Christ; and these words as spoken by Christ unto the Father, in reference to His incarnation; as if he had said, "When I shall be incarnated, I will declare thy perfections to mankind: and among My disciples I will give glory to Thee for Thy mercy to the children of men."—See the fulfilment of this, John i. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him. Nor were the perfections of God ever properly known or declared till the manifestation of Christ. Hear another Scripture, Luke x. 21. and 22. In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, That thou hast hid these things from the wise and prudent, and hast revealed them unto babes, &c. Thus He gave praise to God.

Verse 13. I will put my trust in him] It is not clear to what express place of Scripture the apostle refers: words to this effect frequently

13 And again, ^e I will put my trust in him. And again, ^f Behold I and the children ^g which God hath given me.

A. M. cir. 4067.
A. D. cir. 69.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

14 Forasmuch then as the children are partakers of flesh and blood, he ^h also himself likewise took part of the

^e Psa. 18. 2. Isa. 12. 2. — ^f Isa. 8. 18. — ^g John 20. 29. & 17. 6, 9, 11, 12. — ^h John 1. 14. Rom. 8. 3. Phil. 2. 7.

occur; but the place most probably is Psa. xviii. 2. several parts of which Psalm, seem to belong to the Messiah.

Behold I and the children which God hath given me.] This is taken from Isa. lviii. 18. The apostle does not intend to say that the portions which he has quoted have any particular reference, taken by themselves, to the subject in question; they are only catch-words of whole paragraphs, which, taken together, are full to the point; because they are prophecies of the Messiah, and are fulfilled in him. This is evident from the last quotation, behold I and the children whom the Lord hath given me are for signs and for wonders in Israel. Jesus and His disciples wrought a multitude of the most stupendous signs and wonders in Israel. The expression also may include all genuine Christians: they are for signs and wonders throughout the earth. And as to the xviiiith Psalm, the principal part of it seems to refer to Christ's sufferings: but the miracles which were wrought at his crucifixion, the destruction of the Jewish state and polity, the calling of the Gentiles, and the establishment of the Christian church, appear also to be intended. See among others the following passages:—SUFFERINGS—The sorrows of death compassed me—in my distress I called upon the Lord. MIRACLES at the crucifixion—The earth shook and trembled—and darkness was under his feet. DESTRUCTION of the Jewish state—I have pursued mine enemies and overtaken them; they are fallen under my feet. CALLING OF THE GENTILES—Thou hast made me head of the heathen; a people whom I have never known shall serve me; as soon as they hear of me they shall obey me, &c. &c. A principal design of the apostle is to show that such scriptures are prophecies of the Messiah; that they plainly refer to His appearing in the flesh in Israel; and that they have all been fulfilled in Jesus Christ, and the calling of the Gentiles to the privileges of the Gospel. To establish these points was of great importance.

Verse 14. The children are partakers of flesh and blood] Since those children of God, who have fallen and are to be redeemed, are human beings; in order to be qualified to redeem them, by suffering and dying in their stead, He himself likewise took part of the same; He became incarnate; and thus, He who was God with God, became man with men. By the children here we are to understand not only the disciples, and all genuine Christians, as in ver. 13. but also the whole human race; all Jews and all Gentiles: so John xi. 51, 52. He prophesied that Jesus should die for that nation; and not for that nation only, but also that he should gather

A. M. cir. 4067.
A. D. cir. 68.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

same, * that through death
he might destroy him that
had the power of death,
that is, the devil ;

15 And deliver them who
through fear of death
were all their lifetime sub-
ject to bondage.

A. M. cir. 4067.
A. D. cir. 68.
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cir. CCX. 3.
A. U. C. cir. 816.

a 1 Cor. 15. 54, 55. Col. 2. 15. 2 Tim. 1. 10.

b Luke 1. 74. Rom. 8. 15. 2 Tim. 1. 7.

together in one, the CHILDREN of God that were scattered abroad : meaning, probably, all the Jews in every part of the earth. But collate this with 1 John ii. 2. where the evangelist explains the former words, *He is the propitiation for our sins, (the Jews,) and not for ours only, but for the sins of the whole world.* As the apostle was writing to the Hebrews only, he in general uses a Jewish phraseology, pointing out to them their own privileges ; and rarely introduces the Gentiles, or what the Messiah has done for the other nations of the earth.

That through death] That by the merit of His own death, which making atonement for sin, and procuring the almighty energy of the Holy Spirit, should counterwork, *απαρτωση*, or render useless and ineffectual, all the operations of Him who had the power, *αυτου*, or influence, to bring death into the world : so that death, which was intended by him who was a murderer from the beginning, to be the final ruin of mankind ; becomes the instrument of their exaltation and endless glory : and thus the death, brought in by Satan, is counterworked, and rendered ineffectual by the death of Christ.

Him that had the power of death] This is spoken in conformity to an opinion prevalent among the Jews, that there was a certain fallen angel who was called מלאך המוות *malak hamaveth*, the angel of death, i. e. one who had the power of separating the soul from the body, when God decreed that the person should die. There were two of these, according to some of the Jewish writers ; one was the angel of death to the Gentiles, the other to the Jews. Thus *Tob hazretz*, fol. 31. "There are two angels which preside over death ; one is over those who die out of the land of Israel, and his name is *Sammael* : the other is he who presides over those who die in the land of Israel, and this is *Gabriel*." *Sammael* is a common name for the devil among the Jews : and there is a tradition among them, delivered by the author of *Pesikta rabbetha* in *Yalcut Simeoni*, par. 2. f. 56. that the angel of death should be destroyed by the Messiah ! "Satan said to the holy blessed God, *Lord of the world show me the Messiah.* The Lord answered, *Come and see Him.* And when he had seen Him, he was terrified, and his countenance fell, and he said, *Most certainly this is the Messiah, who shall cast me and all the nations into hell, as it is written, Isa. xxv. 8. The Lord shall swallow up death for ever.*" This is a very remarkable saying ; and the apostle shows that it is true : for the Messiah came to destroy him who had the power of death. Dr. Owen has made some collections on this head from other Jewish writers, which tend to illustrate this verse : they may be seen in his *Comment*, Vol. I. pag. 456. 8vo. edition.

Verse 15. And deliver them who through fear of death] It is very likely that the apostle has the Gentiles here principally in view. As

they had no revelation, and no certainty of immortality, they were continually in bondage to the fear of death. They preferred life in any state, with the most grievous evils, to death, because they had no hope beyond the grave. But it is also true, that all men naturally fear death ; even those that have the fullest persuasion and certainty of a future state, dread it ; genuine Christians, who know that if the earthly house of their tabernacle were dissolved, they have a house not made with hands, a building framed of God, eternal in the heavens ; only they fear it not. In the assurance they have of God's love, the fear of death is removed : and by the purifications of their hearts through faith, the sting of death is extracted. The torpeople who know not God, are in continual ment through the fear of death ; and they fear death because they fear something beyond death. They are conscious to themselves that they are wicked ; and they are afraid of God, and terrified at the thought of eternity. By these fears, thousands of sinful miserable creatures are prevented from hurrying themselves into the unknown world. This is finely expressed by the poet :—

"To die,—to sleep,—
No more :—and, by a sleep, to say we end
The heartach, and the thousand natural shocks
That flesh is heir to,—'tis a consummation
Devoutly to be wished. To die,—to sleep,—
To sleep !—perchance to dream ;—aye, there's
the rub ;
For in that sleep of death what dreams may
come,
When we have shuffled off this mortal coil,
Must give us pause :—There's the respect
That makes calamity of so long life :
For who would bear the whips and scorns of
time,
The oppressor's wrong, the proud man's con-
tumely,
The pangs of despis'd love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin ? Who would fardels bear
To grunt and sweat under a weary life ;
But, that the dread of something after death,
The undiscovered country from whose bourne
No traveller returns,—puzzles the will ;
And makes us rather bear those ills we have,
Than fly to others that we know not of ?
Thus conscience does make cowards of us all
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought ;
And enterprises of great pith and moment,
With this regard, their currents turn awry,
And lose the name of action."

I give this long quotation from a poet who was well acquainted with all the workings of the human heart ; and one who could not have de-

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

16 For verily ^a he took not on him the nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him ^b to be made like unto his brethren, that he might be ^a a merciful and faith-

^a Gr. he taketh not hold of angels, but of the seed of Abraham he taketh hold.

scribed scenes of distress and anguish of mind so well, had he not passed through them.

Verse 16. For verily he took not on him the nature of angels] Ου γαρ θηρω αγγελων επιλαμ-βουσαι, αλλα επιματις Αβρααμ επιλαμβουσαι. Moreover, he doth not at all take hold of angels; but of the seed of Abraham he taketh hold. This is the marginal reading, and is greatly to be preferred to that in the text. Jesus Christ intending not to redeem angels, but to redeem man, did not assume the angelic nature, but was made man, coming directly by the seed or posterity of Abraham, with whom the original covenant was made, that in his seed all the nations of the earth should be blessed: and it is on this account, that the apostle mentions the seed of Abraham, and not the seed of Adam; and it is strange that so many commentators should have missed so obvious a sense. The word itself signifies not only to take hold of, but to help, succour, save from sinking, &c. The rebel angels, who sinned and fell from God, were permitted to fall down, alle downe, as one of our old writers expresses it, till they fell into perdition—man sinned and fell, and was falling downe, alle downe; but Jesus laid hold on them, and prevented them from falling into endless perdition. Thus he seized on the falling human creature, and prevented him from falling into the bottomless pit: but he did not seize on the falling angels, and they fell down into outer darkness. By assuming the nature of man, he prevented this final and irrecoverable fall of man: and by making an atonement in human nature, he made a provision for its restoration to its forfeited blessedness. This is a fine thought of the apostle and is beautifully expressed. Man was falling from heaven: and Jesus caught hold of the falling creature, and prevented his endless ruin. In this respect he prefers men to angels; and probably for this simple reason, that the human nature was more excellent than the angelic: And it is suitable to the wisdom of the Divine Being to regard all the works of His hands in proportion to the dignity or excellence with which he has endowed them.

Verse 17. Wherefore in all things] Because He thus laid hold on man, in order to redeem him; it was necessary that He should in all things become like to man, that He might suffer in his stead, and make an atonement in his nature.

That he might be a merciful and faithful high-priest] ἵνα εὐμενὴς γῆνται; that he might be merciful; that He might be affected with a feeling of our infirmities; that partaking of our nature, with all its innocent infirmities and afflictions, He might know how to compassionate poor afflicted suffering man. And that He

ful high-priest in things pertaining to God, to make reconciliation for the sins of the people.

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18 ^d For, in that he himself hath suffered being tempted, he is able to succour them that are tempted.

^b Phil. 2. 7.—^c Ch. 4. 15. & 5. 1. 2.—^d Ch. 4. 15, 16. & 5. 2. & 7. 25.

might be a faithful high-priest in those things which relate to God, whose justice requires the punishment of the transgressors, or a suitable expiation to be made for the sins of the people. The proper meaning of ἵνα καθαρθῆται τὰς ἀμαρτίας is, to make propitiation or atonement for sins, by sacrifice.—See the note on this word, Luke xviii. 13. where it is particularly explained. Christ is the Great High-priest of mankind; 1. He exercises Himself in the things pertaining to God, taking heed that God's honour be properly secured, His worship properly regulated, His laws properly enforced; and both His justice and mercy magnified. Again, 2. He exercises Himself in things pertaining to MEN, that He may make an atonement for them, apply this atonement to them, and liberate them thereby from the curse of a broken law, from the guilt and power of sin, from its in-being and nature, and from all the evils to which they were exposed through it. And, lastly, that He might open their way into the holiest by His own blood: and He has mercifully and faithfully accomplished all that He has undertaken.

Verse 18. For in that he himself hath suffered] The maxim on which this verse is founded, is the following: a state of suffering disposes persons to be compassionate; and those who endure most affliction are they who feel most for others. The apostle argues that, among other causes, it was necessary that Jesus Christ should partake of human nature, exposed to trials, persecutions, and various sufferings; that He might the better feel for, and be led to succour those who are afflicted and sorely tried. This sentiment is well expressed by a Roman poet:—

*Me quoque per multos similis fortuna labores
Jactatam hac demum voluit consistere terra:
Non ignara mali, miseris succurrere disco.*
VIRG. ÆN. L. v. 632.

“For I myself, like you, have been distress'd,
Till heaven afforded me this place of rest:
Like you, an alien, in a land unknown,
I learn to pity woes so like my own.” DRYDEN.

“There are three things, says Dr. Owen, of which tempted believers do stand in need:—1. Strength to withstand their temptations. 2. Consolation to support their spirits under them. 3. Seasonable deliverance from them. Unto these is the succour afforded by our High-priest suited; and it is variously administered to them:—1. By His word or promises; and, 2. By His Spirit: (and that, 1. By communicating to them supplies of grace, or spiritual strength: 2. Strong consolation: 3. By rebuking their tempters and temptations;) and, 3. By His providence disposing of all things to their good and advantage in

the issue." Those who are peculiarly tempted, and severely tried, have an especial interest in, and claim upon Christ. They, particularly, may go with boldness to the throne of grace, where they shall assuredly obtain mercy, and find grace to help in time of need. Were the rest of the Scripture silent on this subject, this verse might be an ample support for every tempted soul.

CHAPTER III.

Jesus is the High Priest of our profession, 1. And is counted worthy of more honour than Moses, as the Son is more worthy than the servant, 2-6. We should not harden our hearts against the voice of God, as the Israelites did, and were excluded from the earthly rest in Canaan, 7-11. We should be on our guard against unbelief, 12. And exhort each other, lest we be hardened through the deceitfulness of sin; and should hold fast the beginning of our confidence to the end, and not provoke God as the Israelites did, and who were destroyed in the wilderness, 13-17. They were promised the earthly rest, but did not enter because of unbelief, 18, 19.

A. M. cir. 4067.
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WHEREFORE, holy brethren, partakers of the heavenly calling;

consider the Apostle and High-priest of our profession, Christ Jesus;

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A. U. C. cir. 816.

a Rom. 1. 7. 1 Cor. 1. 2. Eph. 4. 1. Phil. 3. 14. 2 Thes. 1. 11. 2 Tim. 1. 9. 3 Pet. 1. 10.

b Rom. 15. 8. Ch. 2. 17. & 4. 14. & 5. 5. & 6. 20. & 8. 1. & 9. 11. & 10. 21.

NOTES ON CHAP. III.

Verse 1. *Holy brethren*] Persons consecrated to God, as the word literally implies; and called, in consequence, to be *holy in heart, holy in life, and useful in the world*. The Israelites are often called a *holy people, saints, &c.* because consecrated to God; and because they were bound by their profession to be holy; and yet these appellations are given to them in numberless instances, where they were very *unholy*. The not attending to this circumstance, and the not discerning between actual positive holiness, and the *call* to it, as the consecration of the persons, has led many commentators and preachers into destructive mistakes. Antinomianism has had its origin here: and as it was found that many persons were called *saints*, who, in many respects, were miserable sinners, hence it has been inferred that they were called *saints* in reference to a holiness which they had in another: and hence the Antinomian imputation of Christ's righteousness to unholy believers, whose hearts were abominable before God; and whose lives were a scandal to the Gospel. Let, therefore, a due distinction be made between persons, by their *profession holy*, i. e. consecrated to God: and persons who are *faithful* to that profession, and are both *inwardly* and *outwardly holy*. They are not all Israel who are of Israel; a man, by literal circumcision, may be a Jew outwardly; but the circumcision of the heart, by the Spirit, makes a man a Jew inwardly. A man may be a Christian in profession, and not such in heart: and those who pretend, that although they are *unholy in themselves*, they are reputed *holy in Christ*, because His righteousness is imputed to them, most awfully deceive their own souls.

Dr. Owen has spoken well on the necessity of personal holiness against the Antinomians of his day. "If a man be not made holy, he cannot enter into the kingdom of God. It is this that makes them meet for the inheritance of the saints in light; as without it, they are not meet for their duty, so are they not capable of their reward. Yea, heaven itself, in the true light and notion of it, is undesirable to an un sanctified

person. Such an one neither can, nor would, enjoy God if he might. In a word, there is no one thing required of the sons of God, that an un sanctified person can do, and no one thing promised unto them that he can enjoy."

"There is surely then a woful mistake in the world. If Christ sanctify all whom he saves, many will appear to have been mistaken in their expectations at another day. It is grown amongst us almost an abhorrence to all flesh to say, *The church of God is to be holy*. What! though God has promised that it should be so; that Christ has undertaken to make it so? What! if it be required to be so? What! if all the duties of it be rejected of God, if it be not so? It is all one: if men be baptized, whether they will or not, and outwardly profess the name of Christ, though not one of them be truly sanctified, yet they are, as it is said, the church of Christ. Why, then, let them be so; but what are they the better for it? Are their persons or their services, therefore, accepted with God? Are they related, or united to Christ? Are they under His conduct unto glory? Are they meet for the inheritance of the saints in light? Not at all: not all, nor any of these things do they obtain thereby. What is it, then, that they get by the furious contest, which they make for the reputation of this privilege? Only this; that, satisfying their minds by it, resting, if not priding themselves in it, they obtain many advantages to stifle all convictions of their condition, and so perish unavoidably. A sad success, and for ever to be bewailed! Yet is there nothing at all at this day more contended for, in this world, than that Christ might be thought to be a *Captain of salvation* to them unto whom He is not a *sanctifier*; that He may have an *unholy church, a dead body*. These things tend neither to the glory of Christ, nor to the good of the souls of men. Let none, then, deceive themselves; sanctification is a qualification indispensably necessary to them who will be under the conduct of the Lord Christ unto salvation: He leads none to heaven but whom He *sanctifies* on earth. The Holy God will not receive unholy persons. This *living Head* will not admit of

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

2 Who was faithful to him that ^a appointed him, as also ^b Moses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as ^c he who hath builded the

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^a Gr. made. 1 Sam. 12. 6.—^b Numb. 12. 7. Ver. 5.

^c Zech. 6. 12. Matt. 16. 18.

dead members; nor bring men into possession of a glory which they neither love nor like.”

Heavenly calling] The Israelites had an earthly calling; they were called out of Egypt to go into the Promised Land: Christians have a heavenly calling; they are invited to leave the bondage of sin, and go to the kingdom of God. These were made partakers of this calling; they had already embraced the Gospel, and were brought into a state of salvation.

Apostle and High-priest of our profession] Among the Jews, the high-priest was considered to be also the apostle of God; and it is in conformity to this notion that the apostle speaks. And he exhorts the Hebrews to consider Jesus Christ to be both their High-priest and Apostle; and to expect these offices to be henceforth fulfilled by Him, and by Him alone. This was the fullest intimation that the Mosaic economy was at an end; and the priesthood changed. By τῆς ἐπιμαρτυρίας ἡμῶν, our profession, or that confession of ours, the apostle undoubtedly means the Christian religion. Jesus was the Apostle of the Father, and has given to mankind the New Covenant: and we are to consider the whole system of Christianity as coming immediately from Him. Every system of religion must have a priest and a prophet; the one to declare the will of God, the other to minister in holy things. Moses was the apostle under the Old Testament, and Aaron the priest. When Moses was removed, the prophets succeeded him, and the sons of Aaron were the priests after the death of their father. This system is now annulled; and Jesus is the Prophet who declares the Father's will; and He is the Priest who ministers in the things pertaining to God; see chap. ii. 17. as He makes atonement for the sins of the people, and is the Mediator between God and man.

Verse 2. *Who was faithful to him*] In Numb. xii. 7. God gives this testimony to Moses, My servant Moses—is faithful in all my house; and to this testimony the apostle alludes. House not only means the place where a family dwells, but also the family itself. The whole congregation of Israel was the house, or family of God, and God is represented as dwelling among them; and Moses was his steward, and was faithful in the discharge of his office; strictly enforcing the Divine rights; zealously maintaining God's honour; carefully delivering the mind and will of God to the people; proclaiming His promises, and denouncing His judgments, with the most inflexible integrity, though often at the risk of his life. Jesus Christ has His house; the whole great family of mankind; for all of whom He offered His sacrificial blood to God: and the Christian Church, which is especially His own household, is composed of His own children and servants; among and in whom He lives and constantly resides. He has been faithful to the trust reposed in Him, as the Apostle of God; He has faithfully proclaimed the will of the Most

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High; vindicated the Divine honour against the corrupters of God's worship; testified against them at the continual hazard of His life; and at last not only died as a victim to cancel sin, but also as a martyr to His faithfulness. Christ's faithfulness, says Leigh, consists in this: “That He has as fully revealed unto us the doctrine of the Gospel, as Moses did that of the law; and that He hath faithfully performed and fulfilled all the types of Himself, and all the things signified by Moses' ceremonies, as Moses hath faithfully and distinctly set them down.”

But there is a sense given to the word *neeman*, Numb. xii. 7. which we translate faithful, by several of the Jewish writers, which is well worthy of note: it signifies, say they, “One to whom secrets are confided, with the utmost confidence of their being safely and conscientiously kept.” The secret of God was with Moses; but all the treasures of wisdom and knowledge were in Christ. Life and immortality were, comparatively, secrets, till Christ revealed and illustrated them; and even the Divine Nature was but little known, and especially the Divine philanthropy, till Jesus Christ came: and it was Jesus alone who declared that God whom no man had ever seen. Moses received the secrets of God, and faithfully taught them to the people: Jesus revealed the whole will of God to mankind. Moses was thus faithful to a small part of mankind; viz. the Jewish people; but, in this sense, Jesus was faithful to all mankind; for He was the light to enlighten the Gentiles, and the glory of His people Israel.

Verse 3. *For this man was counted*] As Jesus Christ, in the character of Apostle and High-priest, is here intended, the word apostle, or this Person or Personage, should have been supplied, if any, instead of man. Indeed the pronoun *ὁ*, should have been translated this person, and this would have referred immediately to Jesus Christ, ver. 1.

More glory than Moses] We have already seen that the apostle's design is to prove that Jesus Christ is higher than the angels, higher than Moses, and higher than Aaron. That He is higher than the angels, has been already proved: that He is higher than Moses, He is now proving.

He who hath builded the house;—there can be no doubt that a man who builds a house for his own accommodation, is more honourable than the house itself; but the house here intended is the church of God. This church, here called a house or family, is built by Christ; He is the Head, Governor, Soul, and Life, of it; He must, therefore, be greater than Moses, who was only a member and officer in that church; who never put a stone in this spiritual building, but was even himself put in it by the great Architect. Moses was in this house, and faithful in this house; but the house was the house of God, and builded and governed by Christ.

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A. M. cir. 4067. house hath more honour than the house.

A. D. cir. 63. 4 For every house is builded by some man; but he that built all things is God.

5 And Moses verily was faithful in

^a Eph. 2. 10. & 3. 9. Ch. 1. 2.—^b Ver. 2.—^c Exod. 14. 31. Numb. 12. 7. Deut. 3. 24. Josh. 1. 2. & 8. 31. ^d Deut. 18. 15, 18, 19.—^e Ch. 1. 2.

Verse 4. *For every house is builded by some man*] The literal sense is plain enough: "Every structure plainly implies an architect, and an end for which it was formed. The architect may be employed by him for whose use the house is intended; but the efficient cause of the erection is that which is here to be regarded." The word *house*, here, is still taken in a metaphorical sense as above; it signifies *family*, or *church*. Now, the general meaning of the words, taken in this sense, is, "Every family has an author, and a head or governor. Man may found families, civil and religious communities, and be the head of these; but God alone is the Head, Author, and Governor, of all the families of the earth; He is the Governor of the universe. But the apostle has a more restricted meaning in the words *καταστα*, all these things; and as he has been treating of the Jewish and Christian churches, so he appears to have them in view here. Who could found the Jewish and Christian church but God? Who could support, govern, influence, and defend them, but Himself? Communities, or societies, whether religious or civil, may be founded by man; but God alone can build His own church. Now, as all these things could be builded only by God; so He must be God who has built all these things. But as Jesus is the Founder of the church, and the Head of it, the word of God seems here to be applied to Him; and several eminent scholars and critics bring this very text as a proof of the Supreme Deity of Christ; and the apostle's argument seems to require this; for, as he is proving that Christ is preferred before Moses, because He built this house, which Moses could not do; were he to be understood as intimating that this house was built by another, viz. the Father, his whole argument would fall to the ground; and for all this, Moses might be equal, yea, superior, to Christ. On this ground Dr. Owen properly concludes:—"This, then, is that which the apostle intends to declare; namely, the ground and reason whence it is that the house was, or could be, in that glorious manner, built by Christ, even because He is God, and so able to effect it; and by this effect of His power, He is manifested so to be."

Verse 5. *As a servant*] The fidelity of Moses was the fidelity of a servant; he was not the framer of that church or house; he was employed under God, and to arrange and order it: he was steward to the Builder and Owner.

For a testimony of those things] Every ordinance under the law was typical; every thing bore a testimony to the things which were to be spoken after; i. e. to Jesus Christ, His suffering, death, and the glory which should follow;

all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 816.

^f 1 Cor. 3. 16. & 6. 19. ^g 2 Cor. 6. 16. Eph. 2. 21, 22. 1 Tim. 3. 15. 1 Pet. 2. 6.—^h Ver. 14. Matt. 10. 23. & 24. 13. Rom. 5. 2. Col. 1. 23. Ch. 6. 11. & 10. 35.

and to His Gospel in all its parts. The faithfulness of Moses consisted in his scrupulous attention to every ordinance of God; his framing every thing according to the pattern showed him by the Lord; and his referring all to that Christ of whom he spoke as the Prophet, who should come after him, and should be raised up from among themselves; whom they should attentively hear and obey, on pain of being cut off from being the people of the Lord. Hence our Lord told the Jews, John v. 46. *If ye had believed Moses, ye would have believed me, for he wrote of me*; "namely," says Dr. Macknight, "in the figures, but especially in the prophecies of the law, where the gospel dispensation, the coming of its Author, and His character as Messiah, are all described, with a precision which adds the greatest lustre of evidence to Jesus, and to His Gospel."

Verse 6. *But Christ as a son over his own house.*] Moses was faithful as a servant in the house; Jesus was faithful as the first-born Son, over the house of which He is the Heir and Governor. Here, then, is the conclusion of the argument in reference to Christ's superiority over Moses.—Moses did not found the house or family; Christ did: Moses was but in the house, or one of the family; Christ was over the house as its Ruler: Moses was but servant in the house; Christ was the Son and Heir: Moses was in the house of Another; Christ in His own house.

It is well known to every learned reader, that the pronoun *αυτου*, without an aspirate, signifies *his*, simply; and that with the aspirate, *αυτου*, it signifies *his own*: the word being, in this form, a contraction, not uncommon, of *αυτου*. If we read *αυτου* without the aspirate, then his must refer to God, ver. 4.

But Christ as a son over his—(that is, God's) house: if we read *αυτου* with the aspirate, as some editions do, then what is spoken refers to Christ; and the words above convey the same sense as those words, Acts xx. 28. *Feed the church of God, which he has purchased with his own blood*. Some editions read the word thus; and it is evident that the edition which our translators used had the word *αυτου*, his own; and not *αυτου*, his. The Spanish and London Polyglots have the same reading. From the most ancient MSS. we can get no help to determine which is to be preferred, as they are generally written without accents. The two first editions of the Greek Testament, that of Complutum, 1514, and that of Erasmus, 1516, have *αυτου*, his; and they are followed by most other editions: but the celebrated edition of Robert Stephens, 1550, has *αυτου*, his own. The reading is certainly important; but it belongs

A. M. cir. 4067. hold fast the confidence
A. D. cir. 63. and the rejoicing of the
An. Olymp. hope firm unto the end.
cir. CCX. 3. 7 Wherefore (as ^a the
A. U. C. cir. 816.

Holy Ghost saith, ^b To- day if ye will hear his voice,
8 Harden not your hearts,
as in the provocation, ^c in

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp. cir. CCX. 3.
A. U. C. cir. 816.

• 2 Sam. 23. 2. Acts 1. 16.—b Ver. 15. Psa. 95. 7.

c Deut. 6. 16. & 33. 8.

to one of those difficulties in criticism which, if the context or collateral evidence do not satisfactorily solve, it must remain in doubt; and every reader is at liberty to adopt which reading he thinks best.

Whose house are we? We Christians are His church and family: He is our Father, Governor, and Head.

If we hold fast the confidence We are now His church; and shall continue to be such, and be acknowledged by Him, if we maintain our Christian profession, τὴν ἰσχυρίαν, that liberty of access to God, which we now have; and the rejoicing of the hope, i. e. of eternal life, which we shall receive at the resurrection of the dead. The word ἰσχυρία, which is here translated confidence, and which signifies freedom of speech, liberty of access, &c. seems to be used here to distinguish an important Christian privilege. Under the Old Testament no man was permitted to approach to God: even the very mountain on which God published His laws, must not be touched by man nor beast: and only the high-priest was permitted to enter the holy of holies; and that only once a year, on the great day of atonement; and even then he must have the blood of the victim to propitiate the Divine justice. Under the Christian dispensation the way to the holiest is now laid open; and we have ἰσχυρία, liberty of access, even to the holiest, by the blood of Jesus. Having such access unto God, by such a Mediator, we may obtain all that grace which is necessary to fit us for eternal glory: and, having the witness of His Spirit in our heart, we have a well-grounded hope of endless felicity, and exult in the enjoyment of that hope. But if we retain not the grace, we shall not inherit the glory.

Verse 7. *Wherefore, (as the Holy Ghost saith, To-day)* These words are quoted from Psa. xc. 7. and as they were written by David, and attributed here to the Holy Ghost, it proves that David wrote by the inspiration of God's Holy Spirit. As these words were originally a warning to the Israelites not to provoke God, lest they should be excluded from that rest which He had promised them: the apostle uses them here, to persuade the Christians in Palestine to hold fast their religious privileges, and the grace they had received, lest they should come short of that state of future glory which Christ had prepared for them. The words strongly imply, as indeed does the whole epistle, the possibility of falling from the grace of God, and perishing everlastingly: and without this supposition, these words, and all such like, which make more than two-thirds of the whole of Divine Revelation, would have neither sense nor meaning. Why should God entreat man to receive His mercy, if He have rendered this impossible? Why should he exhort a believer to persevere, if it be impossible for him to fall away? What contemptible quibbling have

men used to maintain a false and dangerous tenet, against the whole tenor of the word of God! Angels fell—Adam fell—Solomon fell—and multitudes of believers have fallen, and, for aught we know, rose no more; and yet we are told that we cannot finally lose the benefits of our conversion! Satan preached this doctrine to our first parents: they believed him—sinned—and fell; and brought a whole world to ruin!

Verse 8. *Harden not your hearts* Which ye will infallibly do, if ye will not hear His voice.

Provocation Παράκλησις, from παρα, signifying intensity, and κίρασις, to make bitter; the exasperation, or bitter provocation. "The Israelites provoked God, first in the wilderness of Sin, (Pelusium,) when they murmured for want of bread, and had the manna given them, Exod. xvi. 4. From the wilderness of Sin they journeyed to Rephidim, where they provoked God a second time, for want of water, and insolently saying, *Is the Lord among us or not?* Exod. xvii. 2—9. on which account the place was called *Massah* and *Meribah*.—See 1 Cor. x. 4. Note 1. From Rephidim they went into the wilderness of Sinai, where they received the law, in the beginning of the third year from their coming out of Egypt. Here they provoked God again, by making the golden calf, Exod. xxxii. 10. After the law was given, they were commanded to go directly to Canaan, and take possession of the Promised Land, Deut. i. 6. *God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount. 7. Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh therunto, in the plain, in the hills, and in the vales, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, and unto the great river, the river Euphrates.* The Israelites having received this order, departed from Horeb, and went forward three days' journey, Numb. x. 33. till they came to Taberah, Numb. xi. 3. where they provoked God the fourth time, by murmuring for want of flesh to eat; and, for that sin, were smitten with a very great plague, ver. 33. This place was called *Kibroth-hataavah*, because there they buried the people who lusted. From *Kibroth-hataavah* they went to *Hazereth*, Numb. xi. 35. and from thence into the wilderness of Paran, Numb. xii. 16. to a place called *Kadesh*, chap. xiii. 26. Their journey from Horeb to Kadesh is thus described by Moses, Deut. i. 19. *And when we departed from Horeb, we went through all that great and terrible wilderness, which we saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.— And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.—21. Behold the Lord thy God hath set the land before thee, go up and possess it.* But the people proposed to Moses to

A. M. cir. 467. the day of temptation in
A. D. cir. 63. the wilderness :

An. Olymp. 9 When your fathers
cir. CCX. 3. tempted me, proved me,
A. U. C. cir. 816. and saw my works ^a forty years.

10 Wherefore I was grieved with that generation, and said, They do al-

^a Deut. 11. 2, 5. & 29. 5.

send spies, to bring them an account of the land, and of its inhabitants, ver. 22. These, after forty days, returned to Kadesh; and, except Caleb and Joshua, they all agreed in bringing an evil report of the land, Numb. xiii. 25—32. whereby the people were so discouraged that they refused to go up, and proposed to make a captain, and return into Egypt, Numb. xiv. 4. Wherefore, having thus shown an absolute disbelief of God's promises, and an utter distrust of His power, He swore that not one of that generation should enter Canaan, except Caleb and Joshua, but should all die in the wilderness, Numb. xiv. 20. Deut. i. 34, 35. and ordered them to turn, and get into the wilderness, by the way of the Red Sea. In that wilderness the Israelites, as Moses informs us, sojourned thirty-eight years, Deut. ii. 14. *And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war was wasted out from among the host, as the Lord swore unto them.* Wherefore, although the Israelites provoked God to wrath in the wilderness, from the day they came out of the land of Egypt, until their arrival in Canaan, as Moses told them, Deut. ix. 7. their greatest provocation, the provocation in which they showed the greatest degree of evil disposition, undoubtedly was their refusing to go into Canaan, from Kadesh. It was, therefore, very properly termed the bitter provocation; and the day of temptation, by way of eminence; and justly brought on them the oath of God, excluding them from His rest in Canaan. To distinguish this from the provocation at Rephidim, it is called *Meribah-Kadesh*. Deut. xxxii. 51.—See Dr. Macknight.

Verse 9. *When your fathers tempted me*] It would be better to translate *w*, where, than when, as the Vulgate has done in its *ubi*: and this translation has been followed by *Wiclif*, *Coverdale*, *Tindal*, and our first translators in general. In my old MS. Bible the 7th, 8th, and 9th verses stand thus.

Wherefore as the Holy Ghost setteth, to-day gif the ban herbe his hope: npe ghe herden ghour hertis as in wrahtynghe, after the day of temptacioun in desert. Where ghoure sabbis temptiden me: protubden and souden my werkis. Wherefore fourty peere I was offended or wrothe to this generacioun.

In behalf of this translation, Dr. Macknight very properly argues,—“The word *when* implies, that, at the time of the bitter provocation, the Israelites had seen God's works forty years; contrary to the *history*, which shows that the bitter provocation happened in the beginning of the third year after the Exodus; whereas the translation *where*, as well as the matter of fact.

way err in *their* heart; and they have not known my ways.

11 So I swear in my wrath, ^bThey shall not enter into my rest.)

12 Take heed, brethren, lest there be

A. M. cir. 467.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

^b Gr. *If they shall enter.*

represents God as saying, by David, that the Israelites tempted God in the wilderness during forty years: notwithstanding all that time they had seen God's miracles.”

Verse 10. *Wherefore I was grieved*] God represents Himself as the *Father* of this great Jewish family, for whose comfort and support He had made every necessary provision; and to whom He had given every proof of *tenderness* and *fatherly affection*; and because they disobeyed Him, and walked in that way in which they could not but be miserable, therefore He represents Himself as grieved and exceedingly displeased with them.

They do alway err in their heart] Their affections are set on earthly things; and they do not acknowledge My ways to be *right*, holy, just, and good. They are radically evil; and they are evil continually. They have every proof of my power and goodness, and lay nothing to heart. They might have been saved, but they would not. God was grieved on this account. Now, can we suppose that it would have grieved Him, if, by a decree of his own, He had rendered their salvation impossible?

Verse 11. *So I swear in my wrath*] God's grief at their continued disobedience, became *wrath* at their final impenitence; and therefore He excluded them from the promised rest.

Verse 12. *Take heed, brethren, lest there be in any of you*] Take warning by those disobedient Israelites: they were brought out of the house of bondage, and had the fullest promise of a land of prosperity and rest. By their disobedience they came short of it, and fell in the wilderness. Ye have been brought from the bondage of sin, and have a most gracious promise of an everlasting inheritance among the saints in light: through unbelief and disobedience they lost their rest: through the same ye may lose yours. An evil heart of unbelief will lead away from the living God. What was possible in *their* case, is possible in *yours*. The apostle shows here five degrees of apostacy:—Consenting to sin, being deceived by its solicitations. 2. Hardness of heart, through giving way to sin. 3. Unbelief in consequence of this hardness, which leads them to call even the truth of the Gospel in question. 4. This unbelief causing them to speak evil of the Gospel, and the provision God has made for the salvation of their souls. 5. Apostacy itself, or falling off from the living God; and thus extinguishing all the light that was in them; and finally grieving the Spirit of God, so that He takes His sight, and leaves them to a seared conscience and reprobate mind.—See *Leigh*. He who begins to give the least way to sin, is in danger of final apostacy: the best remedy

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For, we are made partakers of Christ * if we hold the beginning of our confidence steadfast unto the end.

a Ver. 6.—b Ver. 7. Psa. 95. 7, 8.

against this, is to get the evil heart removed; as one murderer in the house, is more to be dreaded than ten without.

Verse 13. But exhort one another daily] This supposes a state of close church fellowship, without which they could not have had access to each other.

While it is called to-day] Use time while you have it; for by and by there will be no more present time; all will be future; all will be eternity. Daily, signifies time continued. To-day, all present time. Your fathers said, Let us make ourselves a captain, and return back unto Egypt, Numb. xiv. 4. Thus they exhorted each other to depart from the living God. Be ye warned by their example; let not that unbelieving heart be in you that was in them; exhort each other daily to cleave to the living God; lest, if ye do not, ye, like them, may be hardened through the deceitfulness of sin.

Verse 14. For we are made partakers of Christ] Having believed in Christ as the promised Messiah, and embraced the whole Christian system, they were, consequently, made partakers of all its benefits, in this life; and entitled to the fulfilment of all its exceeding great and precious promises, relative to the glories of the eternal world. The former they actually possessed; the latter they could have only in case of their perseverance; therefore the apostle says, If we hold fast the beginning of our confidence steadfast unto the end, i. e. of our life. For our participation of glory depends on our continuing steadfast in the faith, to the end of our Christian race.

The word *ὑπόστασις*, which we here translate confidence, from *ὑπο*, under, and *ἵσται*, to place or stand, signifies properly a basis, or foundation; that on which something else is builded, and by which it is supported. Their faith in Christ Jesus was this *hypostasis*, or foundation: on that all their peace, comfort, and salvation, were builded. If this were not held fast to the end, Christ, in His saving influences, could not be held fast; and no Christ, no heaven. He who has Christ in him, has the well-founded hope of glory; and he who is found in the great day, with Christ in his heart, will have an abundant entrance into eternal glory.

Verse 15. While it is said, To-day] You may see the necessity of perseverance from the saying, "To-day, if ye will hear his voice," therefore harden not your hearts; do not neglect so great a salvation; hold fast what ye have obtained, and let no man take your crown.—See on ver. 7, 8, 9, and 12

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

15 While it is said, ^b To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 ^c For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them

^e Numb. 14. 2, 4, 11, 24, 30. Deut. 1. 34, 36, 38.

Verse 16. For some, when they had heard, did provoke] There is a various reading here, which consists merely in the different placing of an accent, and yet gives the whole passage a different turn:—*τις*, from *τις*, who, if read with the accent on the *epsilon*, *τις*, is the plural indefinite, and signifies some, as in our translation: if read with the accent on the *iota*, *τις*, it has an interrogative meaning: and, according to this the whole clause, *τις γὰρ ἀκούσαντες παρεκίνησαν; but who were those hearers who did bitterly provoke? ἀλλ' οὐ πάντες αἱ ἐξελθόντες ἐκ Αἰγύπτου δια Μωϋσέως; Were they not all they who came out of the land of Egypt by Moses? Or, the whole clause may be read with one interrogation: But who were those hearers that did bitterly provoke, but all those who came out of Egypt by Moses? This mode of reading is followed by some editions, and by Chrysostom and Theodoret, and by several learned moderns.—It is more likely that this is the true reading, as all that follows, to the end of the 18th verse, is a series of interrogations.*

Should it be said that all did not provoke, for Joshua and Caleb are expressly excepted, I answer, that the term *all* may be with great propriety used, when, out of many hundreds of thousands only two persons were found who continued faithful. To these also we may add the priests and the whole tribe of Levi, who, it very likely, did not provoke; for, as Dr. Macknight very properly remarks, they were not of the number of those who were to fight their way into Canaan; being entirely devoted to the service of the sanctuary.—See Numb. i. 3, 45, and 49. And therefore what remained of them after forty years, no doubt entered Canaan: for it appears from Numb. xxiv. 17. and Josh. xxiv. 33. that Eleazar, the son of Aaron, was one of those who did take possession of Canaan. Should it be still said, our version appears to be most proper, because all did not provoke: it may be answered that the common reading *τις*, some, is too contracted in its meaning to comprehend the hundreds of thousands who did rebel.

Verse 17. But with whom was he grieved forty years? I believe it was Surenhusius who first observed, that "the apostle, in using the term forty years, elegantly alludes to the space of time which had elapsed since the ascension of our Lord, till the time in which this epistle was written, which was about forty years." But this does not exactly agree with what appears to be the exact date of this epistle. However, God had now been a long time provoked by that race rejecting the manifested Messiah, as He was

A. M. cir. 4067. that had sinned ^a whose
A. D. cir. 66. carcasses fell in the wil-
An. Olymp. derness?
cir. CCX. 3.
A. U. C. cir. 816.

18 And ^b to whom sware he that they should not enter into his

rest, but to them that be-
lieved not?

19 ^c So we see that they could not enter in because of unbelief.

A. M. cir. 4067.
A. D. cir. 66.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

^a Numb. 14. 22, 29, &c. & 26. 65. Psa. 106. 26. 1 Cor. 10. 5.

Jude 5. — ^b Numb. 14. 30. Deut. 1. 34, 35. — ^c Ch. 4. 6.

by the conduct of their forefathers in the wilderness: and as that provocation was punished by a very signal judgment, so they might expect this to be punished also. The analogy was perfect in the crimes: and it might reasonably be expected to be so in the punishments. And was not the destruction of Jerusalem a proof of the heinous nature of their crimes, and of the justice of God's outpoured wrath?

Whose carcasses fell? Ω τὰ κάρλα ἔπεσεν; *whose members fell;* for τὰ κάρλα properly signifies the members of the body; and here may be an allusion to the scattered bleached bones of this people that were a long time apparent in the wilderness; continuing there as a proof of their crimes, and of the judgments of God.

Verse 18. *To whom sware he?* God never acts by any kind of caprice; whenever He pours out His judgment, there are the most positive reasons to vindicate His conduct.

Those whose carcasses fell in the wilderness were they who had sinned. And those who did not enter into His rest, were those who *believed not*. God is represented here as *swearing that they should not enter in*: in order to show the *determined nature* of this purpose, the *reason* on which is was founded, and the height of the *aggravation* which occasioned it.

Verse 19. *So we see that they could not enter in?* It was no *decree* of God that prevented them; it was no want of necessary *strength* to enable them: it was through no deficiency of *Divine counsel* to instruct them; all these they had in abundance: but they chose to sin, and *would not believe*.—*Unbelief* produced *disobedience*, and disobedience produced *hardness of heart* and blindness of mind: and all these drew down the judgments of God, and wrath came upon them to the uttermost.

1. This whole chapter, as the epistle in general, reads a most awful lesson against *backsliders*, *triflers* and *loiterers* in the way of salvation. Every believer in Christ is in danger of *apostacy*, while any remains of the *evil heart of unbelief* are found in him. God has promised to purify the heart; and the blood of Christ cleanses from all sin. It is, therefore, the highest wisdom of genuine Christians to look to God for the complete purification of their souls: this they cannot have too soon; and for this they cannot be too much in earnest.

2. No man should defer his salvation to any future time. If God speaks *to-day*, it is *to-day* that He should be *heard* and *obeyed*. To defer reconciliation to God, to any *future* period, is the most reprehensible and destructive presumption. It supposes that God will indulge us in our sensual propensities; and cause His mercy to tarry for us, till we have consummated our iniquitous purposes. It shows, that we prefer, at least for the present, the devil to Christ; sin to holiness; and earth to heaven. And can we suppose that God

will be thus mocked? Can we suppose that it can at all consist with His *mercy* to extend forgiveness to such abominable provocation? What a man sows, that shall he reap. If he sows to the flesh, he shall of the flesh reap corruption.—Reader, it is a dreadful thing to fall into the hands of the living God.

3. *Unbelief* has generally been considered the *most damning of all sins*. I wish those who make this assertion would condescend to explain themselves. What is this *unbelief* that *damns* and *ruins* mankind? Their *not permitting their minds to be persuaded of the truths which God speaks*. *Aπιστία*, from *a*, negative, and *πιστις*, *faith*, signifies *faithless*, or to be *without faith*. And this is an effect from another cause. In chap. iv. 11. these very people are said to have *fallen through unbelief*; but there the word is *ακωβουα*, from *a*, negative, and *κωβουα*, to *persuade*. They heard the Divine instructions; they saw God's stupendous miracles; but they would not *suffer themselves to be persuaded*, that he who said and did such things, would perform those other things which he had either threatened or promised; hence they had *no faith*, because they were *unpersuaded*; and their *unbelief* was the effect of their *unpersuaded or unpersuadable* mind. And their minds were not persuaded of God's truth, because they had ears open only to the dictates of the flesh.—See on chap. iv. 2. Here then is the damning sin, the not inferring from what God has said and done, that He will do those other things, which He has either threatened or promised.—And how few are there, who are not committing this sin daily! Reader, dost thou, in this state, dream of heaven! awake out of sleep!

4. Where there are so many snares and dangers, it is impossible to be too watchful and circumspect. Satan, as a roaring lion, as a subtle serpent, or in the guise of an angel of light, is momentarily going about, seeking whom he may deceive, blind, and devour; and, when it is considered that the human heart, till entirely renewed, is on his side, it is a miracle of mercy that any soul escapes perdition: no man is safe any longer than he maintains the spirit of *watchfulness* and *prayer*; and to maintain such a spirit, he has need of all the means of grace. He who neglects any of them which the mercy of God has placed in his power, tempts the devil to tempt him. As a preventative of backsliding and apostacy, the apostle recommends *mutual exhortation*. No Christian should live for himself alone; he should consider his fellow Christian as a member of the same body, and feel for him accordingly; and love, succour, and protect him. When this is carefully attended to in religious society, Satan finds it very difficult to make an inroad on the church; but when coldness, distance, and a want of brotherly love, take place, Satan can attack each *singly*; and by successive victories over *individuals*, soon make an easy conquest of the whole.

CHAPTER IV.

As the Christian rest is to be obtained by faith, we should beware of unbelief, lest we lose it as the Hebrews did theirs, 1. The reason why they were not brought into the rest promised to them, 2. The rest promised to the Hebrews was a type of that promised to Christians, 3—10. Into this rest we should earnestly labour to enter, 11. A description of the word of God, 12, 13. Jesus is our sympathetic High-priest, 14, 15. Through him we have confidence to come to God, 16.

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 816.

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should

seem to come short of it. 2 For unto us was the Gospel preached, as well as unto them: but the

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 816.

a Ch. 12. 15.

b Gr. the word of hearing.

NOTES ON CHAP. IV.

Verse 1. Let us therefore fear] Seeing the Israelites lost the rest of Canaan, through obstinacy and unbelief, let us be afraid lest we come short of the heavenly rest, through the same cause.

Should seem to come short of it] Lest any of us should actually come short of it; i. e. miss it. —See the note on the verb φαίνομαι, to seem, Luke viii. 18. What the apostle had said before, relative to the Rest, might be considered as an allegory; here he explains and applies that allegory, showing that Canaan was a type of the grand privileges of the Gospel of Christ, and of the glorious eternity to which they lead.

Come short] The verb ὑστερεῖν, is applied here metaphorically; it is an allusion, of which there are many in this epistle, to the races in the Grecian games: he that came short, was he who was any distance, no matter how small, behind the winner. Will it avail any of us how near we get to heaven, if the door be shut before we arrive? How dreadful the thought, to have only missed being eternally saved! To run well; and yet to permit the devil, the world, or the flesh, to hinder, in the few last steps! Reader, watch and be sober.

Verse 2. For unto us was the Gospel preached] Καὶ γὰρ ἡμῶν κηρύχθη εὐαγγέλιον, For we also have received good tidings as well as they. They had a gracious promise of entering into an earthly rest; we have a gracious promise of entering into a heavenly rest. God gave them every requisite advantage: He has done the same to us. Moses and the elders spoke the word of God plainly and forcibly to them; Christ and His apostles have done the same to us. They might have persevered; so may we: they disbelieved, disobeyed, and fell; so may we.

But the word preached did not profit them] Ἄλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς αὐτῶν: but the word of hearing did not profit them. The word and promise to which the apostle most probably refers, is that in Deut. i. 20, 21. Ye are come unto the mountain of the Amorites, which the Lord your God doth give unto us. Behold, the Lord thy God hath set the land before thee; go up and possess it as the Lord God of thy fathers hath said unto thee.—Fear not. Many exhortations they had to the following effect—Arise, that we may go up against them; for we have seen the land, and behold it is very good: and are ye still? Be not slothful to go and to enter to possess the land; for God hath given it into your hands: a place where there is no want of any thing that

is in the earth, Judges xviii. 9, 10. But instead of attending to the word of the Lord by Moses, the whole congregation murmured against him and Aaron, and said one to another, Let us make a captain, and let us return into Egypt, Num. xiv. 2, 4. But they were dastardly through all their generations. They spoke evil of the pleasant land, and did not give credence to His word. Their minds had been debased by their Egyptian bondage, and they scarcely ever arose to a state of mental nobility.

Not being mixed with faith in them that heard] There are several various readings in this verse, and some of them important. The principal are on the word συζυγασμῶν, mixed; which, in the common text, refers to ὁ λόγος, the word mixed; but in ABCD. and several others, it is συζυγασμῶν, referring to, and agreeing with αὐτοὺς, and may be thus translated, The word of hearing did not profit them, they not being mixed with those who heard it by faith. That is, they were not of the same spirit with Joshua and Caleb. There are other variations, but of less importance; but the common text seems the best.

The word συζυγασμῶν, mixed, is peculiarly expressive; it is a metaphor taken from the nutrition of the human body by mixing the aliment taken into the stomach with the saliva and gastric juice; in consequence of which it is concocted, digested, reduced into chyle; which, absorbed by the lacteal vessels, and thrown into the blood, becomes the means of increasing and supporting the body; all the solids and fluids being thus generated: so that on this process, properly performed, depend (under God,) strength, health, and life itself. Should the most nutritive aliment be received into the stomach, if not mixed with the above juices, it would be rather the means of death than of life; or, in the words of the apostle, it would not profit, because not thus mixed. Faith, in the word preached, in reference to that God who sent it, is the grand means of its becoming the power of God to the salvation of the soul. It is not likely that he who does not credit a threatening when he comes to hear it, will be deterred by it from repeating the sin against which it is levelled; nor can he derive comfort from a promise, who does not believe it as a pledge of God's veracity and goodness. Faith, therefore, must be mixed with all that we hear, in order to make the word of God effectual to our salvation.

This very use of the word, and its explanation, we may find in Maximus Tyrius, in his description of Health, Dissert. x. pag. 101.. "Health,"

A. M. cir. 467. word preached did not
 A. D. cir. 63. profit them, ^a not being
 Aa. Olymp. mixed with faith in them
 cir. CCX. 2. that heard it.
 A. U. C. cir. 216.

3 ^b For we which have believed do enter into rest, as he said, ^c As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For, he spake in a certain place of the seventh day on this wise, ^d And

^a Or, because they were not united by faith to — b Ch. 3. 14.
^c Psa. 95. 11. Ch. 3. 11.

says he, "is a certain disposition, ὅπου καὶ ἔστιν καὶ ἴσχυρον καὶ θέρμαν δυναμῶν, ἢ ἐπο τεχνικῆς συζυγίας, which consists in a proper mixture together of the wet and the dry, the cold and the hot, either by an artificial process, or by the skillful economy of nature."

Verse 3. For we which have believed do enter into rest] The great spiritual blessings, the forerunners of eternal glory, which were all typified by that earthly rest or felicity promised to the ancient Israelites, we, Christians, do, by believing in Christ Jesus, actually possess. We have peace of conscience, and joy in the Holy Ghost; are saved from the guilt and power of sin; and thus enjoy an inward rest.

But this is a rest differing from the seventh day's rest, or sabbath, which was the original type of Canaan, the blessings of the Gospel, and eternal glory; seeing God said concerning the unbelieving Israelites in the wilderness, I have sworn in my wrath that they shall not enter into my rest, notwithstanding the works of creation were finished, and the seventh day's rest was instituted, from the foundation of the world; consequently the Israelites had entered into that rest before the oath was sworn.—See Macknight.

Who believe, Ὁι πιστωσάντι, is omitted by Chrysostom, and some few MSS. And instead of εἰσέλθουσα ἡμεῖς, for we do enter: AC. several others, with the Vulgate and Coptic, read εἰσέλθουσα ὑμεῖς, therefore let us enter; and thus it answers to φοβούμενοι ὑμεῖς, therefore let us fear, ver. 1. but this reading cannot well stand, unless ἡ πιστωσάντι; be omitted, which is acknowledged to be genuine by every MS. and Version of note and importance. The meaning appears to be this: we Jews, who have believed in Christ, do actually possess that rest, state of happiness in God, produced by peace of conscience and joy in the Holy Ghost; which was typified by the happiness and comfort to be enjoyed by the believing Hebrews, in the possession of the Promised Land.—See before.

From the foundation of the world.] The foundation of the world, καταβολὴ κόσμου, means the completion of the work of creation in six days. In those days was the world, i. e. the whole system of mundane things begun and perfected; and this appears to be the sense of the expression in this place.

God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, ^a and they to whom ^b it was first preached, entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time: as it is said, ^c To-day if ye

A. M. cir. 467. A. D. cir. 63. Aa. Olymp. cir. CCX. 2. A. U. C. cir. 216.

^d Gen. 2. 2. Exod. 20. 11. & 31. 17.— e Ch. 3. 19.— f Or, the Gospel was first preached.— g Psa. 95. 7. Ch. 3. 7.

Verse 4. For he spake in a certain place] This certain place, or somewhere, ὡν, is probably Gen. ii. 2. and refers to the completion of the work of creation, and the setting apart the seventh day as a day of rest for man; and a type of everlasting felicity.—See the notes on Gen. ii. 1, &c.

Verse 5. And in this place again] In the ninety-fifth Psalm, already quoted, ver. 3.— This was a second rest which the Lord promised to the believing obedient seed of Abraham; and as it was spoken of in the days of David, when the Jews actually possessed this long-promised Canaan, therefore it is evident that that was not the rest which God intended, as the next verse shows.

Verse 6. It remaineth that some must enter therein] Why our translators put in the word must here, I cannot even conjecture; I hope it was not to serve a system, as some have since used it; "some must go to heaven, for so is the doctrine of the decree; and there must be certain persons infallibly brought thither, as a reward to Christ for his sufferings: and in this the will of man, and free agency, can have no part," &c. &c. Now, supposing even that all this was true, yet it does not exist either positively or by implication in the text. The words ἐτι ἔστιν ἀπολειπόμενος τῆς εἰσελάτης εἰς αὐτὴν, literally translated, are as follows, Seeing then it remaineth for some to enter into it; or, Whereas therefore it remaineth that some enter into it, which is Dr. Owen's translation; and they to whom it was first preached, ἡ πρότερον εὐαγγελισθέντες, they to whom the promise was given; they who first received the good tidings; i. e. the Israelites, to whom the promise was made of entering into the rest of Canaan, did not enter in, because of their unbelief; and the promise still continued to be repeated even in the days of David; therefore some other rest must be intended.

Verse 7. He limiteth a certain day] The term day signifies not only time in general, but also present time, and a particular space. Day, here, seems to have the same meaning as rest, in some other parts of this verse. The day, or time of rest relative to the ancient Jews, being over and past, and a long time having elapsed between God's displeasure shown to the disobedient Jews in the wilderness, and the days of David; and the true rest was not enjoyed, God

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 916.

will hear his voice, harden not your hearts.

8 For, if ^a Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a ^b rest to the people of God.

10 For he that is entered into his

^a That is, Joshua.—^b Or, keeping of a Sabbath.—^c Ch. 3. 12, 18, 19.—^d Or, disobedience.

in His mercy has *instituted another day*; has given *another dispensation* of mercy and goodness by Christ Jesus; and now it may be said, as formerly, *To-day, if ye will hear His voice, harden not your hearts.* God speaks now as He spoke before; His voice is in the Gospel, as it was in the law. Believe, love, obey, and ye shall enter into this rest.

Verse 8. *For if Jesus had given them rest*] It is truly surprising that our translators should have rendered the *ἴσους* of the text *Jesus*, and not *Joshua*, which is most clearly intended. They must have known that the *יהושׁוא* of the Hebrew, which we write *Joshua*, is every where rendered *ἴσους*, *Jesus*, by the Septuagint; and it is their reading which the apostle follows. It is true the Septuagint generally write *ἴσους Νουν*, or *Ἰησους Νουν*, *Jesus Nune*, or *Jesus, son of Nune*; for it is thus they translate *יהושׁוא בן נון* *Yehoshua ben Nun*, Joshua the son of Nun: and this is sufficient to distinguish it from *Jesus, Son of David*. But as Joshua, the captain-general of Israel, is above intended, the word should have been written *Joshua*, and not *Jesus*. One MS. merely to prevent the wrong application of the name, has *ἴσους ὁ υἱος Νουν*, *Jesus the son of Nune*. Theodoret has the same in his Comment; and one Syriac Version has it in the text. It is *Joshua* in Coverdale's Testament, 1535, in Tindal's, 1548, in that edited by Edmund Beck, 1549, in Richard Cardmarden's, Rouen, 1565; several modern translators, Wesley, Macknight, Wakefield, &c. read *Joshua*, as does our own in the margin. What a pity it had not been in the text, as all the smaller Bibles have no marginal readings; and many simple people are bewildered with the expression.

The apostle shows that, although Joshua did bring the children of Israel into the Promised Land, yet this could not be the intended rest; because, long after this time, the Holy Spirit, by David, speaks of this rest: the apostle, therefore, concludes—

Verse 9. *There remaineth therefore a rest to the people of God.*] It was not, 1. The rest of the sabbath; it was not, 2. The rest in the Promised Land, for the Psalmist wrote long after the days of Joshua: therefore there is another rest, a state of blessedness, for the people of God; and this is the Gospel, the blessings it procures and communicates, and the eternal glory which it prepares for, and has promised to genuine believers.

There are two words in this chapter which we indifferently translate *rest*; *καταπαυσις*, and *ἀναπαυσις*; the first signifying a cessation from

rest, he also hath ceased from his own works, as God did from his.)

11 Let us labour therefore to enter into that rest, lest any man fall ^c after the same example of ^d unbelief.

12 For the word of God is ^e quick, and powerful, and ^f sharper than any

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 916.

^a Isa. 49. 2. Jer. 23. 29. 2 Cor. 10. 4, 5. 1 Pet. 1. 23. f Prov. 5. 4.

labour, so that the weary body is rested and refreshed; the second meaning not only a rest from labour, but a religious rest; a rest of a sacred kind, of which both soul and body partake. This is true, whether we understand the rest as referring to Gospel blessings, or to eternal felicity, or to both.

Verse 10. *For he that is entered into his rest*] The man who has believed in Christ Jesus, has entered into His rest; the state of happiness which He has provided, and which is the forerunner of eternal glory.

Hath ceased from his own works] No longer depends on the observance of Mosaic rites and ceremonies for his justification and final happiness. He rests from all these works of the law as fully as God has rested from His works of creation.

Those who restrain the word rest to the signification of eternal glory, say, that ceasing from our own works means the sufferings, tribulations, afflictions, &c. of this life; as in Rev. xiv. 13. I understand it as including both.

In speaking of the sabbath, as typifying a state of blessedness in the other world, the apostle follows the opinions of the Jews of his own and after times. The phrase *שבת עמך* *shabath alaah, ve shabath tilthaih*; the sabbath above, and the sabbath below, is common among the Jewish writers; and they think that where the plural number is used, as in Lev. xix. 30. *Ye shall keep my sabbaths*, that the lower and higher sabbaths are intended; and that the one is prefigured by the other.—See many examples in Schoetgen.

Verse 11: *Let us labour therefore*] The word *σπουδάζουσιν* implies every exertion of body and mind which can be made, in reference to the subject. *Rebus aliis omissis, hoc agamus*; all things else omitted, this one thing we do. We receive grace, improve grace, retain grace, that we may obtain eternal glory.

Lest any man fall] Lest he fall off from the grace of God, from the Gospel and its blessings; and perish everlastingly. This is the meaning of the apostle, who never supposed that a man might not make final shipwreck of faith, and of a good conscience, as long as he was in a state of probation.

Verse 12. *For the word of God is quick and powerful*] Commentators are greatly divided concerning the meaning of the phrase *ῥηθὲς καὶ ἰσχυρὸς*, the word of God: some supposing the whole of Divine Revelation to be intended; others, the doctrine of the Gospel faithfully preached; others, the mind of God, or the Divine intellect;

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A. D. cir. 63.
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cir. CCX. 3.
A. U. C. cir. 816.

a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of

the joints and marrow; and is a discerner of the thoughts and intents of the heart.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

a Eph. 6. 17. Rev. 1. 16. & 2. 16.

b 1 Cor. 14. 24, 25.

and others, the *Lord Jesus Christ*, who is thus denominated, in John i. 1, &c. and Rev. xix. 13. the only places in which He is thus *incontestably* characterized in the New Testament. The disputed text, 1 John v. 7. I leave at present out of the question. In the Introduction to this epistle I have produced sufficient evidence to make it very probable that St. Paul was the author of this epistle. In this sentiment the most eminent scholars and critics are now agreed. That Jesus Christ, the *eternal uncreated Word*, is not meant here, is more than probable, from this consideration, that St. Paul, in no part of his thirteen acknowledged epistles, ever thus denominates our blessed Lord; nor is he thus denominated by any other of the New Testament writers except St. John. Dr. Owen has endeavoured to prove the contrary, but I believe, to no man's conviction who was able to examine and judge of the subject. He has not been able to find more than two texts, which even appeared to look *his way*: the first is Luke i. 2. *Us—which were eye-witnesses and ministers. τω λόγῳ, of the word*: where it is evident the whole of our Lord's ministry is intended. The second is Acts xx. 32. *I commend you to God, and the word of his grace*, where nothing but the *gracious doctrine* of salvation by faith, the influence of the Divine Spirit, &c. &c. can be meant; nor is there any legitimate mode of construction with which I am acquainted, by which the words, in either place, can be *personally* applied to our Lord. That the phrase was applied to denominate the second subsistence in the glorious Trinity, by Philo and the rabbinical writers, I have already proved in my notes on John i. where such observations are alone applicable.

Culmet, who had read all that either the ancients or moderns have said on this subject, and who does not think that Jesus Christ is here intended, speaks thus: "None of the properties mentioned here can be denied to the Son of God, the Eternal Word; He sees all things, knows all things, penetrates all things, and can do all things. He is the Ruler of the heart, and can turn it where He pleases. He enlightens the soul, and calls it gently and efficaciously, *when and how* He wills. Finally, He punishes in the most exemplary manner the insults offered to his Father and to Himself, by infidels, unbelievers, and the wicked in general. But it does not appear that the Divine Logos is here intended—1. Because St. Paul does not use that term to express the Son of God. 2. Because the conjunction *γὰρ, for*, shows that this verse is an inference drawn from the preceding, where the subject in question is concerning the eternal rest, and the *means* by which it is to be obtained. It is, therefore, more natural to explain the term of the *word, order, and will* of God; for the Hebrews represent the revelation of God as an *'active being, living, all-powerful, illumined, executing vengeance, discerning and*

penetrating all things.' Thus Wisd. xvi. 26. 'Thy children, O Lord, know that it is not the growing of fruits that nourisheth man; but that it is *Thy word* that preserveth them that put their trust in Thee.'—See Deut. viii. 3. That is, the Sacred Scriptures point out and appoint all the *means of life*. Again, speaking of the Hebrews, who were bitten by the fiery serpents, the same writer says, ver. 12. 'For it was neither herb nor mollifying plaster that restored them to health, but *Thy word*, O Lord, which healeth all things;' i. e. which describes and prescribes the means of healing. And, it is very likely, that the *purpose* of God, sending the destroying angel to slay the first-born in Egypt, is intended by the same expression, Wisd. xviii. 15, 16. '*Thine Almighty word* leaped down from heaven out of Thy royal throne, as a *ferus man of war* into a land of destruction; and brought Thine unfeigned commandment as a *sharp sword*; and, standing up, filled all things with death.' This, however, may be applied to the eternal Logos, or uncreated Word.

"And this mode of speech is exactly conformable to that of the prophet Isaiah, lv. 10, 11. where to the word of God spoken by His prophets, the same kind of powers are attributed as those mentioned here by the apostle:—*For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* The centurion seems to speak a similar language, Luke vii. 7. *But say in a word, and all will obey, speak to thy word, and my servant shall be healed.*" This is the sum of what this very able commentator says on this subject.

In Dr. Dodd's collections we find the following:—

"*The word of God*, which promises to the faithful an entrance into God's rest, in David's time, and now to us, is not a thing which *died*, or was *forgotten* as soon as it was uttered, but it *continues*, one and the same to all generations. It is *swif, quick, or living*. So Isaiah says, *The word of our God shall stand for ever.* chap. xl. 8. compare chap. li. 6. lv. 11. 1 Esdras iv. 38. John iii. 34. 1 Pet. i. 23. And *powerful, warry, efficacious, active*; sufficient, if it be not actually hindered, to produce its effects;—*effectual*, Philem. 6. See 2 Cor. x. 4. 1 Thess. ii. 13. *And sharper than any two-edged sword, penetrating deeper into a man than any sword; it enters into the soul and spirit: into all our sensations, passions, appetites: nay, to our very thoughts; and sits as judge of the most secret intentions, contrivances, and sentiments of the heart.* Phycylides has an expression very similar to our author, where he says of *reason*, 'that

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 216.

13 • Neither is there any creature that is not manifest in his sight : but all

things are naked ^b and opened unto the eyes of him with whom we have to do.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 216.

a Psa. 33. 13, 15. & 90. 8. & 139. 11, 12.

b Job 26. 6. & 34. 21. Prov. 15. 11.

it is a weapon which penetrates deeper into a man than a sword.—See also Isa. xl. 4. Eph. vi. 17. Rev. i. 16. ii. 16.

“*Piercing even to the dividing asunder of soul and spirit.* When the *soul* is thus distinguished from the *spirit*, by the former is meant that inferior faculty by which we think of, and desire, what concerns our present being and welfare. By *spirit* is meant a superior power, by which we prefer future things to present ; by which we are directed to pursue truth and right above all things ; and even to despise what is agreeable to our present state, if it stand in competition with, or is prejudicial to, our future happiness.—See 1 Thess. v. 23. Some have thought that by the expression before us is implied, that the word of God is able to bring death ; as in the case of Ananias and Sapphira : for, say they, if the *soul* and *spirit*, or the *joints* and *marrow*, are separated one from another, it is impossible that life can remain. But perhaps the meaning of the latter clause may rather be, ‘It can divide the joints, and divide the marrow ;’ i. e. enter irresistibly into the soul, and produce some sentiment which perhaps it would not willingly have received ; and sometimes discover and punish secret, as well as open, wickedness.” Mr. Pierce observes, “that our author has been evidently arguing from a tremendous judgment of God upon the ancient Israelites, the ancestors of those to whom this epistle is directed ; and, in this verse, to press upon them that care and diligence he had been recommending, he sets before them the efficacy and virtue of the word of God, connecting this verse with the former by a *for* in the beginning of it ; and, therefore, it is natural to suppose that what he says of the word of God may have a relation to somewhat remarkable in that sore punishment of which he had been speaking, particularly to the destruction of the people by lightning, or fire from heaven.—See Lev. x. 1—5. Numb. xi. 1—3. xvi. 35. Psa. lxxviii. 21. All the expressions, in this view, will receive an additional force ; for nothing is more quick and living, more powerful and irresistible, sharp and piercing, than lightning. If this idea be admitted, the meaning of the last clause in this verse will be, ‘That the word of God is a judge, to censure and punish the evil thoughts and intents of the heart.’ And this brings the matter home to the exhortations with which our author began, ch. iii. 12, 15. for under whatever disguise they might conceal themselves ; yet, from such tremendous judgments as God executed upon their fathers, they might learn to judge as Moses did, Numb. xxxii. 23. *If ye will not do so, ye have sinned against the Lord, and be sure your sin will find you out.*—See Hammond, Whitby, Sykes, and Pierce.”

Mr. Wesley’s note on this verse is expressed with his usual precision and accuracy :

“For the word of God—preached, ver. 2. and armed with threatenings, ver. 3. is living

and powerful ; attended with the power of the living God, and conveying either life or death to the hearers ; sharper than any two-edged sword ; penetrating the heart, more than this does the body : piercing—quite through, and laying open, the soul and spirits, joints and marrow—the inmost recesses of the mind, which the apostle beautifully and strongly expresses by this heap of figurative words : *and is a discernor—not only of the thoughts—but also of the intentions.*”

The law, and the word of God in general, is repeatedly compared to a two-edged sword among the Jewish writers, *חֶרֶב שְׁתֵּי פִּיּוֹת* *chereb shetey pipioth*, the sword with the two mouths. *By this sword, the man himself lives ;* and by it, he destroys his enemies. This is implied in its two edges.—See also Schoetgen.

Is a discernor of the thoughts] *Καὶ ἀπειροσκόπου καὶ ἐνοχίου καρδίας*, is a critic of the propensities and suggestions of the heart. How many have felt this property of God’s word, where it has been faithfully preached ! How often has it happened that a man has seen the whole of his own character, and some of the most private transactions of his life, held up as it were to public view, by the preacher ; and yet the parties absolutely unknown to each other ! Some, thus exhibited, have even supposed that their neighbours must have privately informed the preacher of their character and conduct : but it was the word of God, which, by the direction and energy of the Divine Spirit, thus searched them out, was a critical examiner of the propensities and suggestions of their hearts ; and had pursued them through all their public haunts and private walks. Every genuine minister of the Gospel has witnessed such effects as these under his ministry, in repeated instances.

But while this effect of the word or true doctrine of God is acknowledged, let it not be supposed that it, of itself, can produce such effects. The word of God is compared to a hammer that breaks the rock in pieces, Jer. xxiii. 29.—but will a hammer break a stone unless it is applied by the skill and strength of some powerful agent ? It is here compared to a two-edged sword ;—but will a sword cut or pierce to the dividing of joints and marrow, or separation of soul and spirit, unless some hand push and direct it ? Surely, no. Nor can even the words and doctrine of God produce any effect but as directed by the experienced teacher, and applied by the Spirit of God. It is an instrument the most apt for the accomplishing of its work ; but it will do nothing, can do nothing, but as used by the heavenly Workman. To this is the reference in the next verse.

Verse 13. *Neither is there any creature that is not manifest*] God, from whom this word comes, and by whom it has all its efficacy, is infinitely wise. He well knew how to construct His word, so as to suit it to the state of all hearts ; and he has given that infinite fulness of mean-

A. M. cir. 4057.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

14 Seeing then that we have a great High-priest, that is passed into the

heavens, Jesus the Son of God, let us hold fast our profession.

A. M. cir. 4057.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

a Ch. 3. 1.—b Ch. 7. 26. & 9. 12, 24.

c Ch. 10. 25.

ing, so as to suit it to all cases. And so infinite is He in His knowledge, and so omnipresent is He, that the whole creation is constantly exposed to His view; nor is there a creature of the affections, mind, or imagination, that is not constantly under His eye: He marks every rising thought; every budding desire; and such as these are supposed to be the creatures to which the apostle particularly refers; and which are called, in the preceding verse, the propensities and suggestions of the heart.

But all things are naked and opened] Παντα δε γυμνα και τετραχλισμυνα. It has been supposed that the phraseology here is sacrificial; the apostle referring to the case of slaying and preparing a victim to be offered to God. First, It is slain; 2. It is stayed—so it is naked; 3. It is cut open, so that all the intestines are exposed to view: 4. It is carefully inspected by the priest, to see that all is sound, before any part is offered to Him who has prohibited all imperfect and diseased offerings; and, 5. It is divided exactly into two equal parts, by being split down the chine, from the nose to the rump; and so exactly was this performed, that the spinal marrow was cloven down the centre, one half lying in the divided cavity of each side of the back-bone. This is probably the metaphor in 2 Tim. ii. 15. where see the note.

But there is reason to suspect that this is not the metaphor here: the verb τετραχλισω, from which the apostle's τετραχλισμυνα comes, signifies to have the neck bent back, so as to expose the face to full view, that every feature might be seen; and this was often done with criminals, in order that they might be the better recognized and ascertained. To this custom Pliny refers in the very elegant and important panegyric which he delivered to the emperor Trajan, about A. D. 103, when the emperor had made him consul; where, speaking of the great attention which Trajan paid to the public morals, and the care he took to extirpate informers, &c. he says, *Nihil tamen gratius, nihil saeculo dignius, quam quod contigit desuper intueri delatorum supina ora, retortasque cervices. Agnoscebamus et fruebamur, cum velut piaculares publicae sollicitudinis victimae, supra sanguinem noziorum ad lenta supplicia gravioreque poenas ducerentur.* Plin. Paneg. cap. 34. "There is nothing, however, in this age, which affects us more pleasingly, nothing more deservedly, than to behold from above the supine faces and reverted necks of the informers. We thus knew them; and were gratified, when, as expiatory victims of the public disquietude, they were led away to lingering punishments, and sufferings more terrible than even the blood of the guilty."

The term was also used to describe the action of wrestlers, who, when they could, got their hand under the chin of their antagonists, and thus, by bending both the head and neck, could the more easily give them a fall. This strata-

gem is sometimes seen in ancient monuments: but some suppose that it refers to the custom of dragging them by the neck. Diogenes, the philosopher, observing one who had been victor in the Olympic games, often fixing his eyes upon a courtesan, said, in allusion to this custom, *Μη κρησ αρματωσ ος υπε του τυχοστος, παρασσε τεραχλισιστασ.* "See how this mighty champion (martial ram) is drawn by the neck by a common girl."—See Stanley, pag. 305.

With whom we have to do.] Προς ον εμιν ο λογος; to whom we must give an account. He is our Judge, and is well qualified to be so, as all our hearts and actions are naked and open to Him.

This is the true meaning of λογος in this place: and it is used in precisely the same meaning in Matt. xii. 36. xviii. 23. Luke xvi. 2. Rom. xiv. 12. so then, every one of us, λογος δωσσε, shall give an account of himself to God. And Heb. xiii. 17. They watch for your souls, ος λογος αποδοσσεσσε, as those who must give account. We translate the words with whom we have to do; which, though the phraseology is obsolete, yet the meaning is nearly the same. To whom a word is to us, is the rendering of my old MS. and Wiclif. Of whom we speak, is the Version of our other early translators.

Verse 14. Seeing then that we have a great High-priest] It is contended, and very properly, that the particle ου, which we translate seeing, as if what followed was an immediate inference from what the apostle had been speaking, should be translated now; as the apostle, though he had before mentioned Christ as the High-priest of our profession, chap. iii. 1. and as the High-priest who made reconciliation for the sins of the people, chap. ii. 17. yet does not attempt to prove this in any of the preceding chapters; but now he enters upon that point, and discusses it at great length to the end of chap. x.

After all, it is possible that this may be a resumption of the discourse from chap. iii. 6. the rest of that chapter, and the preceding thirteen verses of this, being considered as a parenthesis. These parts left out, the discourse runs on with perfect connexion. It is very likely that the words here, are spoken to meet an objection of those Jews who wished the Christians of Palestine to apostatize: "You have no tabernacle—no temple—no high-priest—no sacrifice for sin. Without these there can be no religion; return, therefore, to us, who have the perfect temple service appointed by God." To these he answers, *We have a High-priest who is passed into the heavens, Jesus, the Son of God: therefore let us hold fast our profession.*—See on chap. iii. 1. to which this verse seems immediately to refer.

Three things the apostle professes to prove in this epistle:—1. That Christ is greater than the angels.

2. That He is greater than Moses.

3. That He is greater than Aaron, and all high-priests.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

15 For ^a we have not a High-priest which cannot be touched with the feeling of our infirmities; but ^b was in all points tempted like as *we are*, ^c yet without sin.

1 Isai. 53. 3. Ch. 2. 18.— Luke 22. 28.— 2 Cor. 5. 21. Ch. 7. 26.

The two former arguments, with their applications and illustrations, he has already despatched; and now he enters on the *third*.—See the *Preface* to this epistle.

The apostle states—1. That we have a *High-priest*.

2. That this High-priest is Jesus, the *Son of God*; not a *son* or *descendant of Aaron*, nor coming in that way, but in a more transcendent line.

3. Aaron and his successors, could only pass into the holy of holies; and that once a year: but our High-priest has passed into the heavens, of which that was only the type. There is an allusion here to the high-priest, going into the holy of holies, on the great day of atonement.—

1. He left the congregation of the people. 2. He passed through the veil into the holy place, and was not seen even by the priests. 3. He entered through the second veil into the holy of holies, where was the symbol of the Majesty of God. Jesus, our High-Priest—1. Left the people at large. 2. He left His disciples by ascending up through the visible heavens, the clouds, as a veil, screening Him from their sight. 3. Having passed through these veils, He went immediately to be our Intercessor: thus *He passed, ουρανοῦ*, the visible or ethereal heavens, into the presence of the Divine Majesty; *through the heavens, διαλλοβστα τοις ουρανοῦ*, and the empyreum, or heaven of heavens.

Verse 15. *For we have not a high-priest*] To the objection:—"Your high-priest, if entered into the heavens, can have no participation with you, and no sympathy for you, because out of the reach of human feelings and infirmities," he answers, *Ου γαρ εχρησ Αρχιερα μι δυναμειν συμπροσθαι ταις αδυναμιας ημων, We have not a high-priest who cannot sympathize with our weaknesses.* Though He be the Son of God, as to His human nature, and equal in His Divine nature with God; yet, having partaken of human nature, and having submitted to all its trials and distresses, and being in all points tempted like as *we are*, without feeling or consenting to sin: he is able to succour them that are tempted.—See chap. ii. 18. and the note there.

The words *κατα παντα καθ' ομοιωτητα* might be translated in all points according to the likeness; i. e. as far as His human nature could bear affinity to ours: for, though He had a perfect human body, and human soul, yet that body was perfectly tempered; it was free from all morbid action, and, consequently, from all irregular movements. His mind, or human soul, being free from all sin, being every way perfect, could feel no irregular temper, nothing that was inconsistent with infinite purity. In all these respects He was different from us; and cannot, as

16 ^d Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

A. M. cir. 4067
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

1 Pet. 2. 22. 1 John 3. 5.— 4 Ephes. 2. 18. & 3. 12. Ch. 10. 19, 21, 22.

man, sympathize with us in any feelings of this kind; but, as *God*, He has provided support for the *body* under all its trials and infirmities; and for the *soul* He has provided an *atonement* and *purifying sacrifice*: so that he cleanses the heart from all unrighteousness, and fills the soul with His holy Spirit, and makes it His own temple and continual habitation. He took our flesh and blood, a human body and a human soul; and lived a human life. Here was the *likeness of sinful flesh*, Rom. viii. 5. and, by *thus* assuming human nature, He was completely qualified to make an atonement for the sins of the world.

Verse 16. *Let us therefore come boldly unto the throne of grace*] The allusion to the high-priest, and his office on the day of atonement, is here kept up. The *approach* mentioned here is to the *καθ' κρησθη, ιλαστηριον, propitiatory, or mercy-seat*. This was the covering of the ark of the testimony, or covenant, at each end of which was a cherub, and between them the *shechinah*, or symbol of the Divine Majesty, which appeared to, and conversed with, the high-priest. Here the apostle shows the great superiority of the privileges of the New Testament above those of the Old; for, *there* the high-priest *only*, and he with *fear and trembling*, was permitted to approach; and that not without the blood of the victim; and if, in any thing he transgressed, he might expect to be struck with death. The throne of grace in heaven answers to this propitiatory; but to *this* ALL may approach who feel their need of salvation; and they may approach, *κατα παρρησιας, with freedom, confidence, liberty of speech*, in opposition to the *fear and trembling* of the Jewish high-priest. Here nothing is to be feared, provided the heart be right with God, truly sincere, and trusting alone in the sacrificial Blood.

That we may obtain mercy] *ἵνα λαβωμεν ελεος, that we may take mercy*; that we may receive the pardon of all our sins; there is mercy for the taking. As Jesus Christ *tasted death for every man*: so every man may go to that propitiatory, and take the mercy that is suited to his degree of guilt.

And find grace] *Mercy* refers to the pardon of sin, and being brought into the favour of God. *Grace* is that by which the soul is supported after it has received this mercy; and by which it is purified from all unrighteousness, and upheld in all trials and difficulties; and enabled to prove faithful unto death.

To help in time of need] *Εἰς ανακρασιν βοηθιας, for a seasonable support*: that is, *support when necessary, and as necessary*; and in *due proportion* to the necessity. The word *βοηθιας* is properly rendered *assistance, help, or support*: but it is an assistance in consequence of the

earnest cry of the person in distress; for the word signifies to run at the cry, *run us* *Cor* or *eri Cor* *run*. So, even at the throne of grace, or great propitiatory, no help can be expected where there is no cry: and where there is no cry, there is no fell necessity, for he that feels he is perishing will cry aloud for help; and to such a cry the compassionate High-priest will run. And the time of need is the time in which God will show mercy; nor will He ever delay it when it is necessary. We are not to cry to-day to be helped to-morrow, or at some indefinite time, or at the hour of death. We are to call for mercy and grace when we need them; and we are to expect to receive them when we call. This is a part of our liberty or boldness: we come up to the throne, and we call aloud for mercy; and God hears and dispenses the blessing we need.

That this exhortation of the apostle may not be lost on us, let us consider:—

1. That there is a throne of grace, i. e. a propitiatory, the place where God and man are to meet.

2. That this propitiatory, or mercy-seat, is sprinkled with the atoning blood of that Lamb of God, who taketh away the sin of the world.

3. That we must come up, *προσπαύουθα*, to his throne: and this implies faith in the efficacy of the Sacrifice.

4. That we must call aloud on God for His mercy, if we expect Him to run to our assistance.

5. That we must feel our spiritual necessities, in order to our calling with fervency and earnestness.

6. That calling thus, we shall infallibly get what we want; for, in Christ Jesus, as a sacrificial offering, God is ever well pleased: and He is also well pleased with all who take refuge in the atonement which He has made.

7. That thus coming, feeling, and calling, we may have the utmost confidence: for, we have boldness, liberty of access, freedom of speech; may plead with our Maker without fear, and expect all that heaven has to bestow; because Jesus, who died, sitteth upon the throne! Hallelujah! the Lord God Omnipotent reigneth.

8. All these are reasons why we should persevere.

CHAPTER V.

The nature of the high-priesthood of Christ; His pre-eminence, qualifications, and order, 1—10
Imperfect state of the believing Hebrews, and the necessity of spiritual improvement, 11—14.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

FOR every high-priest taken from among men^a is ordained for men^b in things pertaining to God,^c that he may offer both gifts and sacrifices for sins:

2^d Who^e can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

^a Ch. 2. 3. — ^b Ch. 2. 17. — ^c Ch. 3. 3, 4. & 9. 9. & 10. 11. & 11. 4.

^d Ch. 2. 18. & 4. 15. — ^e Or, can reasonably bear with. (Ch. 7. 28.)

NOTES ON CHAP. V.

Verse 1. For every high-priest taken from among men] This seems to refer to Levit. xxi. 10. where it is intimated that the high-priest shall be taken *υπο μοχαιω*, from his brethren; i. e. he shall be of the tribe of Levi, and of the family of Aaron.

Is ordained for men] *ἵνα ἀρθῶσι καθίσταται τα ἕως τοῦ θωου*, is appointed to preside over the Divine worship in those things which relate to man's salvation.

That he may offer both gifts and sacrifices for sins] God ever appeared to all His followers in two points of view:—1. As the Author and Dispenser of all temporal good. 2. As their Lawgiver and Judge. In reference to this twofold view of the Divine Being, His worship was composed of two different parts:—1. Offerings, or gifts.—2. Sacrifices. 1. As the Creator and Dispenser of all good, He had offerings by which His bounty and providence were acknowledged. 2. As the Lawgiver and Judge, against whose injunctions offences had been committed, He had sacrifices offered to Him, to make atonement for sin. The *δωρα*, or gifts, mentioned here by the apostle, included every kind of eucharistical offering. The *θυσιας*, sacrifices, including victims of every sort; or animals whose

lives were to be offered in sacrifice, and their blood poured out before God, as an atonement for sins. The high-priest was the mediator between God and the people; and it was his office, when the people had brought these gifts and sacrifices, to offer them to God in their behalf. The people could not legitimately offer their own offerings: they must be all brought to the priest, and he alone could present them to God. As we have a High-priest over the house of God, to offer all our gifts, and His own sacrifice, therefore we may come with boldness to the throne of grace.—See before.

Verse 2. Who can have compassion on the ignorant] The word *μελερωμενον* signifies not merely to have compassion, but to act with moderation; and to bear with each other in proportion to his ignorance, weakness, and untoward circumstances, all taken into consideration with the offences he has committed; in a word, to pity, feel for, and excuse, as far as possible: and when the provocation is at the highest, to moderate one's passion towards the culprit, and be ready to pardon; and, when punishment must be administered, to do it in the gentlest manner.

Instead of *αγνωσι*, the ignorant, one MS. only, but that of high repute, has *αδωροσι*, the weak. Most men sin much through ignorance.

A. M. cir. 4067.
A. D. cir. 63.
As. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

3 And ^a by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 ^b And no man taketh this honour unto himself, but he that is called of God, as ^c was Aaron.

^a Lev. 4. 3. & 9. 7. & 16. 6, 15, 16, 17. Ch. 7. 27. & 9. 7. ^b 2 Chron. 26. 18. John 3. 27.

but, this does not excuse them if they have within reach the means of instruction. And the great majority of the human race sin through *weakness*. The principle of evil is *strong* in them; the occasions of sin are many; through their fall from God they are become exceedingly *weak*; and what the apostle calls, chap. xii. 1. that *ὑπερβαλον αμαρτιας, the well circumstanced sin*, often occurs to every man. But, as in the above case, weakness itself is no excuse, when the means of strength and succour were always at hand. However, all these are circumstances which the Jewish high-priest took into consideration; and they are certainly not less attended to by the High-priest of our profession.

The reason given why the high-priest should be slow to punish, and prone to forgive, is, that he himself is also *compassed with weakness*; *ὑπερβαλον αμαρτιας, weakness lies all around him*; it is his *clothing*; and as he feels his clothing, so should he *feel* it; and as he feels it, so he should deplore it, and compassionate others.

Verse 3. *And by reason hereof*] As he is also a transgressor of the commands of God, and unable to observe the law in its spirituality, he must offer sacrifices for sin, not only for the people, but for himself also: this must teach him to have a fellow-feeling for others.

Verse 4. *This honour*] *ἡ τιμη* undoubtedly signifies, here, *the office*; which is one meaning of the word in the best Greek writers. It is here an *honourable office*, because the man is the high-priest of God, and is appointed by God Himself to that office.

But he that is called of God, as was Aaron] God Himself appointed the tribe and family, out of which the high-priest was to be taken: and Aaron and his sons were expressly chosen by God to fill the office of the high-priesthood. As God alone had the right to appoint His own priest for the Jewish nation, and *man* had no authority here; so God alone could provide and appoint a High-priest for the whole human race. Aaron was thus appointed for the Jewish people; Christ for all mankind.

Some make this "an argument for the *uninterrupted succession of popes and their bishops* in the church, who alone have the authority to ordain for the sacerdotal office; and whosoever is not thus appointed, is with them illegitimate." It is idle to employ time in proving that there is no such thing as an *uninterrupted succession* of this kind: it does not exist: it never did exist: It is a silly fable, invented by ecclesiastical tyrants, and supported by clerical coxcombs. But were it even true, it has nothing to do with the text. It speaks merely of the appointment of a high-priest, the succession to be preserved in the tribe of Levi, and in the family of Aaron.

A. M. cir. 4067.
A. D. cir. 63.
As. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

5 ^d So also Christ glorified not himself to be made a high-priest; but he that said unto him, ^e Thou art my Son, to-day have I begotten thee.

6 As he saith also in another place, ^f Thou art a priest for ever

^e Exod. 28. 1. Numb. 16. 5, 40. 1 Chron. 23. 13.—^d John 8. 54.—^f Psa. 2. 7. Ch. 1. 5.—^f Psa. 110. 4. Ch. 7. 17, 21.

But even this succession was *interrupted and broken*, and the office itself was to cease on the coming of Christ, after whom there could be no high-priest; nor can Christ have any successor: and therefore He is said to be a *Priest for ever*; for he ever liveth the Intercessor and Sacrifice for mankind. The verse, therefore, has nothing to do with the *clerical office*; with preaching God's holy word, or administering the sacraments; and those who quote it in this way, show how little they understand the Scriptures, and how ignorant they are of the nature of their own office.

Verse 5. *Christ glorified not himself*] The man Jesus Christ, was also appointed by God to this most awful, yet glorious office, of being the High-priest of the whole human race. The Jewish high-priest represented this by the sacrifices of beasts which he offered; the Christian High-priest must offer *His own life*: Jesus Christ did so; and rising from the dead, He ascended to heaven, and there ever appeareth in the presence of God for us. Thus He has *reassumed the sacerdotal office*: and because He never dies, He can never have a *successor*. He can have no *vicars* either in heaven or upon earth: those who pretend to be such are impostors, and are worthy neither of respect nor credit.

Thou art my Son] See on chap. i. 5. and the observations at the end of that chapter. And thus it appears that God can have no high-priest but His Son; and to that office none can now pretend without blasphemy; for the Son of God is still the High-priest in His temple:

Verse 6. *He saith also in another place*] That is, in Psa. cx. 4. a Psalm of extraordinary importance, containing a very striking prediction of the birth, preaching, suffering, death, and conquests, of the Messiah.—See the notes there. For the mode of quotation here, see the note on chap. ii. 6.

Thou art a priest for ever] As long as the sun and moon endure, Jesus will continue to be High-priest to all the successive generations of men; as He was the Lamb slain from the foundation of the world. If He be a *Priest for ever*, there can be no *succession of priests*: and if He have all power in heaven and in earth; and if He be present wherever two or three are gathered together in His name, He can have no *vicars*; nor can the church need one to act in *His place*, when He, from the necessity of His nature, fills all places, and is every where present. This one consideration nullifies all the pretensions of the Romish pontiff; and proves the whole to be a tissue of imposture.

After the order of Melchisedec] Who this person was, must still remain a secret. We know nothing more of him than is written in Gen. xiv. 18, &c. where see the notes, and particularly the observations at the end of that chapter, in which

A. M. cr. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications

a Matt. 26. 29, 42, 44. Mark 14. 36, 39. John 17. 1.—b Psa. 22. 1. Matt. 27. 46, 50. Mark 15. 34, 37.

this very mysterious person is represented as a type of Christ.

Verse 7. *Who in the days of his flesh*] The time of His incarnation, during which He took all the infirmities of human nature upon Him; and was afflicted in His body and human soul just as other men are; irregular and sinful passions excepted.

Offered up prayers and supplications] This is one of the most difficult places in this epistle, if not in the whole of the New Testament. The labours of learned men upon it have been prodigious; and even in their sayings it is hard to find the meaning.

I shall take a general view of this and the two following verses, and then examine the particular expressions.

It is probable that the apostle refers to something in the agony of our Lord, which the evangelists have not distinctly marked.

The Redeemer of the world appears here as simply man; but He is the representative of the whole human race. He must make expiation for sin by suffering, and He can suffer only as man. Suffering was as necessary as death; for man, because he has sinned, must suffer; and because he has broken the law, should die. Jesus took upon Himself the nature of man, subject to all the trials and distresses of human nature. He is now making atonement; and He begins with sufferings, as sufferings commence with human life; and He terminates with death, as that is the end of human existence in this world. *Though he was the Son of God*, conceived and born without sin, or any thing that could render him liable to suffering or death, and only suffered and died through infinite condescension; yet, to constitute Him a complete Saviour, He must submit to whatever the law required, and therefore He is stated to have learned Obedience by the things which he suffered, ver. 8. that is, *subjection* to all the requisitions of the law; and being made perfect, that is, having finished the whole by dying, He, by these means, became the author of eternal salvation to all them who obey him, ver. 9. to them who, according to His own command, repent and believe the Gospel; and, under the influence of His Spirit, walk in holiness of life. "But He appears to be under the most dreadful apprehension of death; for he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, ver. 7." I shall consider this first in the common point of view, and refer to the subsequent notes. This fear of death was in Christ a widely different thing from what it is in man: they fear death because of what lies beyond the grave; they have sinned, and they are afraid to meet their Judge. Jesus could have no fear on these grounds; He was now suffering for man, and He felt as their expiatory victim: and God only can tell, and

b with strong crying and tears unto him c that was able to save him from death, and was heard d in e that he feared;

A. M. cr. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

c Matt. 26. 53. Mark 14. 36.—d Or. for his piety.—e Matt. 26. 37. Mark 14. 33. Luke 22. 43. John 12. 27.

perhaps neither men nor angels can conceive, how great the suffering and agony must be, which, in the sight of infinite Justice, was requisite to make this atonement. *Death*, temporal and eternal, was the portion of man: and now Christ is to destroy death by agonizing and dying! The tortures and torments necessary to effect this destruction, Jesus Christ alone could feel; Jesus Christ alone could sustain; Jesus Christ alone can comprehend. We are referred to them in this most solemn verse: but the apostle himself only drops hints, he does not attempt to explain them; He prayed, He supplicated with strong crying and tears, and He was heard in reference to that which He feared. His prayers, as our Mediator, were answered; and His sufferings and death were complete and effectual as our Sacrifice. This is the glorious sum of what the apostle here states; and it is enough. We may hear it with awful respect, and adore Him with silence, whose grief had nothing common in it to that of other men; and is not to be estimated according to the measures of human miseries—it was

A weight of wo, more than whole worlds could bear.

I shall now make some remarks on particular expressions, and endeavour to show that the words may be understood with a shade of difference from the common acceptance.

Prayers, and supplications, &c.] There may be an allusion here to the manner in which the Jews speak of prayer, &c. "Rabbi Yehudah said, all human things depend on repentance, and the prayers which men make to the holy blessed God; especially if tears be poured out with the prayers. There is no gate which tears will not pass through." *Sohar, Exod. fol. 5.*

"There are three degrees of prayer, each surpassing the other in sublimity: prayer, crying, and tears; prayer is made in silence; crying, with a loud voice; but tears surpass all." *Synops. Asohar, p. 33.*

The apostle shows that Christ used every species of prayer, and those especially by which they allowed a man must be successful with his Maker.

The word *ἱκετικῶς*, which we translate *supplications*, exists in no other part of the New Testament: *ἱκετικῶς* signifies a *supplicant*, from *ἵκεται*, I come, or approach: it is used in this connexion by the purest Greek writers. Nearly the same words are found in Isocrates, *De Pace*, *ἱκετικῶς πολλὰς καὶ δάσους ποιοῦμενος*, making many supplications and prayers. *ἱκετικῶς*, says Suidas, *καλεῖται ἑλαίης κλάδος στήματι στήματι ἐὶς δέξτερον κατατίθειν πῦρ, ἢ μετὰ χυμῶν χυσοῖν*. "Hiceteria is a branch of olive, rolled round with wool, which suppliants were accustomed to deposit in some place, or to carry in their hands." And *ἵκεται*,

A. M. cir. 4067.
A. D. cir. 69.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

8 * Though he were a Son, yet learned he ^b obedience by the things which he suffered ;

a Ch. 3. 6. — Phil. 2. 8.

hicetes, he defines to be, *ἰ δουλοπρεπὸς παρακαλῶν, καὶ δεόμενος πρὸς τινος ὄντων*. "He, who in the most humble and servile manner, entreats and begs any thing from another." In reference to this custom, the Latins used the phrase *velamenta pretendere*. "to hold forth these covered branches," when they made supplication; and *Herodian* calls them *ἰκνημαὶ θάλλου*, "branches of supplication." *Livy* mentions the custom frequently; see lib. xxv. cap. 25. lib. xxix. c. 16. lib. xxxv. c. 34. lib. xxxvi. c. 20. The place in lib. xxix. c. 16. is much to the point, and shows us the full force of the word and nature of the custom. "*Decem legati Locrensiū, obiti squalore et sordibus, in comitio sedentibus consulibus velamenta supplicium, ramos oleæ, (ut Græcis mos est) porrigentes, ante tribunal cum flebili vociferatione humi procubuerunt.*" Ten delegates from the Locrians, squalid and covered with rags, came into the hall where the consuls were sitting, holding out in their hands olive-branches covered with wool, according to the custom of the Greeks; and prostrated themselves on the ground before the tribunal, with weeping and loud lamentation." This is a remarkable case, and may well illustrate our Lord's situation and conduct. The Locrians, pillaged, oppressed, and ruined, by the consul *Q. Plemnius*, send their delegates to the Roman government to implore protection and redress. They, the better to represent their situation, and that of their oppressed fellow-citizens, take the *hiceteria*, or olive-branch wrapped round with wool, and present themselves before the consuls in open court; and, with wailing and loud outcries make known their situation; the senate heard, arrested *Plemnius*, loaded him with chains, and he expired in a dungeon. Jesus Christ, the representative of, and delegate from, the whole human race oppressed and ruined by Satan and sin, with the *hiceteria*, or ensign of a most distressed suppliant, presents Himself before the throne of God, with strong crying and tears; and prays against death and his ravages, in behalf of those whose representative He was: and He was heard in that he feared; the evils were removed, and the oppressor cast down. Satan was bound; he was spoiled of his dominion; and is reserved in chains of darkness to the judgment of the great day.

Every scholar will see that the words of the Roman historian answer exactly to those of the apostle; and the allusion in both is to the same custom. I do not approve of allegorizing or spiritualizing; but the allusion and similarity of the expressions led me to make this application. Many others would make more of this circumstance, as the allusion in the text is so pointed to this custom. Should it appear to any of my readers that I should, after the example of great names, have gone into this house of Rimmon, and bowed myself there, they will pardon their servant in this thing.

9 And ^c being made perfect, he became the author of eternal salvation unto all them that obey him.

A. M. cir. 4067.
A. D. cir. 69.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

c Ch. 2. 10. & 11. 40.

To save him from death] I have already observed that Jesus Christ was the representative of the human race: and have made some observations on the peculiarity of His sufferings, following the common acceptation of the words in the text; which things are true, howsoever the text may be interpreted. But here we may consider the pronoun *αυτου*, *him*, as implying the collective body of mankind; the children who were partakers of flesh and blood, chap. ii. 14. *The seed of Abraham*, ver. 16. *who through fear of death were all their life subject to bondage*. So he made supplication with strong crying and tears to Him who was able to save THEM from death; for I consider the *τουτου*, *them*, of chap. ii. 15. the same, or implying the same thing, as *αυτου*, *him*, in this verse: and, thus understood, all the difficulty vanishes away. On this interpretation I shall give a paraphrase of the whole verse:—*Jesus Christ in the days of his flesh*, for he was incarnated that he might redeem the seed of Abraham, the fallen race of man, and in His expiatory sufferings, when representing the whole human race, He offered up prayers and supplications, with strong crying and tears, to Him who was able to save THEM from death; the intercession was prevalent, the passion and sacrifice were accepted, the sting of death was extracted, and Satan was dethroned.

If it should be objected that this interpretation occasions a very unnatural change of person in these verses, I may reply, that the change made by my construction is not greater than that made between verses 6 and 7, in the first of which the apostle speaks of *Melchisedec*, who, at the conclusion of the verse, appears to be antecedent to the relative *who*, in ver. 7. and yet, from the nature of the subject, we must understand Christ to be meant. And I consider ver. 8. *Though he were a Son, yet learned he obedience by the things which he suffered*, as belonging not only to Christ, considered in His human nature, but also to Him in His collective capacity: i. e. belonging to all the sons and daughters of God, who, by means of suffering, and various chastisements, learn submission, obedience, and righteousness: and this very subject the apostle treats in considerable detail in chap. xii. 2—11. to which the reader will do well to refer.

Verse 8. *Though he were a Son*] See the whole of the preceding note.

Verse 9. *And being made perfect*] *καὶ τελειωθῆς*. And having finished all; having died and risen again: *τελειωθῆς*, signifies to have obtained the goal, to have ended one's labour, and enjoyed the fruits of it, chap. xii. 23.

The spirits of just men made perfect, *πνευμαὶ δικαιοῦν τεταπεινωτων*, means the souls of those who have gained the goal, and obtained the prize. So, when Christ had finished His course of tremendous sufferings, and consummated the whole by His death and resurrection. He be-

A. M. cir. 4087.
A. D. cir. 68.
Aa. Olymp.
cir. CCX. 2.
A. U. C. cir. 116.

10 Called of God a high-priest ^a after the order of Melchisedec.

11 Of whom ^b we have

many things to say, and hard to be uttered, seeing ye are ^c dull of hearing.

12 For when for the time

A. M. cir. 4087.
A. D. cir. 68.
Aa. Olymp.
cir. CCX. 2.
A. U. C. cir. 116.

^a Ver. 6. Ch. 6. 20.—^b John 16. 12. 2 Pet. 3. 16.

^c Matt. 13. 15.

came *αἰετις ἁγιασματις αἰωνιον*, the cause of eternal salvation unto all them who obey him. He was consecrated both High-priest and Sacrifice, by His offering upon the cross.

In this verse, says Dr. Macknight, "three things are clearly stated:—1. That obedience to Christ is equally necessary to salvation with believing on Him. 2. That he was made perfect as a High-priest by offering Himself a sacrifice for sin, chap. viii. 3. 3. That, by the merit of that sacrifice, He hath obtained pardon and eternal life for them who obey Him." He *tasted death for every man*; but He is the *Author and Cause* of eternal salvation only to them who obey Him. It is not merely *believers*, but obedient believers, that shall be finally saved. Therefore, this text is an absolute, unimpeachable evidence, that it is not the imputed obedience of Christ that saves any man. Christ has bought men by His blood; and, by the infinite merit of His death He has purchased for them an endless glory: but, in order to be prepared for it, the sinner must, through that grace which He withholds from no man, repent, turn from sin, believe on Jesus as being a sufficient ransom and sacrifice for his soul, receive the gift of the Holy Ghost, be a worker together with Him, walk in a conformity to the Divine will through this Divine aid, and continue faithful unto death through Him, out of whose fulness he may receive grace upon grace.

Verse 10. *Called of God a High-priest* [*Προεταρξουδου*, being constituted, hailed, and acknowledged, to be a High-priest. In *Hesychius*, we find *προεταρξουδου*, which he translates *αρχιεραυ*: hence we learn that one meaning of this word is to salute: as, when a man was constituted or anointed king, those who accosted him would say, *Hail, king!* On this verse, Dr. Macknight has the following note, with the insertion of which the reader will not be displeased: "As our Lord, in His conversation with the Pharisees, recorded Matt. xxii. 43. spake of it as a thing certain of itself, and universally known and acknowledged by the Jews, that David wrote the CXth. Psalm by inspiration, concerning the Christ or Messiah; the apostle was well founded in applying the whole of that Psalm to Jesus. Wherefore, having quoted the fourth verse, *Thou art a Priest for ever after the order of Melchisedec*, as directed to Messiah, David's Lord, he justly termed that speech of the Deity a *salutation* of Jesus, according to the true import of the word *προεταρξουδου*, which properly signifies to address one by his name, or title, or office: accordingly, *Hesychius* explains *προεταρξουδου*, by *αεραζουαι*. Now, that the deep meaning of this *salutation* may be understood, I observe, *First*, that, by the testimony of the inspired writers, Jesus sat down at the right-hand of God, when He returned to heaven, after having finished His ministry upon earth, Mark xvi. 19. Acts vii. 56.

Heb. i. 3. viii. 1. 1 Pet. iii. 22. Not, however, immediately, but after that He had offered the sacrifice of Himself in heaven, by presenting his crucified body before the presence of God, Heb. i. 3. x. 10. Secondly, I observe, that God's saluting Messiah, a priest after the order of Melchisedec, being mentioned in the Psalm, after God is said to have invited Him to sit at His right hand, is as reasonable to think, the salutation was given Him after He had offered the sacrifice of Himself and had taken His seat at God's right hand. Considered in this order, the salutation of Jesus as a Priest, after the order of Melchisedec, was a public declaration, on the part of God, that He accepted the sacrifice of Himself, which Jesus then offered, as a sufficient atonement for the sin of the world; and approved of the whole of His ministrations on earth, and confirmed all the effects of that meritorious sacrifice. And whereas we are informed in the Psalm, that, after God had invited His Son, in the human nature, to sit at His right hand, as Governor of the world, and foretold the blessed fruits of His government, He published the oath by which He made Him a Priest for ever, before He sent Him into the world to accomplish the salvation of mankind; and declared that He would never repent of that oath: *The Lord hath sworn, and will not repent Thou art a priest for ever after the similitude of Melchisedec*: it was, in effect, a solemn publication of the method in which God would pardon sinners; and a promise that the effects of His Son's government as a King, and of His ministrations as a Priest, shall be eternal: see chap. vi. 20. Moreover, as this solemn declaration of the dignity of the Son of God, as a King and a Priest for ever in the human nature, was made in the hearing of the angelical hosts, it was designed for this instruction, that they might understand their subordination to God's Son, and pay Him that homage that is due to Him as Governor of the world, and as Saviour of the human race.—Phil. ii. 9, 10. Heb. i. 6. The above explanation of the import of God's saluting Jesus a Priest for ever, is founded on the apostle's reasonings in the seventh and following chapters, where he enters into the deep meaning of the oath by which that salutation was conferred."

Verse 11. *Of whom we have many things to say* The words *ταυτα*, which we translate of whom, are variously applied:—1. To Melchisedec. 2. To Christ. 3. To the endless Priesthood. Those who understand the place of Melchisedec, suppose that it is in reference to this that the apostle resumes the subject in the seventh chapter, where much more is said on this subject, though not very difficult of comprehension: and, indeed, it is not to be supposed that the Hebrews could be more capable of understanding the subject when the apostle wrote the seventh chapter, than they were, when a few hours be-

A. M. cir. 4087.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 184.

ye ought to be teachers, ye have need that one teach you again which be the first principles of the ora-

cles of God; and are become such as have need of milk, and not of strong meat.

A. M. cir. 4087
A. D. cir. 63
An. Olymp.
cir. CCX. 3
A. U. C. cir. 184

• Ch. 6. 1.

b 1 Cor. 3. 1, 2, 3.

fore he had written the fifth. It is more likely, therefore, that the words are to be understood as meaning Jesus, or that endless Priesthood of which he was a little before speaking; and which is a subject that carnal Christians cannot easily comprehend.

Hard to be uttered] Δυσφημῶτος, difficult to be interpreted; because Melchisedec was a typical person. Or, if it refer to the Priesthood of Christ, that is still more difficult to be explained, as it implies not only His being constituted a Priest, after this typical order, but His paying down the ransom for the sins of the whole world, and His satisfying the Divine justice by this sacrifice; but also, thereby opening the kingdom of heaven to all believers, and giving the whole world an entrance to the holy of holies by His blood.

Dull of hearing] Νῶθροι τῆς ἀκοῆς. Your souls do not keep pace with the doctrines and exhortations delivered to you. As Νῶθρος signifies a person who walks heavily, and makes little speed; it is here elegantly applied to those who are called to the Christian race, have the road laid down plain before them, how to proceed specified, and the blessings to be obtained enumerated; and yet make no exertions to get on, but are always learning, and never able to come to the full knowledge of the truth.

Vers 12. For when for the time] They had heard the Gospel for many years, and had professed to be Christians for a long time; on these accounts they might reasonably have been expected to be well instructed in Divine things, so as to be able to instruct others.

Which be the first principles] Ἰνα τα στοιχία, certain first principles or elements. The word τα is not the nominative plural, as our translators have supposed, but the accusative case, governed by διδάσκουσιν; and, therefore, the literal translation of the passage is this:—Ye have need that one teach you a second time (ἄλλαν) certain elements of the doctrines of Christ, or oracles of God; i. e. the notices which the prophets gave concerning the Priesthood of Jesus Christ: such as are found in Psa. cx. and in Isa. chap. liii. By the Oracles of God the writings of the Old Testament are undoubtedly meant.

And are become such] The words seem to intimate that they had once been better instructed, and had now forgotten that teaching: and this was occasioned by their being dull of hearing; either they had not continued to hear, or they had heard so carelessly that they were not profited by what they heard. They had probably totally omitted the preaching of the Gospel; and, consequently, forgotten all they had learnt. Indeed it was to reclaim these Hebrews from backsliding, and preserve them from total apostacy, that this epistle was written.

Such as have need of milk] Milk is a metaphor by which many authors, both sacred and

profane, express the first principles of religion and science; and they apply sucking to learning; and every student, in his noviciate, or commencement of his studies, being likened to an infant that derives all its nourishment from the breast of its mother; not being able to digest any other kind of food. On the contrary, those who had well learnt all the first principles of religion and science, and knew how to apply them, were considered as adults, who were capable of receiving συμικτὰ τροφῆς, solid food; i. e. the more difficult and sublime doctrines. The rabbins abound with this figure; it occurs frequently in Philo, and in the Greek ethnic writers also. In the famous Arabic Poem called *al Boriyah*, written by Abi Abdallah Mohammed ben Said ben Hamad Albusiree, in praise of Mohammed and his religion, every couplet of which ends with the letter *ḥ*, the first letter in Mohammed's name, we meet with a couplet that contains a similar sentiment to that of the apostle:—

والنفس كالطفل ان تهمله شب علي
حب الرضاع وان تقطعه ينفطم

“The soul is like to a young infant, whom, if permitted, will grow up to manhood in the love of sucking; but if thou take it from the breast, it will feel itself weaned.”

Dr. Owen observes, that there are two sorts of hearers of the Gospel, which are here expressed:—1. By an elegant metaphor or similitude: this consists in the conformity there is between bolily food and the Gospel as preached. 2. In the variety of natural food, as suited to the various states of them that feed on it; answered by the truths of the Gospel, which are of various kinds: and, in the exemplification of this metaphor, natural food is reduced to two kinds: 1. Milk. 2. Strong or solid meat:—and those who feed on these are reduced to two sorts:—1. Children. 2. Men of ripe age. Both which are applied to hearers of the Gospel.

1. Some there are who are *babes* or infants: and some are *perfect* or full grown.

2. These babes are described by a double property:—1. They are dull of hearing. 2. They are unskilful in the word of righteousness.

In opposition to this, those who are spiritually adult are,

1. They who are capable of instruction.
2. Such as have their senses exercised to discern both good and evil.

3. The different means to be applied to these different sorts, for their good, according to their respective conditions, are expressed in the terms of the metaphor:—to the first, γάλα, milk: to the others, στρομα τροφῆς, strong meat. All these are comprised in the following scheme:—

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 916.

13 For every one that useth milk ^a is unskilful in the word of righteousness: for he is ^b a babe.

14 But strong meat belongeth to

them that are ^c of full age, even those who by reason ^d of use have their senses exercised ^e to discern good and evil.

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^a Gr. hath no experience.—^b 1 Cor. 13. 11. & 14. 20. Eph. 4. 14. 1 Pet. 2. 2.

^c Or, perfect. 1 Cor. 2. 6. Eph. 4. 13. Phil. 3. 15.—^d Or, of an habit, or, perfection.—^e Isai. 7. 15. 1 Cor. 2. 14, 15.

The hearers of the Gospel are,

I. ΝΗΠΙΟΙ. BABES OR INFANTS.

Who are

1. Νηπιοί τας ακουσι, *dull of hearing.*
2. Απειροι λεγου δικαιοσυνης, *inexperienced in the doctrine of righteousness.*

These have need

Γαλακτος: of milk.

But all these are to derive their nourishment or spiritual instruction, εκ των λεγων τε Θεου, from the oracles of God. The word oracle, by which we translate the λεγων of the apostle, is used, by the best Greek writers, to signify a *Divine speech, or answer of a deity to a question proposed.* It always implied a *speech or declaration purely celestial*, in which man had no part: and it is thus used wherever it occurs in the New Testament. 1. It signifies the LAW received from God by Moses, Acts vii. 38.

2. The *Old Testament* in general: the holy men of old having spoken by the *inspiration* of the Divine Spirit, Rom. iii. 2. and in the text under consideration.

3. It signifies *Divine revelation* in general, because all delivered immediately from God, 1 Thess. ii. 13. 1 Pet. iv. 11. When we consider what respect was paid by the heathens to their oracles, which were supposed to be delivered by those gods which were the objects of their adoration, but which were only *impostures*, we may then learn what respect is due to the *true oracles* of God.

Among the heathens, the credit of oracles was so great, that, in all doubts and disputes, their determinations were held sacred and inviolable: whence vast numbers flocked to them for advice in the management of their affairs; and no business of any importance was undertaken, scarcely any war waged, or peace concluded, any new form of government instituted, or new laws enacted, without the advice and approbation of the oracle. *Cæsus*, before he durst venture to declare war against the Persians, consulted not only the most famous oracles of Greece, but sent ambassadors as far as Libya, to ask advice of Jupiter Ammon. *Minos*, the Athenian lawgiver, professed to receive instructions from Jupiter how to model his intended government; and *Lycurgus*, legislator of Sparta, made frequent visits to the Delphian Apollo, and received from him the platform of the Lacedæmonian commonwealth.—See *Broughton*.

What a reproach to Christians who hold the Bible to be a collection of the Oracles of God, and who not only do not consult it in the momentous concerns of either this or the future life, but go in direct opposition to it. Were every thing conducted according to these oracles, we

II. ΤΑΜΑΙ. PERFECT OR ADULT.

Who are

1. Φρονιμοί: *wise and prudent.*
2. Τα αισθητηρια γεγυμνασμενα εχουσιν. *and have their senses properly exercised.*

These have need

Στερας τροφης: of solid food.

should have neither war nor desolation in the earth; families would be well governed, and individuals universally made happy.

Those who consulted the ancient oracles, were obliged to go to enormous expenses, both in sacrifices and in presents, to the priests. And when they had done so, they received oracles which were so *equivocal*, that howsoever the event fell out, they were capable of being interpreted *that way*.

Verse 13. *For every one that useth milk*] It is very likely that the apostle, by using this term, refers to the *doctrines of the law*, which were only the *rudiments* of religion, and were intended to lead us to Christ, that we might be justified by faith.

The word of righteousness] Λεγει δικαιοσυνη: *The doctrine of justification.* I believe this to be the apostle's meaning. He that uses *milk*, rests in the ceremonies and observances of the law, is *unskilful in the doctrine of justification*; for this requires *faith* in the sacrificial death of the promised Messiah.

Verse 14. *But strong meat*] The high and sublime doctrines of Christianity, the atonement, justification by faith, the gift of the Holy Ghost, the fulness of Christ dwelling in the souls of men, triumph in and over death, the resurrection of the body, the glorification of both body and soul in the realms of blessedness, and an endless union with Christ in the throne of glory. This is the *strong food* which the genuine Christian understands, receives, digests, and grows thereby.

By reason of use] Who, by constant hearing, believing, praying, and obedience, use all the graces of God's Spirit; and, in the faithful use of them, find every one improved; so that they duly grow in grace, and in the knowledge of Jesus Christ, our Lord.

Have their senses exercised] The word αισθητηρια, signifies the different organs of sense, as the eyes, ears, tongue, and palate, nose, and finger-ends, and the nervous surface in general, through which we gain the sensations called seeing, hearing, tasting, smelling, and feeling. These organs of sense being frequently exercised, or employed, on a variety of subjects, acquire the power to discern the various objects of sense; viz. all objects of light; difference of sounds; of tastes, or savors; of odours,

or *smelling*; and of hard, soft, wet, dry, cold, hot, rough, smooth, and all other *tangible* qualities.

There is something in the soul that answers to all these senses in the body. And as universal nature presents to the other senses their different and appropriate *objects*; so religion presents to these interior senses the objects which are suited to them. Hence, in Scripture, we are said, even in spiritual things, to *see, hear, taste, smell, and touch, or feel*. These are the means by which the soul is rendered comfortable, and through which it derives its happiness and perfection.

In the *adult Christian* these senses are said to be *γυμνασμενα*, *exercised*, a metaphor taken

from the *athletæ*, or *contenders* in the Grecian games, who were wont to employ all their powers, skill, and agility, in mock fights, running, wrestling, &c. that they might be the better prepared for the actual contests when they took place. So these employ and improve all their powers, and in using grace, get more grace; and thus being able to discern good from evil, they are in little danger of being imposed on by false doctrine, or by the pretensions of hypocrites; or of being deceived by the subtleties of Satan. They feel that their security depends, under God, on this exercise; on the proper use which they make of the grace already given them by God. Can any reader be so dull as not to understand this?

CHAPTER VI.

We must proceed from the first principles of the doctrine of Christ unto perfection, and not lay the foundation a second time, 1—3. Those who were once enlightened, and have been made partakers of the Holy Ghost, and the various blessings of the Gospel, if they apostatize from Christ, and finally reject Him as their Saviour, cannot be renewed again to repentance, 4—6. The double similitude of the ground blessed of God, and bearing fruit; and of that ground which is cursed of God, and bears briars and thorns, 7, 8. The apostle's confidence in them, and his exhortation to diligence and perseverance, 9—12. God's promise and oath to Abraham, by which the immutability of His counsel is shewn, in order to excite our hope, 13—18. Hope is the anchor of the soul, and enters within the veil, 19, 20.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

THEREFORE, ^a leaving ^b the principles of the doctrine of Christ, let us go on to perfection; not

laying again the foundation of repentance ^c from dead works, and of faith towards God.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

^a Phil. 3. 12, 13, 14. Ch. 5. 12.

^b Or, the word of the beginning of Christ. — c Ch. 9. 14.

NOTES ON CHAP. VI.

Verse 1. *Therefore*] Because ye have been so indolent, *slow of heart*; and have still so many advantages;—

Leaving the principles of the doctrine of Christ] Ceasing to continue in the state of *babes*, who must be fed with *milk*, with the *lowest* doctrines of the Gospel; when ye should be capable of understanding the *highest*.

Let us go on to perfection] Let us never rest till we are *adult Christians*; till we are saved from all sin, and are filled with the Spirit and power of Christ.

The words *των τρι αρχων του Χριστου λογον*, might be translated, *the discourse of the beginning of Christ*, as in the margin; that is, the account of His *incarnation*, and the different types and ceremonies in the law, by which His advent, nature, office, and miracles, were pointed out. The whole law of Moses pointed out *Christ*, as may be seen at large in my comment on the Pentateuch; and therefore the words of the apostle may be understood thus, *Leave the law, and come to the Gospel. Cease from Moses, and come to the Messiah.*

Let us go on unto perfection] The original is very emphatic; *σει τιν τελωτητα θεραμειδα*. *Let us be carried on to this perfection*: God is ever ready, by the power of His Spirit, to *carry us forward* to every degree of life, light, and love, necessary to prepare us for an eternal weight of glory. There can be little difficulty in attain-

ing the *end* of our faith, the salvation of our souls from all sin, if God *carry us forward* to it: and this He will do, if we submit to be saved in His own way, and on His own terms. Many make a violent outcry against the doctrine of perfection, i. e. against the heart being cleansed from all sin in this life, and filled with love to God and man; because *they* judge it to be impossible! Is it too much to say of these, that *they know neither the Scripture, nor the power of God*? Surely the *Scripture* promises the thing; and the *power* of God can *carry us on* to the possession of it.

Laying again the foundation of repentance] The phrase *κατα νεκρα*, *dead works*, occurs but once more in the Sacred Writings, and that is in chap. ix. 14. of this epistle; and in both places it seems to signify *such works as deserve death*; works of those who were *dead in trespasses, and dead in sins*; and *dead by sentence of the law*, because they had, by these works, broken the law. Repentance may be properly called the *foundation* of the work of God in the soul of man, because by it we *for-sake sin*, and turn to God to find mercy.

Faith towards God] Is also a *foundation*, or fundamental principle, without which it is impossible to please God; and without which we cannot be saved. By *repentance, we feel* the need of God's mercy: by *faith we find* that mercy.

But it is very likely that the apostle refers

A. M. cir. 467.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 916.

2^a Of the doctrine of
baptisms, ^b and of laying
on of hands, ^c and of

resurrection of the dead,
^d and of eternal judg-
ment.

A. M. cir. 467.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 916.

a Acts 19. 4, 5. — Acts 9. 14, 15, 16, 17. & 19. 6.

e Acts 17. 31, 32. — 4 Acts 24. 26. Rom. 2. 13.

here to the *Levitical law*; which, in its painful observances, and awful denunciations of Divine wrath, against every breach of that law, was well calculated to produce repentance, and make it a grievous and bitter thing to sin against God. And as to *faith in God*, that was essentially necessary, in order to see the *end* of the commandment; for, without faith in *Him* who was to come, all that *repentance* was unavailable; and all ritual observances without profit.

Verse 2. *Of the doctrine of baptisms*] "There were two things," says Dr. Owen, "peculiar to the Gospel, the *doctrine* of it, and the *gifts* of the *Holy Ghost*. Doctrine is called *baptism*, Deut. xxxiii. 2. hence the people are said to be *baptized* to *Moses* when they were initiated into his *doctrines*, 1. Cor. x. 52. The *baptism* of *John* was his *doctrine*, Acts xix. 3. and the *baptism* of *Christ* was the *doctrine* of *Christ*, wherewith He was to *sprinkle many nations*, Isa. iii. 15. This is the *first* baptism of the Gospel, even its *doctrine*. The *other* was the communication of the gifts of the *Holy Ghost*, Acts i. 5. and this alone is what is intended by the *laying on of hands*; and then the sense will be, the foundation of Gospel baptisms, namely, *preaching*, and the *gifts* of the *Holy Ghost*."

I am afraid, with all this great man's learning, he has not hit the meaning of the apostle. As *teaching* is the means by which we are to obtain the gifts of the *Holy Ghost*, surely the apostle never designed to separate them, but to lead men immediately through the one to the possession of the other. Nor is the word *baptism* mentioned in the passage in Deuteronomy which he quotes; nor, indeed, any word properly synonymous. Neither βαπτισμος, baptism, παρτισμος, sprinkling, nor any verb formed from them, is found in the *Septuagint*, in that place. But the other proofs are sufficiently in point, viz. that by *baptism*, in the other places referred to, *doctrine* or *TEACHING* is meant; but to call *TEACHING* one *baptism*, and the *gifts* of the *HOLY GHOST* another *baptism*, and to apply this to the explanation of the difficulty here, is very far from being satisfactory.

I am inclined to think that all the terms in *this verse*, as well as those in the *former*, belong to the *Levitical law*; and are to be explained on that ground.

Baptisms, or *immersions* of the body in water, *sprinklings*, and *washings*, were frequent as religious rites among the Hebrews; and were all emblematical of that purity which a holy God requires in his worshippers: and without which they cannot be happy here, nor be glorified in heaven.

Laying on of hands] Was also frequent, especially in *sacrifices*: the person bringing the victim laid his hands on its head, confessed his sins over it, and then gave it to the priest to be offered to God, that it might make atonement for his transgressions. This also had

respect to *Jesus Christ*, that *Lamb of God* who *takes away the sins of the world*.

The doctrine also of the *resurrection of the dead*, and of *eternal judgment*, were both Jewish; but were only partially revealed, and then referred to the *Gospel*. Of the *resurrection of the dead*, there is a fine proof in Isa. xxvi. 19. where it is stated to be the consequence of the *death* and *resurrection* of *Christ*; for so I understand the words, *Thy dead shall live*; with *my dead body shall they arise: awake and sing, ye that dwell in the dust*; for *thy dew is as the dew of herbs*; and *the earth shall cast out the dead*. The valley of *dry-bones*, Ezek. xxxvii. 1. &c. is both an illustration and proof of it. And *Daniel* has taught both the *resurrection* and the *eternal judgment*, chap. xii. 2. *And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt*.

Now, the *foundation* of all these doctrines was laid in the *Old Testament*; and they were variously represented under the law: but they were all referred to the Gospel for their proof and illustration. The apostle, therefore, wishes them to consider the Gospel as holding forth these in their full spirit and power:—1. It preaches *repentance* unto life. 2. *Faith* in God through *Christ*, by whom we receive the atonement. 3. The *baptism* by *water*, in the name of the *Holy Trinity*; and the *baptism* of the *Holy Ghost*. 4. The *imposition of hands*, the true *sacrificial* system; and by and through it the communication of the various gifts of the *Holy Spirit*, for the instruction of mankind, and the edification of the church. 5. The *resurrection of the dead*, which is both proved and illustrated by the *resurrection* of *Christ*. 6. The doctrine of the *eternal* or *future judgment*, which is to take place at the bar of *Christ* Himself; God having committed all judgment to His Son: called here, *χρῖμα αἰώνιον*, *eternal*, or *ever-during judgment*, because the sentences then pronounced shall be irreversible. Some understand the whole of the *initiation* of persons into the church, as the candidates for admission were previously instructed in those doctrines which contained the *fundamental* principles of Christianity. The Hebrews had already received these:—But should they Judaize, or mingle the Gospel with the law, they would thereby exclude themselves from the Christian church; and, should they be ever again admitted, they must come through the same gate, or lay a *second time*, *πάλιν*, this foundation. But should they totally *apostatize* from *Christ*, and finally reject Him, then it would be *impossible* to *renew them again* to *repentance*; they could no more be received into the Christian church, nor have any right to any blessing of the Gospel dispensation: and, finally rejecting the Lord who bought them, would bring on themselves and their land swift destruction.—See the 4th and following verses; and particularly the notes on verses 8 and 9.

A. M. cir. 4067.
A. D. cir. 63.
As. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

3 And this will we do, ^a if God permit.

4 For ^b it is impossible for those ^c who were once enlightened, and have tasted of ^d the heavenly gift, and ^e were made

partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of ^f the world to come,

6 If they shall fall away, to renew

A. M. cir. 4067.
A. D. cir. 63.
As. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

^a Acts 18. 21. 1 Cor. 4. 19.—^b Matt. 12. 31, 32. Ch. 10. 26. 2 Pet. 4. 20, 21. 1 John 5. 16.

^c Ch. 10. 32.—^d John 4. 10. & 6. 32. Eph. 2. 8.—^e Gal. 3. 2, 5. Ch. 2. 4.—^f Ch. 2. 5.

Verse 3. *And this will we do*] God being my helper, I will teach you all the sublime truths of the Gospel; and show you how all its excellencies were typified by the law; and particularly by its sacrificial system.

Verse 4. *For it is impossible for those who were once enlightened*] Before I proceed to explain the different terms in these verses, it is necessary to give my opinion of their design and meaning:—1. I do not consider them as having any reference to any person *professing Christianity*. 2. They do not belong, nor are they applicable, to *backsliders* of any kind. 3. They belong to *apostates* from Christianity; to such as reject the whole *Christian system*, and its *Author* the Lord Jesus. 4. And to those of them only who join with the blaspheming Jews, call Christ an impostor, and vindicate His murderers, in having crucified Him as a malefactor; and thus they render their salvation impossible, by *wilfully and maliciously* rejecting the Lord that bought them. No man, *believing in the Lord Jesus* as the great Sacrifice for sin, and acknowledging *Christianity* as a *Divine revelation*, is here intended; though he may have unfortunately *backslidden* from any degree of the salvation of God.

The design of these solemn words is evidently—*First*, to show the Hebrews that apostasy from the highest degrees of grace was possible; and that those who were highest in the favour of God might sin against Him, lose it, and perish everlastingly. *Secondly*, to warn them against such an awful state of perdition, that they might not be led away, by either the persuasions or persecutions of their countrymen, from the truth of the heavenly doctrine which had been delivered to them. And, *Thirdly*, to point out the destruction which was shortly to come upon the Jewish nation.

Once enlightened—Thoroughly instructed in the nature and design of the Christian religion, having received the knowledge of the truth, chap. x. 32; and being convinced of sin, righteousness, and judgment, and led to Jesus the Saviour of sinners:—

Tasted of the heavenly gift] Having received the knowledge of salvation by the remission of sins, through the Day-spring which, from on high, had visited them. Such having received Christ, the heavenly Gift of God's infinite love, John iii. 16. the living Bread that came down from heaven, John vi. 51. and thus *tasting that the Lord is gracious*, 1 Pet. ii. 3. and witnessing the full effects of the Christian religion.

Partakers of the Holy Ghost] The Spirit Himself witnessing with their spirits that they were the children of God, and thus assuring them of God's mercy towards them, and of the

efficacy of the atonement through which they had received such blessings.

Verse 5. *And have tasted the good word of God*] Have had this proof of the excellence of the promise of God in sending the Gospel, the Gospel being itself the good word of a good God; the reading and preaching of which they find sweet to the taste of their souls. Genuine believers have an *appetite* for the word of God; they *taste* it, and then, their *relish* for it is the more abundantly increased. The more they get, the more they wish to have.

The powers of the world to come] δυναμεις τα μελλουσα αιωνα. These words are understood two ways:—1. *The powers of the world to come* may refer to the stupendous miracles wrought in confirmation of the Gospel: the Gospel dispensation being *the world to come*, in the Jewish phraseology, as we have often seen; and that δυναμεις is often taken for a *mighty work* or *miracle*, is plain from various parts of the Gospel. The prophets had declared that the Messiah, when he came, should work many miracles, and should be as mighty in word and deed, as was *Moses*; See Deut. xviii. 15—19. And they particularly specify the giving sight to the blind, hearing to the deaf, strength to the lame, and speech to the dumb, Isa. xxxv. 5, 6. All these miracles Jesus Christ did in the sight of this very people: and thus they had the highest evidence they could have, that Jesus was this promised Messiah; and could have no pretence to *doubt* His mission, or apostatize from the Christian faith which they had received; and hence it is no wonder that the apostle denounces the most awful judgments of God against those who had apostatized from the faith which they had seen thus confirmed.

2. The words have been supposed to apply to those *communications* and *foretastes* of eternal blessedness, or of the joys of the world to come, which they who are justified through the blood of the covenant, and walk faithfully with their God, experience: and to this sense, the word γεωσμενου, *have tasted*, is thought more properly to apply. But γεωσ, to *taste*, signifies to *experience*, or *have full-proof* of a thing. Thus, to *taste death*, Matt. xvi. 28. is to *die*, to come under the *power of death*; fully to *experience* its destructive nature, as far as the body is concerned.—See also Luke ix. 27. John viii. 52. And it is used in the same sense in chap. ii. 9. of this epistle, where Christ is said to *taste death for every man*; for, notwithstanding the metaphor, which the reader will see explained in the note on the above place, the word necessarily means that He did *actually die*, that He *fully experienced* death; had the fullest proof of it and of its malignity He could have, independently of the corruption of His flesh; for, over this, death could have no

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them again unto repentance; ^a seeing they crucify to themselves the Son of God afresh, and put *him*

to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bring-

eth forth herbs meet for them ^b by whom it is dressed, ^c receiveth blessing from God.

8 ^d But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

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^a Ch. 10. 29.—^b Or, for.

^c Psa. 65. 10.—^d Isai. 5. 6.

power. And to taste that the Lord is gracious, 1. Pet. ii. 3. is to experience God's graciousness thoroughly, in being made living stones, built up into a spiritual house, constituted holy priests to offer spiritual sacrifices acceptable to God; see ver. 5. And in this sense it is used by the purest Greek writers.—See several examples in Schleusner.

It seems, therefore, that the first opinion is the best founded.

Verse 6. *If they shall fall away*] *Kai papewortat, and having fallen away.* I can express my own mind on this translation nearly in the words of Dr. Macknight:—"The participles *enrothwrat, who were enlightened, ywepawortat, have tasted, and ywethwrat, were made partakers, being aorists, are properly rendered by our translators in the past time; wherefore, papewortat, being an aorist, ought likewise to have been translated in the past time, HAVE fallen away.* Nevertheless, our translators, following Beza, who, without any authority from ancient MSS. has inserted in his Version, the word *si, if,* have rendered this clause, *If they fall away,* that this text might not appear to contradict the doctrine of the perseverance of the saints. But as no translator should take upon him to add to, or alter, the Scriptures, for the sake of any favourite doctrine; I have translated *papewortat, in the past time, have fallen away,* according to the true import of the word, as standing in connexion with the other aorists in the preceding verses."

Dr. Macknight was a Calvinist; and he was a thorough scholar and an honest man; but, professing to give a translation of the epistle, he consulted not his creed, but his candour. Had our translators, who were excellent and learned men, leaned less to their own peculiar creed in the present authorized Version; the church of Christ in this country would not have been so agitated and torn as it has been with polemical divinity.

It appears from this, whatever sentiment may gain or lose by it, that there is a fearful possibility of falling away from the grace of God: and if this scripture did not say so, there are many that do say so. And were there no scripture express on this subject, the nature of the present state of man, which is a state of probation or trial, must necessarily imply it. Let him who most assuredly standeth, take heed lest he fall.

To renew them again unto repentance] As repentance is the first step that a sinner must take, in order to return to God, and as sorrow for sin must be useless in itself, unless there be a proper sacrificial offering, these, having rejected the only available Sacrifice, their repentance for sin, had they any, would be nugatory, and their salvation impossible on this simple account; and this is the very reason which the apostle immediately subjoins:—

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Seeing they crucify to themselves the Son of God] They reject Him on the ground that He was an impostor, and justly put to death. And thus they are said to crucify him to themselves; to do that in their present apostacy which the Jews did: and they show thereby, that, had they been present when He was crucified, they would have joined with His murderers.

And put Him to an open shame.] *Παπειρωθησονται, and have made Him a public example;* or, crucifying unto themselves, and making the Son of God a public example. That is, they show openly that they judge Jesus Christ to have been worthy of the death which He suffered; and was justly made a public example by being crucified. This shows that it is final apostacy, by the total rejection of the Gospel, and blasphemy of the Saviour of men, that the apostle has in view.—See the note introductory to ver. 4.

Verse 7. *For the earth, which drinketh in the rain*] As much as if he had said, In giving up such apostates as utterly incurable, we act as men do in cultivating their fields; for, as the ground which drinketh in the rain by which the providence of God waters it, brings forth fruit to compensate the toil of the tiller; and continues to be cultivated, God granting His blessing to the labours of the husbandman:—So—

Verse 8. *That which beareth thorns and briers is rejected*] That is, the land which, notwithstanding the most careful cultivation, receiving also, in due times, the early and latter rain, produces nothing but thorns and briers, or noxious weeds of different kinds, is rejected, *adaxwrat, is given up as unimprovable; its briers, thorns, and brushwood burnt down, and then left to be pastured on by the beasts of the field.* This seems to be the custom in husbandry to which the apostle alludes. The nature of the case prevents us from supposing that he alludes to the custom of pushing and burning, in order to further fertilization. This practice has been common from very early times.

Sape etiam steriles incendere profuit agros; Atque levem stipulam crepitantibus urere flammis.
VIRG. Geor. 1. v. 84.

Long practice has a sure improvement found, With kindled fires to burn the barren ground: When the light stubble to the flames resigned, Is driven along, and crackles in the wind.

DRYDEN.

But this, I say, the circumstances of the case prevent us from supposing to be intended.

Is nigh unto cursing] It is acknowledged, almost on all hands, that this epistle was written before the destruction of Jerusalem by the Romans. This verse is, in my opinion, a proof of it; and here I suppose the apostle refers to that ac-

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9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though

we thus speak.

10 ^a For ^b God is not unrighteous to forget ^c your work and labour of love,

^a Prov. 14. 31. Matt. 10. 42. & 25. 40. John 13. 20. — Rom. 3. 4. ² Thess. 1. 6, 7.

proaching destruction; and perhaps he has this all along in view, but speaks of it *covertly*, that he might not give offence.

There is a *good sense* in which all these things may be applied to the Jews at large, who were favoured by our Lord's ministry and miracles. They were *enlightened* by His preaching; *tasted* of the benefits of the *heavenly gift*, the Christian religion established among them; saw many of their children and relatives *made partakers of the Holy Ghost*; *tasted the good word of God*, by the fulfilment of the promise made to Abraham; and saw the almighty *power* of God exerted, in working a great variety of *miracles*. Yet, after being convinced that never man spake as this man, and that none could do these miracles which He did, except God were with him; after having followed Him in thousands, for three years, while He preached to them the Gospel of the kingdom of God; they *fell away* from all this, crucified Him, who, even in His sufferings as well as His resurrection, was demonstrated, by miracles, to be the Son of God; and then, to vindicate their unparalleled wickedness, endeavoured to make Him a *public example*, by reproaches and blasphemies. Therefore, their state, which had received much moral cultivation, from Moses, the prophets, Christ, and His apostles, and now bore nothing but the most vicious fruits, pride, unbelief, hardness of heart, contempt of God's word and ordinances, blasphemy, and rebellion, was *rejected*, reprobated of God; was *nigh unto cursing*, about to be cast off from the Divine protection; and their city and temple were shortly to be *burnt up* by the Roman armies. Thus the apostle, under the case of *individuals*, points out the destruction that was to come upon this people *in general*, and which actually took place about *seven* years after the writing of this epistle! And this appears to be the very subject which the apostle has in view in the parallel solemn passages, chap. x. 26—31; and, viewed in this light, much of their obscurity and difficulty vanishes away.

Verse 9. *But, beloved*] Here he softens what he had before said: having given them the most solemn warning against apostacy, he now encourages them to persevere, commends the good that is in them, and excites them to watchfulness and activity.

Better things of you] Than that you shall resemble that *unfruitful ground*, that can be improved by no tillage, and is thrown into waste, and is fit only for the beasts of the forest to roam in.

Things that accompany salvation] Τα εταυρα σωτηριας, things that are suitable to a state of salvation; you give proofs still that you have not, whatever others have done, *departed from the*

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which ye have showed towards his name, in that ye have ^d ministered to the saints, and do minister.

11 And we desire ^e that every one of you do show the same diligence ^f to the full assurance of hope unto the end:

^e 1 Thess. 1. 3. — 4 Rom. 15. 25. ² Cor. 9. 4. & 9. 1, 12. ² Tim. 1. 13. — ^g Ch. 3. 6, 14. — ^f Col. 2. 2.

living God. Several of your brethren have already apostatized; and the whole nation is in a state of rebellion against God; and, in consequence of their final rejection of Christ and his Gospel, are about to be finally rejected by God: *They must meet with destruction; they have the things that are suitable to, and indicative of, a state of reprobation*; the wrath of God will come upon them to the *utmost*: but while they meet with *destruction*, you shall meet with *salvation*. It is worthy of remark, that no *genuine Christian* perished in the destruction of Jerusalem; they all, previous to the siege by Titus, escaped to Pella, in Cæloxyria, and it is as remarkable that not one *Jew* escaped! all either fell by the *sword*, perished by *famine*, or were led into *captivity*! According to their own imprecation, *His blood be upon us and our children*! God visited and avenged the innocent blood of Christ upon them and upon their posterity; and they continue to be monuments of His displeasure to the present day.

Verse 10. *God is not unrighteous*] God is only bound to men by His own *promise*: this promise he is not obliged to make; but, when once made, His *righteousness* or *justice* requires Him to keep it: therefore, whatever He has promised, He will certainly perform. But He has promised to reward every good work and *labour of love*, and He will surely reward yours: God's *promise* is God's *debt*.

Every good work must spring from *faith* in the *name*, being, and goodness, of God: and every work that is truly good must have *love* for its *motive*, as it has God for its *end*.

The word *τοιοσωνο*, *labour*, prefixed to *love*, is wanting in almost every MS. and Version of importance. Griesbach has left it out of the text.

Ministered to the saints] Have contributed to the support and comfort of the poor *Christians*; who were suffering persecution in Judea. As they *had* thus ministered, and were *still* ministering, they gave full proof that they had a common cause with the others; and this was one of the *things* that proved them to be in a *state of salvation*.

Verse 11. *We desire*] Επιθυμουμεν, we earnestly wish that each person among you may continue, ενδuranceν: to manifest, exhibitis to full view, the same diligence. There might be reason to suspect that some, through *fear of man*, might not wish the good they did to be *seen*, lest they also should suffer persecution. This would not comport with the generous noble spirit of the Gospel: the man who is afraid to let his decided attachment to God be known, is not far from backsliding. He who is more afraid of *man* than he is of *God Almighty*, can have

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12 That ye be not slothful, but followers of them who through faith and patience

inherit the promises.

13 For when God made promise to

Ch. 13. 36.

very little religion. As the church of Christ required all those who in these times embraced the Gospel, to be publicly baptized, those who submitted to this rite gave full proof that they were thoroughly convinced of the truths of Christianity; and they gave this as a public pledge that they would be faithful.

The same diligence] They had an active faith, and a labouring love; and the apostle wishes them to persevere in both. They were diligent, very diligent; and he desires them to continue so.

To the full assurance of hope] Προς τὴν πληροφάνῃα τῆς ἐλπίδος. "The full assurance of faith," says Mr. Wesley, "relates to present pardon; the full assurance of hope, to future glory; the former is the highest degree of Divine evidence that God is reconciled to me in the Son of His love; the latter is the same degree of Divine evidence wrought in the soul by the same immediate inspiration of the Holy Ghost, of persevering grace, and of eternal glory. So much and no more, as faith every moment beholds with open face; so much does hope see to all eternity. But this assurance of faith and hope is not an opinion, not a bare construction of Scriptures; but is given immediately by the power of the Holy Ghost; and what none can have for another, but for himself only."

We must not misapprehend these excellent sayings of this eminent man: 1. The person who has this full assurance of hope, is he, who not only knows and feels that his sins are forgiven through Christ Jesus; but also that his heart is purified from all unrighteousness, that the whole body of sin and death is destroyed, and that he is fully made a partaker of the Divine nature. As, without holiness, complete entire holiness, no man can see God; so, without this, none can scripturally or rationally hope for eternal glory: it being a contradiction to profess to have full assurance of hope, to enjoy a state and place for which the soul is conscious it is not prepared. 2. All that is said here must be understood as still implying the absolute necessity of continuing in the same degree of grace, from which this full assurance of hope is derived. This full assurance, therefore, does not imply that the man will absolutely persevere to the end; but that if he do persevere in this same grace, he shall infallibly have an eternal glory. There is no unconditional perseverance in the Scripture; nor can there be such in a state of probation.

Verse 12. That ye be not slothful] This shows how the full assurance of hope is to be regulated and maintained. They must be diligent: slothfulness will deprive them both of hope and faith. That faith which worketh by love will maintain hope in its full and due exercise.

Followers of them] Μιμηταὶ εἰς — ἀληθοφανῶν τῶν ἀγαθῶν. That ye be mimics, or

Abraham because he could swear by no greater, he swore by himself,

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A. D. cir. 63.
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cir. CCX. 3.
A. U. C. cir. 816.

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

Gen. 22. 16, 17. Psa. 105. 9. Luke 1. 73.

imitators of them who are inheriting the promises.

And they inherited these promises by faith in Him who is invisible, and whom they knew could not lie; and they patiently endured, through difficulties and adversities of every kind, and persevered unto death. "The promises made to Abraham and to his seed, were—1. That Abraham should have a numerous seed by faith, as well as by natural descent. 2. That God would be a God to him and to his seed in their generations, by being the Object of their worship and their Protector. 3. That He would give them the possession of Canaan. 4. That he would bless all the nations of the earth in him. 5. That He would thus bless the nations through Christ, Abraham's seed. 6. That through Christ likewise, He would bless the nations with the Gospel revelation. Four of these promises the believing Gentiles were inheriting at the time the apostle wrote this letter. 1. They were become Abraham's seed by faith. 2. God was become the Object of their worship and their Protector. 3. They were enjoying the knowledge of God in the Gospel church, and the gifts of the Spirit. Gal. iii. 4. All these blessings were bestowed upon them through Christ. By observing that the believing Gentiles were actually inheriting the promises; i. e. the four promised blessings above-mentioned, the apostle appealed to an undeniable fact, in proof that the believing Gentiles, equally with the believing Jews, were heirs of the promises made to Abraham and his seed."—See Dr. Macknight. The promises may be considered as referring to the rest of faith here, and the rest of glory hereafter.

Verse 13. When God made promise to Abraham] The promise referred to is that made to Abraham when he had offered his son Isaac on the altar, Gen. xxii. 16, 17, 18. "By myself have I sworn, saith the Lord, for, because thou hast done this thing, and hast not withheld thy son, thy only son; that in blessing, I will bless thee: and in multiplying, I will multiply thy seed, as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of His enemies; and in thy seed shall the nations of the earth be blessed." Of this promise, the apostle only quotes a part, as is generally the case, because he knew that his readers were well acquainted with the Scriptures of the Old Testament, and particularly with the law.

He swore by himself] He pledged His eternal power and Godhead for the fulfilment of the promise; there was no being superior to Himself, to whom He could make appeal, or by whom He could be bound; therefore, He appeals to, and pledges His immutable truth and Godhead.

Verse 14. Saying, Surely blessing I will bless thee] I will continue to bless thee.

A. M. cir. 4067. 15 And so, after he had
A. D. cir. 65. patiently endured, he ob-
An. Olymp. tained the promise.
cir. CCX. 9.
A. U. C. cir. 816.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his coun-

a Exod. 22. 11.—b Ch. 11. 9.—c Rom. 11. 29.

Multiplying I will multiply thee] I will continue to increase thy posterity. In the most literal manner God continues to fulfil this promise: genuine Christians are Abraham's seed, and God is increasing their number daily.—See the notes on Gen. xxii. 12—18. and xxiii. 1.

Verse 15. *He obtained the promise*] Isaac was supernaturally born; and in his birth God began to fulfil the promise: while he lived, he saw a provision made for the multiplication of his seed; and having continued steadfast in the faith, he received the end of all the promises, in the enjoyment of an eternal glory. And the inference from this is, if we believe, and prove faithful unto death, we shall also inherit the promises; and this is what is implied in the apostle's exhortation, ver. 12. *Be not slothful, but followers of them, &c.*

Verse 16. *Men verily swear by the greater*] One who has greater authority; who can take cognizance of the obligation, and punish the breach of it.

An oath for confirmation] "This observation teaches us," says Dr. Macknight, "that both promissory oaths concerning things lawful and in our power, and oaths for the confirmation of things doubtful, when required by proper authority, and taken religiously, are allowable under the Gospel."

Verse 17. *The heirs of promise*] All the believing posterity of Abraham, and the nations of the earth, or Gentiles, in general.

The immutability of his counsel] His unchangeable purpose to call the Gentiles to salvation by Jesus Christ; to justify every penitent by faith: to accept faith in Christ, in place of personal righteousness; and, finally, to bring every persevering believer, whether Jew or Gentile, to eternal glory.

Verse 18. *That by two immutable things*] The promise and oath of God: the promise pledged His faithfulness and justice; the oath, all the infinite perfections of His Godhead; for He sware by Himself. There is a good saying in *Beracoth*, on Exod. xxxii. 13. fol. 32. *Remember Abraham, Isaac, and Israel. Thy servants, to whom Thou sweardest by Thine own self.* "What is the meaning of *by Thine own self*? Rab. Eleazar answered, Thus said Moses to the holy blessed God, Lord of all the world, If thou hadst sworn to them by the heavens and the earth, then I should have said, As the heavens and the earth shall pass away, so may thy oath pass away. But now thou hast sworn unto them by Thy great Name, which liveth, and which endureth for ever, and forever and ever: there-

sel, confirmed it by: an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which hope we have as an anchor

d Gr. interposed himself by an oath.—e Ch. 12. 1

fore Thy oath shall endure for ever and for ever and ever."

This is a good thought: if God had sworn by any thing finite, that thing might fail, and then the obligation was at an end;—but He has sworn by what is infinite, and cannot fail; therefore His oath is of eternal obligation.

We might have a strong consolation] There appears to be an allusion here to the cities of refuge, and to the persons who fled to them for safety. As the person who killed his neighbour unawares was sure, if he gained the city of refuge, he should be safe, and had strong consolation in the hope that he should reach it; this hope animated him in his race to the city; he ran, he fled, knowing that though in danger the most imminent of losing his life, yet, as he was now acting according to an ordinance of God, he was certain of safety provided he got to the place.

It is easy to apply this to the case of a truly penitent sinner. Thou hast sinned against God and against thy own life! The avenger of blood is at thy heels! Jesus has shed His blood for thee; He is thy Intercessor before the Throne; flee to Him! Lay hold on the hope of eternal life which is offered unto thee in the Gospel! Delay not one moment! thou art never safe till thou hast redemption in His blood! God invites thee! Jesus spreads his hands to receive thee! God hath sworn that He willet not the death of a sinner: then, He cannot will thy death: take God's oath, take his promise, credit what He hath spoken and sworn! Take encouragement! Believe on the Son of God; and thou shalt not perish, but have everlasting life!

Verse 19. *Which hope we have as an anchor*] The apostle here changes the allusion: he represents the state of the followers of God in this lower world, as resembling that of a vessel striving to perform her voyage through a troublesome, tempestuous, dangerous sea. At last she gets near the port; but the tempest continues, the water is shallow, broken and dangerous, and she cannot get in: in order to prevent her being driven to sea again, she heaves out her sheet-anchor, which she has been able to get within the pier head, by means of her boat, though she could not herself get in; then, swinging at the length of her cable, she rides out the storm in confidence, knowing that her anchor is sound, the ground good in which it is fastened, and the cable strong. Though agitated, she is safe; though buffeted by wind and tide, she does not drive: by and by the storm ceases, the tide flows in, her sailors take to the

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of the soul, both sure and steadfast, * and that which entereth into that within the veil;

20^b Whither the forerunner is for us entered, even Jesus, * made an high-priest for ever after the order of Melchisedec-

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a Lev. 16. 15. Ch. 9. 7.—b Ch. 4. 14. & 8. 1. & 9. 24.

c Ch. 3. 1. & 5. 6, 10. & 7. 17.

capstan, wear the ship against the anchor, which still keeps its bite or hold, and she gets safely into port.—See on yer. 20.

The comparison of *hope* to an *anchor* is frequent among the ancient heathen writers; who supposed it to be necessary to the support of man in adversity, as the anchor is to the safety of the ship when about to be driven on a lee shore by a storm. "To ground *hope* on a false supposition," says *Socrates*, "is like trusting to a weak anchor."—He said further, οὐκ εὐνοῦν ἐστιν ἀγκυρίων, οὐκ εὐνοῦν ἐστιν ἐν μίαις ἀγκυρίαις ἀγκυρίων; a ship ought not to trust to one anchor, nor life to one hope. *Stob. Serm.* 109.

The *hope of eternal life* is here represented as the soul's anchor: the *world* is the *boisterous dangerous sea*; the *Christian course*, the *voyage*; the *port*, everlasting *felicity*; and the *veil*, or *inner road*, the *royal dock* in which that anchor was cast. The storms of life continue but a short time; the anchor hope, if fixed by faith in the eternal world, will infallibly prevent all shipwreck; the soul may be strongly tossed by various temptations, but will not drive, because the anchor is in *sure ground*, and itself is *steadfast*; it does not *drag*, and it does not *break*; *faith*, like the *cable*, is the *connecting medium* between the *ship* and the *anchor*, or the *soul* and its *hope of heaven*; faith sees the haven, hope desires and anticipates the rest; faith works and hope holds fast; and shortly, the soul enters into the haven of eternal repose.

Verse 20. *Whither the forerunner*] The word προδρομος, *prodromos*, does not merely signify one that goes or runs before another, but also one who shows the way; he who first does a particular thing; also the first-fruits. So in the Septuagint, Isa. xxviii. 4. προδρομος συκων signifies the first-fruits of the fig-tree, or the first ripe figs.

To this meaning of the word *Pliny* refers, *Hist. Nat.* lib. xvi. c. 26. *Ficus et præcones habet, quas Athenis PRODROMOS, (προδρομος) vocant.*—"The fig-tree produces some figs which are ripe before the rest; and these are called by the Athenians *prodromos*, forerunners."

The word is interpreted in the same way by *Hesychius*: it occurs in no other part of the *New Testament*, but may be found in *Wisdom*, chap. xii. 8. and in *Isa.* xxviii. 4. quoted above from the Septuagint. From this we may at once perceive the meaning of the phrase: *Jesus* is the first fruits of human nature that has entered into the heavenly kingdom; the first human body that was ripe for glory, and ripe long before the rest of the children who are partakers of flesh and blood. And He is entered for us, as the first-fruits of all who have found redemption in His blood.—Compare *John* xiv. 2. *1 Cor.* xv. 20, 23. and the notes there.

The metaphorical allusion is to the person who carries the anchor within the pier head, because there is not yet water sufficient to carry the ship in; and to this I have already referred.

After the order of Melchisedec] After a long digression the apostle resumes his explanation of *Psa.* cx. 4. which he had produced, chap. v. 6, 10. in order to prove the permanency of the High-priesthood of Christ.

1. We have in this chapter a very solemn warning against *backsliding* and *apostasy*; and that *negligence* and *sloth* which are their forerunners. A man cannot be careless about God and heaven, till he has lost his relish for sacred things; and this relish he cannot lose while he is diligent and faithful. The slightest departure from *truth* and *purity* may ultimately lead to a denying, and even reviling of the Lord who bought him.

2. Every obedient believer in Christ Jesus has both the oath and promise of God that He will make all grace abound towards him; for, in blessing God will bless him: he may be greatly agitated and distressed, but while he continues in the obedience of faith, he will ride out the storm. His anchor is within the veil, while his heart is right with God. Jesus is gone before to prepare a place for him; and where the first-fruits are, there will soon be the whole lump. He who perseveres unto death, shall as surely see God as Jesus Christ now does. God's oath and promise cannot fail,

CHAPTER VII.

Concerning the greatness of Melchisedec, after whose order Christ is a High-priest, 1—4. The Levites had authority to take tithes of the people; yet Abraham, their representative, paid tithes to Melchisedec, 5—10. Perfection cannot come by the Mosaic law; else there could be no need for another Priest, after the order of Melchisedec, according to the prediction of David, in *Psalms* cx. which Priest is sprung from a tribe to which the Priesthood, according to the law, did not appertain; but Christ is a Priest for ever, not according to the law, but after the power of an endless life, 11—17. The law, therefore, is disannulled, because of its unprofitableness and imperfection; and Christ has an unchangeable Priesthood, 18—24. He is therefore able always to save them that come unto Him, being in every respect a suitable Saviour; and He has offered up Himself for the sins of the people, 25—27. The law makes those priests who have infirmity; but He who is consecrated by the oath is perfect, and endures for ever, 28.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 8.
A. U. C. cir. 816.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 8.
A. U. C. cir. 816.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
2 To whom also Abraham gave a tenth part of all; first being by inter-

pretation King of righteousness, and after that also King of Salem, which is King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of

c Gen. 14. 18, &c.—b Gr. without pedigree.

o Isa. 53. 8. Ezra 2. 62. Nehem. 7. 64. Luke 1. 34. & 3. 23.

NOTES ON CHAP. VII.

Verse 1. For this Melchisedec, king of Salem] See the whole of this history largely explained in the notes on Gen. xiv. 18, &c. and the concluding observations at the end of that chapter.

The name Melchisedec, מלכי זרק, is thus expounded in *Bereshith Rabba*, sec. 43. fol. 42. *mitsadic et Yoshebais*, "The Justifier of those who dwell in Him;" and this is sufficiently true of Christ, but false of Jerusalem, to which the rabbins apply it; who state that it was originally called *Tzedek*, and that it justifies its inhabitants.

Salem is generally understood to be Jerusalem: but some think that it was that city of Shechem mentioned Josh. iii. 23. St. Jerom was of this opinion.

Verse 2. Gave a tenth part of all] It was an ancient custom among all the nations of the earth, to consecrate a part or tenth of the spoils taken in war to the objects of their worship. Many examples of this kind occur. This, however, was not according to any provision in law, but merely *ad libitum*, and as an eucharistic offering to those to whom they imagined they owed the victory. But neither Abraham's decimation, nor theirs, had any thing to do either with tithes as prescribed under the Mosaic dispensation, or as claimed under the Christian.

Verse 3. Without father, without mother] The object of the apostle, in thus producing the example of Melchisedec, was to show—1. That Jesus was the Person prophesied of in the cith Psalm; which Psalm the Jews uniformly understood as predicting the Messiah. 2. To answer the objections of the Jews against the legitimacy of the Priesthood of Christ, taken from the stock from which He proceeded. The objection is this:—if the Messiah is to be a true priest, he must come from a legitimate stock, as all the priests under the law have regularly done; otherwise we cannot acknowledge him to be a priest. But Jesus of Nazareth has not proceeded from such a stock; therefore we cannot acknowledge him for a priest, the anti-type of Aaron. To this objection the apostle answers, that it was not necessary for the priest to come from a particular stock; for Melchisedec was a priest of the Most High God, and yet was not of the stock, either of Abraham or Aaron, but a Canaanite. It is well known that the ancient Hebrews were exceedingly scrupulous in choosing their high-priest; partly by Divine command, and partly from the tradition of their ancestors, who always considered this office to be of the highest dignity. 1. God had commanded, Lev. xxi. 10. that the high-

priest should be chosen from among their brethren; i. e. from the family of Aaron. 2. That he should marry a virgin. 3. He must not marry a widow. 4. Nor a divorced person. 5. Nor a harlot. 6. Nor one of another nation. He who was found to have acted contrary to these requisitions, was, *jure Divino*, excluded from the pontificate. On the contrary, it was necessary, that he who desired this honour should be able to prove his descent from the family of Aaron; and if he could not, though even in the priesthood, he was cast out, as we find from Ezra ii. 62. and Nehem. vii. 63.

To these Divine ordinances the Jews have added, 1. That no proselyte could be a priest; 2. Nor a slave; 3. Nor a bastard; 4. Nor the son of a Nethlinim; 5. Nor one whose father exercised any base trade. And that they might be well assured of all this, they took the utmost care to preserve their genealogies, which were regularly kept in the archives of the temple. When any person aspired to the sacerdotal function, his genealogical table was carefully inspected; and if any of the above blemishes was found in him, he was rejected.

He who could not support his pretensions by just genealogical evidences, was said by the Jews to be without father. Thus in *Bereshith Rabba*, sect. 18. fol. 18. on these words, For this cause shall a man leave father and mother— It is said, if a proselyte to the Jewish religion have married his own sister, whether by the same father or by the same mother, they cast her out, according to *Rabbi Meir*. But the wise men say, if she be of the same mother, they cast her out; but, if of the same father, they retain her, וְלֹא יָרֵד אִתָּךְ לְאִשְׁתְּךָ לְאִשְׁתְּךָ, "for a Gentile has no father;" i. e. his father is not reckoned in the Jewish genealogies. In this way both Christ and Melchisedec were without father and without mother; i. e. were not descended from the original Jewish sacerdotal stock. Yet Melchisedec, who was a Canaanite, was a priest of the Most High God. This sense Suidas confirms under the word Melchisedec, where, after having stated that, having reigned in Salem 113 years, he died a righteous man and a bachelor, Ἀγαλλογῆτος ἦν, παρα το μὴ ὑπαρχῆν ἐν τοῦ σπυριματος Ἀβρααμ ὅλος ἦναι δὲ Χαναανὸς το γένος, καὶ ἐν τῷ πατρῶνι σπυρις ἰρμαμον, ὅθεν οὐδὲ γενεαλογίας ἤβητο, he adds, "He is, therefore, said to be without descent or genealogy, because he was not of the seed of Abraham, but of Canaanitish origin, and sprung from an accursed seed; therefore he is without the honour of a genealogy." And he further adds, "That, because it would have been highly improper for him, who was the most righteous of

Melchisedec greater than the HEBREWS. patriarch Abraham.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

God; abideth a priest continually.
4 Now consider how great this man was, ^a unto whom

even the patriarch Abraham gave the tenth of the spoils.
5 And verily ^b they that

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

^a Gen. 14. 18, 20.

^b Numb. 18. 21, 26.

men, to be joined in affinity to the most unrighteous of nations, he is said to be *απατὴρ καὶ ἀμωτέρα*, without father, and without mother." This sort of phraseology was not uncommon, when the genealogy of a person was unknown or obscure: so Seneca in his 108th epistle, speaking of some of the Roman kings, says, *De Servii matre dubitatur: Anci pater nullus dicitur*. "Of the mother of Servius Tullius, there are doubts; and Ancus Marcus is said to have no father." This only signifies, that the parents were either unknown or obscure. Titus Livius speaking of Servius, says, he was born of a slave, named *Cornicularia, de patre nullo, of no father*, i. e. his father was unknown. Horace is to be understood in the same way:

*Ante potestatem Tulli, atque ignobile regnum,
Multos accepe viros NULLIUS MAJORIBUS ortos,
Et vizisse probos, amplius et honoribus auctos.*
Serm. l. 1. Sat. vi. c. 9.

Convinc'd that long before the ignoble reign
And power of Tullius, from a servile strain
Full many rose, for virtue high renown'd;
By worth ennobled, and with honours crown'd.

FRANCIS.

The *viros nullius majoribus ortos*, men sprung from no ancestors, mean simply, men who were born of obscure or undistinguished parents; i. e. persons who had never been famous nor of any public account.

The old Syriac has given the true meaning, by translating thus:—

ⲛⲉ ⲁⲃⲁⲧⲉ ⲛⲉⲙⲉⲧ ⲉⲧⲥⲁⲗⲥⲏⲃⲏ ⲃⲉⲃⲁⲃⲏⲃⲏ.—
Whose father and mother are not inscribed among the genealogies.

The Arabic is nearly the same.

ⲁⲃⲁⲧⲉ ⲛⲉⲙⲉⲧ ⲉⲧⲥⲁⲗⲥⲏⲃⲏ ⲃⲉⲃⲁⲃⲏⲃⲏ.—
He had neither father nor mother; the genealogy not being reckoned.

The *Aethiopic*: He had neither father nor mother upon earth; nor is his genealogy known.

As this passage has been obscure and troublesome to many, and I have thought it necessary to show the meaning of such phraseology by different examples; I shall, in order to give the reader full information on the subject, add a few observations from Dr. Owen.

"It is said of Melchisedec, in the first place, that he was *απατὴρ ἀμωτέρα*, without father, and without mother. Whereon part of the latter clause, namely, 'without beginning of days,' doth depend. But how could a mortal man come into the world, without father or mother? 'Man that is born of a woman,' is the description of every man: what, therefore, can be intended? The next word declares, he was *ἀγενεαλογητός*: 'without descent,' say we. But *γενεαλογία*, is a generation, a descent, a pedigree, not absolutely, but rehearsed, described, recorded. *Γενεαλογητός*, is he whose stock and descent is entered on record. And so, on the contrary,

ἀγενεαλογητός, is not he who has no descent, no genealogy; but he whose descent and pedigree is no where entered, recorded, reckoned up. Thus the apostle himself plainly expresses this word, ver. 6. *ὁ μὴ γενεαλογημένος, ἔξ αὐτῶν*; 'whose descent is not counted,' that is, reckoned up in record. Thus was Melchisedec without father or mother, in that the Spirit of God, who so strictly and exactly recorded the genealogies of other patriarchs and types of Christ, and that for no less an end than to manifest the truth and faithfulness of God in His promises, speaks nothing to this purpose concerning him. He is introduced, as if were, one falling from heaven, appearing on a sudden, reigning at Salem, and officiating in the office of priesthood to the High God.

"2. On the same account is he to be *μὴτε ἀρχῆν ἔμελλεν, μὴτε ἕως τέλος εἶχεν*: 'without beginning of days, or end of life.' For, as he was a mortal man, he had both. He was assuredly born, and did no less certainly die, than other men. But neither of these are recorded concerning him. We have no more to do with him, to learn from him, nor are concerned in him, but only as he is described in the Scripture; and there is no mention therein of the beginning of his days, or the end of his life. Whatever, therefore, he might have in himself, he had none to us. Consider all the other patriarchs mentioned in the writings of Moses, and you shall find their descent recorded, who was their father, and so up to the first man; and not only so, but the time of their birth, the beginning of their days, and the end of their life, is exactly recorded. For it is constantly said of them, such an one lived so long, and begat such a son, which fixed the time of birth. Then of him so begotten, it is said, he lived so many years, which determines the end of his days. These things are expressly recorded. But concerning Melchisedec none of these things are spoken. No mention is made of father or mother; no genealogy is recorded of what stock or progeny he was; nor is there any account of his birth or death. So that all these things are wanting to him in this historical narration, wherein our faith and knowledge is alone concerned."

Made like unto the Son of God] Melchisedec was without father and mother, having neither beginning of days nor end of life. His genealogy is not recorded. When he was born, and when he died, unknown. His priesthood, therefore, may be considered as perpetual. In these respects he was like to Jesus Christ, who, as to His Godhead, had neither father nor mother, beginning of time, nor end of days; and has an everlasting Priesthood. The priesthood of Melchisedec is to abide continually on the same ground that he is said to be without father and mother; i. e. there is no record of the end of his priesthood or life, no more than there is any account of his ancestry.

A. M. cir. 4067.
A. D. cir. 63.
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cir. CCX. 3.
A. U. C. cir. 816.

are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:
6 But he whose descent is not counted from them received tithes of

a Or, pedigree.—Gen. 14. 19.

Verse 4. Consider how great this man was] There is something exceedingly mysterious in the person and character of this king of Salem; and to find out the whole is impossible. He seems to have been a sort of universal priest, having none superior to him in all that region; and confessedly superior even to Abraham himself, the father of the faithful, and source of the Jewish race. See ver. 7.

The patriarch Abraham] Ὁ πατριάρχης, either from πατήρ, a father, and αρχή, a chief or head; or from πατρις αρχή, the head of a family. But the title is here applied, by way of eminence, to him who was the head or chief of all the fathers, or patriarch of the patriarchs, and father of the faithful. The Syriac translates it] **ܐܒܪܗܡܐ ܕܥܠܡܐ** Rish Abahatha, "head of the fathers." The character and conduct of Abraham place him as a man deservedly at the head of the human race.

Verse 5. They that are of the sons of Levi] The priests who are of the posterity of the Levites, and receive the priesthood in virtue of their descent from Aaron, have authority from the law of God to receive tithes from the people.

According to the law] That is, the Levites received a tenth from the people. The priests received a tenth of this tenth from the Levites, who are here called their brethren, because they were of the same tribe, and employed in the same sacred work. The apostle is proceeding to show that Melchisedec was greater even than Abraham, the head of the fathers; for to him Abraham gave tithes: and as the Levites were the posterity of Abraham, they are represented here as paying tithes to Melchisedec through him. Yet Melchisedec was not of this family, and therefore must be considered as having a more honourable priesthood than even Aaron himself; for he took the tenth from Abraham, not for his maintenance, for he was a king; but in virtue of his office, as universal high-priest of all that region.

Verse 6. Blessed him that had the promises.] This is a continuation of the same argument; namely, to show the superiority of Melchisedec; and, in consequence, to prove the superiority of the Priesthood of Christ beyond that of Aaron. As in the seed of Abraham all the nations of the earth were to be blessed. Abraham received a sacerdotal blessing from Melchisedec, who was the representative of the Messiah, the promised Seed; to show that it was through Him, as the High-priest of the human race, that this blessing was to be derived on all mankind.

Abraham, b and blessed him that had the promises.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he receiveth them, d of whom it is witnessed that he liveth.

9 And as I may so say, Levi also,

c Rom. 4. 16. Gal. 3. 16.—d Ch. 5. 6. & 6. 20.

Verse 7. The less is blessed of the better.] That the superior blesses the inferior, is a general proposition: but Abraham was blessed of Melchisedec; therefore Melchisedec was greater than Abraham. "The blessing here spoken of," says Dr. Macknight, "is not the simple wishing of good to others, which may be done, by inferiors to superiors: but it is the action of a person authorized to declare God's intention to bestow good things on another. In this manner Isaac and Jacob blessed their children under a prophetic impulse. In this manner the priests under the law blessed the people; in this manner, likewise, Melchisedec, the priest of the Most High God, blessed Abraham."

Verse 8. Here men that die receive tithes] The apostle is speaking of the ecclesiastical constitution of the Jews, which was standing at the time this epistle was written. Under the Jewish dispensation, though the priests were successively removed by death, yet they were as duly replaced by others appointed from the same family; and the payment of tithes was never interrupted. But as there is no account of Melchisedec ceasing to be a priest, or of his dying; he is represented as still living, the better to point him out as a type of Christ, and to show his priesthood to be more excellent than that which was according to the law; as an unchanging priesthood must be more excellent than that which was continually changing.

But there he receiveth them] The *οὗτος*, here, in the first clause of this verse, refers to *Mosaic institutions*, as then existing: the *αὐτός*, there, in this clause refers to the place in Genesis, (chap. xiv. 20.) where it is related that Abraham gave tithes to Melchisedec, who is still considered as being alive, or without successor, because there is no account of his death, nor of any termination of his priesthood.

Verse 9. And as I may so say.] *Καί τις εἶπεν ἡμῖν*, And so, to speak a word. This form of speech, which is very frequent among the purest Greek writers, is generally used to soften some harsh expression; or to limit the meaning when the proposition might otherwise appear to be too general. It answers fully to our *so to speak*—*as one would say*—*I had almost said*—*in a certain sense*. Many examples of its use by Aristotle, Philo, Lucian, Josephus, Demosthenes, Eschines, and Plutarch, may be seen in *Rapheilius* and *Kypke*.

Paid tithes in Abraham.] The Levites, who were descendants of Abraham, paid tithes to Melchisedec, *via*, through Abraham, their progenitor and representative.

A. M. cir. 4067. who receiveth tithes, payed
A. D. cir. 63. tithes in Abraham.

10 For he was yet in the
cir. CCX. 3. loins of his father, when
A. U. C. cir. 816. Melchisedec met him.

11 ^a If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For, the priesthood being changed,

^a Gal. 2. 21. Ver. 18, 19. Ch. 8. 7.

Verse 10. *For he was yet in the loins of his father*] That is, Levi was seminally included in Abraham, his forefather.

Verse 11. *If therefore perfection were by the Levitical priesthood*] The word τελειωσις, as we have before seen, signifies the completing or finishing of any thing, so as to leave nothing imperfect, and nothing wanting. Applied here to the Levitical priesthood, it signifies the accomplishment of that for which a priesthood is established, viz. giving the Deity an acceptable service; enlightening and instructing the people, pardoning all offences, purging the conscience from guilt, purifying the soul, and preparing it for heaven; and regulating the conduct of the people according to the precepts of the moral law. This perfection never came, and never could come, by the Levitical law:—it was the shadow of good things to come, but was not the substance. It represented a perfect system, but was imperfect in itself: it showed that there was guilt, and that there was an absolute need for a sacrificial offering to atone for sin; and it typified that Sacrifice; but every sacrificial act under that law most forcibly proved that it was impossible for the blood of BULLS and GOATS to take away sin.

For, under it the people received the law] That is, as most interpret this place, under the priesthood, *παρουσια*, being understood; because, on the priesthood, the whole Mosaic law, and the Jewish economy, depended: but it is much better to understand *εν* αυτη, on account of it, instead of *under it*; for it is a positive fact that the law was given before any priesthood was established; for Aaron and his sons were not called nor separated to this office till Moses came down the second time from the mount, with the tables renewed, after that he had broken them, Exod. xl. 12—14. But it was in reference to the great sacrificial system that the law was given; and on that law the priesthood was established: for, why was a priesthood necessary, but because that law was broken, and must be fulfilled?

That another priest should rise] The law was given that the offence might abound, and sin appear exceeding sinful; and to show the absolute necessity of the Sacrifice and Mediation of the great Messiah: but it was neither perfect in itself, nor could it confer perfection; nor did it contain the original priesthood. Mel-

there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that ^b our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

^b Isai. 11. 1. Matt. 1. 3. Luke 3. 33. Rom. 1. 3. Rev. 5. 5.

chisedec had a priesthood more than four hundred years, (422,) before the law was given; and David prophesied, Psa. cx. 4. that another Priest should arise, after the order of Melchisedec, nearly five hundred years, (476,) after the law was given. The law, therefore, did not contain the original priesthood; this existed typically in Melchisedec, and really in Jesus Christ.

Verse 12. *The priesthood being changed.*] That is, the order of Aaron being now abrogated, to make way for that which had preceded it, the order of Melchisedec.

There is made of necessity a change also of the law.] The very essence of the Levitical law consisting in its sacrificial offerings: and as these could not confer perfection, could not reconcile God to man, purify the unholly heart, nor open the kingdom of heaven to the souls of men, consequently it must be abolished, according to the order of God himself; for, He said, *Sacrifice and offering, and burnt-offering, and sacrifice for sin, he would not*; see Psal. xl. 6, 7. compared with Heb. x. 5—10. and with Psal. cx. 4. where it is evident God designed to change both the law and the priesthood; and to introduce Jesus as the only Priest and Sacrifice; and to substitute the Gospel system for that of the Levitical institutions. The priesthood, therefore, being changed, Jesus coming in the place of Aaron, the law of ordinances and ceremonies, which served only to point out the Messiah, must of necessity be changed also.

Verse 13. *For he of whom these things are spoken*] That is, Jesus the Messiah, spoken of in Psa. cx. 4. who came from the tribe of Judah, not from the tribe of Levi, of which tribe no priest ever ministered at a Jewish altar, nor could minister according to the law.

Verse 14. *For it is evident*] As the apostle speaks here with so much confidence, it follows that our Lord's descent from the tribe of Judah was incontrovertible. The genealogical tables, both in Matthew and Luke, establish this point; and whatever difficulties we may find in them now, there were none apprehended in those days; else the enemies of the Gospel would have urged this as a chief and unanswerable argument against Christ and his Gospel.

Verse 15. *And it is yet far more evident*] Κατα περισσοτερον ενι καταβολη ενου, and besides it is more abundantly strikingly manifest. It is very

A. M. cir. 4067.
A. D. cir. 63,
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A. U. C. cir. 816.

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, ^aThou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for

^a Psa. 110. 4. Ch. 5. 6, 10, & 6. 20.—Rom. 8. 3. Gal. 4. 9.—Acts 13. 39. Rom. 3. 20; 21, 28, & 3. 3. Gal. 2. 16. Ch. 9. 9.

difficult to translate these words; but the apostle's meaning is plain, viz. that God designed the Levitical priesthood to be changed, because of the oath in Psa. cx. where, addressing the Messiah, He says, *Thou art a Priest for ever, after the order, or ομνύματα, similitude, of Melchisedec*; who was not only a priest, but also a king. None of the Levitical priests sustained this double office; but they both, with that of prophet, appear and were exercised in the Person of our Lord, who is the Priest to which the apostle alludes.

Verse 16. *Who is made*] Appointed to this high office by God Himself; not succeeding one that was disabled or dead, according to that law, or ordinance, directed to weak and perishing men, who could not continue by reason of death.

This is probably all that the apostle intends by the words carnal commandment, *κάρνας εντολῆς*: for carnal does not always mean sinful or corrupt; but feeble, frail, or what may be said of or concerning man in his present dying condition.

But after the power of an endless life] Not dying, or ceasing through weakness, to be a priest; but properly immortal Himself, and having the power to confer life and immortality on others. He ever lives as Priest, to make intercession for men; and they who believe on Him shall never perish, but have everlasting life.

Verse 17. *For he testifieth*] That is, either the Scripture in the place so often quoted, or God, by that Scripture.

Thou art a priest for ever] This is the proof that He was not appointed according to the carnal commandment; but according to the power of an endless life, because He is a Priest for ever; i. e. one that never dies, and is never disabled from performing the important functions of His office; for, if He be a Priest for ever, He ever lives.

Verse 18. *For there is verily a disannulling*] There is a total abrogation, *προαγνοῦναι παλαιῆς, of the former law*, relative to the Levitical priesthood.—See ver. 19.

For the weakness] It had no energy; it communicated none; it had no Spirit to minister; it required perfect obedience, but furnished no assistance to those who were under it.

And unprofitableness] No man was benefited by the mere observance of its precepts: it pardoned no sin, changed no heart, reformed no life: it found men dead in trespasses and sins, and it consigned them to eternal death. It was, therefore, weak in itself, and unprofitable to men.

The Jews, who still cleave to it, are a proof that it is both weak and unprofitable; for there

the weakness and unprofitableness thereof.

19 For ^cthe law made nothing perfect, ^dbut the bringing in of ^ea better hope *did*; by the which we ^fdraw nigh unto God.

20 And inasmuch as not without an oath *he was made priest*;

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

^d Or, but it was the bringing in, Gal. 3. 24.—Ch. 6. 12, & 2. 6.—Rom. 5. 2. Eph. 2. 18, & 3. 12. Ch. 4. 16, & 10. 19.

is not a more miserable, distressed, and profigate class of men on the face of the earth.

Verse 19. *For the law made nothing perfect*] It completed nothing; it was only the outline of a great plan, the shadow of a glorious substance; see of ver. 11. It neither pardoned sin, nor purified the heart: nor gave strength to obey the moral precepts.—*Oὐδὲν, nothing*, is put here for *ούδυνα, no person*.

But the bringing in of a better hope] The original is very emphatic, *ἰσχυροτέρα*, the super introduction, or the after introduction; and this seems to be put in opposition to the *προαγνοῦναι παλαιῆς, the preceding commandment, or former Levitical law*, of ver. 18. This went before, to prepare the way of the Lord; to show the exceeding sinfulness of sin, and the strict justice of God. The better hope, which referred not to earthly, but to spiritual good, not to temporal, but eternal felicity, founded on the Priesthood and atonement of Christ, was afterward introduced for the purpose of doing what the law could not do; and giving privileges and advantages which the law would not afford. One of these privileges immediately follows:—

By the which we draw nigh unto God.] This is a sacerdotal phrase: the high-priest alone could approach to the Divine presence in the holy of holies; but not without the blood of the sacrifice; and that only once in the year. But through Christ, as our High-priest, all believers in Him have an entrance to the holiest by His blood; and through Him perform acceptable service to God. The better hope means in this place Jesus Christ, who is the Author and Object of the hope of eternal life, which all His genuine followers possess. He is called our hope, 1 Tim. i. 1; Col. i. 27.

Verse 20. *Not without an oath*] "The apostle's reasoning here is founded on this; that God never interposed His oath, except to show the certainty and immutability of the thing sworn. Thus He swore to Abraham, Gen. xxii. 16—18. That in his seed all the nations of the earth should be blessed; and to the rebellious Israelites, Deut. i. 34, 35. That they should not enter into his rest:—and to Moses, Deut. iv. 21. That he should not go into Canaan:—and to David, Psa. lxxxix. 4. That his seed should endure for ever, and his throne unto all generations. Wherefore, since Christ was made a Priest, not without an oath, that He should be a priest for ever, after the similitude of Melchisedec; that circumstance showed God's immutable resolution never to change or abolish His Priesthood; nor to change or abolish the covenant which was established on His priesthood;

A. M. cir. 4087.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

21 (For those priests were made ^a without an oath ; but ^b this with an oath by him that said unto him, ^c The

Lord swear and will not repent, Thou art a priest for ever after the order of Melchisedec :)

22 By so much ^e was Jesus made a surety of a better testament.

23 And they truly were many priests,

^a Or, without swearing of an oath.—^b Psa. 110. 4.—^c Ch. 8. 6. & 9. 15. & 12. 24.

because they were not suffered to continue by reason of death :

24 But this man, because he continueth ever, hath ^d an unchangeable priesthood.

25 Wherefore he is able also to save them ^e to the uttermost that come unto God by him, seeing he ever liveth ^f to make intercession for them.

^d Or, which passeth not from one to another.—^e Or, evermore.—^f Rom. 8. 34. 1 Tim. 2. 5. Ch. 9. 24. 1 John 2. 1.

whereas the Levitical priesthood, and the law of Moses, being established without an oath, were thereby declared to be changeable at God's pleasure." This judicious note is from Dr. Macknight.

Verse 21. *Those priests*] The Levitical were made without an oath, to show that the whole system was changeable, and might be abolished:—

But *this*] The everlasting Priesthood of Christ, with an oath, to show that the Gospel dispensation should never change, and never be abolished.

By *him*] God the Father:—that said unto him, the promised Messiah, Psa. cx. 4. *The Lord swear*, to show the immutability of His counsel:—*And will not repent*: can never change His mind nor purpose. *Thou art a Priest for ever*—as long as time shall run, and the generations of men be continued on earth. Till the necessity of the mediatorial kingdom be superseded by the fixed state of eternity; till this kingdom be delivered up unto the Father, and God shall be in all in all, shall this Priesthood of Christ endure.

Verse 22. *By so much*] This solemn unchangeable oath of God: *was Jesus made a surety*, *εγγυε*, a mediator; one who brings the two parties together, witnesses the contract, and offers the covenant Sacrifice on the occasion.—See at the end of the chapter.

A better testament] *Κυριωτερον διαβηου*, a better covenant; called in the title of the sacred books, which contain the whole Christian code, *ἡ Καινη Διαβηου*, THE NEW COVENANT, thus contradistinguished from the *Mosaic*, which was the *old covenant*; and this is called the *new and better covenant*, because God has in it promised other blessings, to other people, on other conditions than the old covenant did. The *new covenant is better* than the *old*, in the following particulars:—1. God promised to the Jewish nation certain secular blessings, peculiar to that nation, on condition of their keeping the law of Moses; but, under the new covenant, He promises pardon of sin, and final salvation to all mankind, on condition of believing on Jesus Christ, and walking in his testimonies. 2. The Jewish priests, fallible, dying men, were mediators of the old covenant, by means of their sacrifices, which could not take away sin, nor render the comers thereunto perfect. But Jesus Christ, who liveth for ever, who is infinite in wisdom and power, by the sacrifice of Himself, has established this new covenant; and, by the shedding of His blood, has opened the kingdom of heaven to all believers.

Verse 23. *And they truly were many priests*] Under the Mosaic law, it was necessary there should be a succession of priests; because, being mortal, they were not suffered to continue always, by reason of death.

Verse 24. *But this*] *ὁ θεος*, but he, that is, Christ; because *he continueth ever*, is eternal, *hath an unchangeable priesthood*; *απαρακατος ἰσχυριον*, a priesthood that passeth not away from Him; He lives for ever, and He lives a Priest for ever.

Verse 25. *Wherefore*] Because He is an everlasting Priest, and has offered the only available Sacrifice; *He is able to save* from the power, guilt, nature, and punishment, of sin—to the uttermost; *εις το παντα*, to all intents, degrees, and purposes; and always, and in and through all times, places, and circumstances; for all this is implied in the original word:—but, *in and through all times*, seems to be the particular meaning here, because of what follows, *he ever liveth to make intercession for them*; this depends on the *perpetuity of His priesthood*, and the *continuance of His mediatorial office*. As Jesus was the Lamb of God slain from the foundation of the world, has an everlasting Priesthood, and is a continual Intercessor; it is in virtue of this, that all who were saved from the foundation of the world, were saved through Him: and all that shall be saved to the end of the world, will be saved through Him. He ever was, and ever will be, the High-priest, Sacrifice, Intercessor, and Mediator, of the human race. All successive generations of men are equally interested in Him, and may claim the same privileges. But none can be saved by his grace that do not come unto God through him; i. e. imploring mercy through Him as their Sacrifice and atonement; confidently trusting that God can be just, and yet the justifier of them who thus come to Him, believing on Christ Jesus.

The phrase *προσχευωνται*, to make intercession for a person, has a considerable latitude of meaning. It signifies, 1. To come to, or meet, a person on any cause whatever. 2. To intercede, pray for, or entreat, in the behalf of another. 3. To defend, or vindicate, a person. 4. To commend. 5. To furnish any kind of assistance or help. 6. And, with the preposition *κατα*, against, to accuse, or act against another in a judicial way.

"The nature of the apostle's arguments," says Dr. Macknight, "requires, that by Christ's *always living*, we understand His always living in the body: for it is thus that he is an affectionate and sympathizing High-priest; who, in His in-

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3
A. U. C. cir. 816.

26 For such an high-priest became us * who is holy, harmless, undefiled, separate from sinners, ^b and made higher than the heavens;

a Ch. 4. 15.—b Eph. 1. 20. & 4. 10. Ch. 8. 1.—c Lev. 9. 7. & 16. 6, 11.

tercession, pleads the merit of His death to procure the salvation of all who come unto God through Him. Agreeably to this account of Christ's intercession, the apostle, in ver. 27, mentions the sacrifice of Himself, which Christ offered for the sins of the people, as the foundation of His intercession. Now, as he offered that sacrifice in heaven, chap. viii. 2, 3, by presenting His crucified body there, (see chap. viii. 5. note,) and as He continually resides there in the body, some of the ancients were of opinion, that His continual intercession consists in the continual presentation of His humanity before His Father; because it is a continual declaration of His earnest desire of the salvation of men, and of His having, in obedience to His Father's will, made Himself flesh, and suffered death to accomplish it.—See Rom. viii. 34. note 3. This opinion is confirmed by the manner in which the Jewish high-priest made intercession for the people on the day of atonement, and which was a type of Christ's intercession in heaven. He made it, not by offering of prayers for them, in the most holy place, but by sprinkling the blood of the sacrifices on the mercy-seat, in token of their death. And as, by that action, he opened the earthly holy places to the prayers and worship of the Israelites during the ensuing year; so Jesus, by presenting His humanity continually before the presence of His Father, opens heaven to the prayers of His people in the present life, and to their persons after the resurrection."

Verse 26. *Such a high-priest became us*] Such a High-priest was in every respect suitable to us—every way qualified to accomplish the end for which He came into the world. There is probably here an allusion to the qualifications of the Jewish high-priest.—

1. He was required to be holy, *ἅγιος*, answering to the Hebrew *חסיד* *chasid*, merciful. Holiness was his calling; and as he was the representative of his brethren, he was required to be merciful and compassionate.

2. He was to be harmless, *ἀκακός*, without evil, holy without, and holy within; injuring none, but rather living for the benefit of others.

3. He was undefiled, *ἀμώματος*, answering to the Hebrew *בא מומ* *baal mom*, without blemish; having no bodily imperfection. Nothing low, mean, base, or unbecoming, in his conduct.

4. He was separate from sinners, *χωρισμένος ἀπὸ τῶν ἀμαρτανῶν*, by his office, he was separated from all men and worldly occupations; and entirely devoted to the service of God. And, as to sinners or heathens, he was never to be found in their society.

5. Higher than the heavens. There may be some reference here to the exceeding dignity of the high-priesthood: it was the highest office

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816

27 Who needeth not daily, as those high-priests, to offer up sacrifice, ^c first for his own sins, ^d and then for the people's: for ^e this he

Ch. 5. 3. & 9. 7.—d Lev. 16. 15.—e Rom. 6. 10. Ch. 9. 12, 26. & 10. 12.

that could be sustained by man; the high-priest himself being the immediate representative of God.

But these things suit our Lord in a sense in which they cannot be applied to the high-priest of the Jews.

1. He was holy, infinitely so; and merciful, witness His shedding His blood for the sins of mankind.

2. Harmless; perfectly without sin, in His humanity, as well as His Divinity.

3. Undefiled; contracted no sinful infirmity in consequence of his dwelling among men.

4. Separate from sinners; absolutely unblameable in the whole of His conduct; so that he could challenge the most inveterate of His enemies with *Which of you convicteth me of sin?* Who of you can show in my conduct the slightest deviation from truth and righteousness?

5. Higher than the heavens; more exalted than all the angels of God—than all created beings, whether thrones, dominions, principalities, or powers; because all these were created by Him and for Him, and derive their continued subsistence from His infinite energy.

But how was a person of such infinite dignity suitable to us? His greatness is put in opposition to our meanness. He was holy; we unholy: He was harmless; we harmful, injuring both ourselves and others. He was undefiled; we defiled, most sinfully spotted and impure. He was separated from sinners; we were joined to sinners, companions of the vile, the worthless, the profane, and the wicked. He was higher than the heavens; we, baser and lower than the earth; totally unworthy to be called the creatures of God. And had we not had such a Saviour, and had we not been redeemed at an infinite price, we should, to use the nervous language of Milton on another occasion, "after a shameful life and end in this world, have been thrown down eternally, into the darkest and deepest gulf of hell; where, under the despicable control, the trample and spurn of all the other damned, that in the anguish of their torture should have no other ease than to exercise a raving and bestial tyranny over us as their slaves, we must have remained in that plight for ever, the basest, the lowermost, the most dejected, most under-foot and down-trodden vassals of perdition."—MILTON on Reformation, in fine.

Verse 27. *Who needeth not daily*] Though the high-priest offered the great atonement only once in the year; yet, in the Jewish services, there was a daily acknowledgment of sin; and a daily sacrifice offered by the priests, at whose head was the high-priest, for their own sins and the sins of the people. The Jews held that a priest who neglected his own expiatory sacrifice, would be smitten with death.—Sanhedr. f. 83.

A. M. cir. 40:7.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

did once, when he offered up himself.
28 For the law maketh men high-priests which

have infirmity; but the word of the oath, which was since the law, maketh the Son who is consecrated for evermore.

A. M. cir. 4067
A. D. cir. 63
An. Olymp.
cir. CCX. 3
A. U. C. cir. 816.

a Ch. 5. 1, 2.—b Ch. 2. 10. & 5. 9.

c Gr. perfected.

When they offered this victim, they prayed the following prayer:—"O Lord, I have sinned, and have done wickedly, and gone astray before thy face; I, and my house, and the sons of Aaron, the people of thy holiness. I beseech thee, for thy name's sake, blot out the sins, iniquities, and transgressions, by which I have sinned, done wickedly, and gone astray before thy face, I and my house, and the sons of Aaron, the people of thy holiness; as it is written in the law of Moses thy servant.—(Lev. xvi. 30.)—On that day shall he make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord!" To which the Levites answered, "Blessed be the name of the glory of thy kingdom, for ever and ever!"

[This prayer states, that the priest offered a sacrifice, first for his own sins, and then for the sins of the people, as the apostle asserts.

For this he did once] For Himself He offered no sacrifice: and the apostle gives the reason, He needed none; because He was holy, harmless, undefiled, and separate from sinners: and for the people, He offered Himself once for all, when he expired upon the cross.

It hath been very properly remarked, that the sacrifice offered by Christ differed, in four essential respects, from those offered by the Jewish priests:—1. He offered no sacrifice for Himself, but only for the people. 2. He did not offer that sacrifice annually, but once for all. 3. The sacrifice which He offered was not of calves and goats, but of Himself. 4. This sacrifice He offered, not for one people, but for the whole human race: for He tasted death for every man.

Verse 28. For the law maketh men high-priests] The Jewish priests have need of these repeated offerings and sacrifices, because they are fallible sinful men: but the word of the oath, (still referring to Psa. cx. 4.) which was since the law: for David, who mentions this, lived nearly 500 years after the giving of the law, and consequently, that oath, constituting another priesthood, abrogates the law, and by this the Son is consecrated, τελειωμένος is perfected for evermore. Being a High-priest without blemish, immaculately holy, every way perfect, immortal, and eternal, He is a Priest, ως τοι αιωνα, to ETERNITY.

I. There are several respects in which the apostle shows the Priesthood of Christ to be more excellent than that of the Jews, which Priesthood was typified by that of Melchisedec.

1. Being after the order of Melchisedec, there was no need of a rigorous examination of His genealogy to show His right.

2. He has an eternal Priesthood; whereas theirs was but temporal.

3. The other priests, as a token of the dignity of their office, and their state of dependence on God, received tithes from the people. Melchisedec, a priest and king, after whose order

Christ comes, tilthed Abraham, Ἰδμετατος τοι Αβρααμ, the father of the patriarchs: Jesus, infinitely greater than all, having an absolute and independent life, needs none. He is no man's debtor, but all receive out of His fulness.

4. He alone can bless the people: not by praying for their good merely, but by communicating the good which is necessary.

5. As another priesthood, different from that of Aaron, was promised, it necessarily implies that the Levitical priesthood was insufficient: the Priesthood of Christ being that promised, must be greater than that of Aaron.

6. That which God has appointed and consecrated with an oath, as to endure for ever, must be greater than that which He has appointed, simply for a time: but the Priesthood of Christ is thus appointed: therefore, &c.

7. All the Levitical priests were fallible and sinful men; but Christ was holy and undefiled.

8. The Levitical priests were only by their office distinguished from the rest of their brethren, being equally frail, mortal, and corruptible: but Jesus, our High-priest, is higher than the heavens. The statements from which these differences are drawn are all laid down in this chapter.

As the word surety, ἡγγυς, in ver. 22. has been often abused, or used in an unscriptural and dangerous sense, it may not be amiss to inquire a little further into its meaning. The Greek word ἡγγυς, from ἡγγυς, a pledge, is supposed to be so called from being lodged, ἡγγυς, in the hands of the creditor. It is nearly of the same meaning with bail, and signifies an engagement made by C. with A., that B. shall fulfil certain conditions, then and there specified, for which C. makes himself answerable: if, therefore B. fails, C. becomes wholly responsible to A. In such suretiship, it is never designed that C. shall pay any debt, or fulfil any engagement, that belongs to B.; but if B. fail, then C. becomes responsible, because he had pledged himself for B. In this scheme A. is the person legally empowered to take the bail or pledge, B. the debtor, and C. the surety.—The idea, therefore, of B. paying his own debt, is necessarily implied in taking the surety. Were it once to be supposed that the surety undertakes absolutely to pay the debt, his suretiship is at an end, and he becomes the debtor; and the real debtor is no longer bound. Thus the nature of the transaction becomes entirely changed, and we find nothing but debtor and creditor in the case. In this sense, therefore, the word ἡγγυς, which we translate surety, cannot be applied in the above case, for Christ never became surety that if men did not fulfil the conditions of this better covenant, i. e. repent of sin, turn from it, believe on the Son of God, and having received grace, walk as children of the light, and be faithful unto death; that He would do all these things for them Himself! This would be both absurd and

impossible; and hence the gloss of some here is both absurd and dangerous—viz. "That Christ was the surety of the first covenant, to pay the debt; of the second, to perform the duty." That it cannot have this meaning in the passage in question, is sufficiently proved by Dr. Macknight; and, instead of extending my own reasoning on the subject, I shall transcribe his note:—

"The Greek commentators explain this word *εγγυος* very properly, by *μεσσιτης*, a mediator, which is its etymological meaning; for it comes from *εγγος*, near, and signifies one who draws near, or who causes another to draw near. Now, as in this passage a comparison is stated between Jesus as a High-priest, and the Levitical high-priests; and as these were justly considered by the apostle as the mediators of the Sinaitic covenant, because, through their mediation the Israelites worshipped God with sacrifices, and received from Him, as their king, a political pardon, in consequence of the sacrifices offered by the high priest on the day of atonement; it is evident that the apostle in this passage calls Jesus *the High-priest, or Mediator of the better covenant*; because, through His mediation, that is, through the sacrifice of Himself, which He offered to God, believers receive all the blessings of the better covenant. And as the apostle has said, ver. 16. that by the introduction of a better hope, *εγγυζομεν, we draw near to God*; he in this verse very properly calls Jesus *εγγυος*, rather than *μεσσιτης*, to denote the effect of His mediation.—See ver. 25. Our translators, indeed, following the *Vulgate* and *Beza*, have rendered *εγγυος*, by the word *surety*, a sense which it has, Ecclesiasticus xxix. 16. and which naturally enough follows from its etymological meaning: for the person who becomes *surety* for the good behaviour of another, or for his performing something stipulated, brings that other near to the party to whom he gives the security; he reconciles the two. But in this sense the word *εγγυος* is not applicable to the Jewish high-priests; for, to be a proper

surety, one must either have power to compel the party to perform that for which he has become his surety; or in case of his not performing it, he must be able to perform it himself. This being the case, will any one say that the Jewish high priests were sureties to God for the Israelites performing their part of the covenant of the law? Or to the people for God's performing His part of the covenant? As little is the appellation, *surety of the new covenant*, applicable to Jesus. For, since the new covenant does not require perfect obedience, but only the obedience of faith; if the obedience of faith be not given by men themselves, it cannot be given by another in their room; unless we suppose that men can be saved without personal faith. I must therefore infer, that those who speak of Jesus as the surety of the new covenant, must hold that it requires perfect obedience; which, not being in the power of believers to give, Jesus has performed it for them. But is not this to make the covenant of grace a covenant of works, contrary to the whole tenor of Scripture? For these reasons I think the Greek commentators have given the true meaning of the word *εγγυος*, in this passage, when they explain it by *μεσσιτης, mediator*."

The chief difference lies here: the old covenant required perfect obedience from the very commencement of life. This is impossible, because man comes into the world depraved; the new covenant declares God's righteousness for the remission of sins that are past; and furnishes grace to enable all true believers to live up to all the requisitions of the moral law, as found in the Gospels. But in this sense, Christ cannot be called the *surety*, for the reasons given above; for He does not perform the obedience of faith in behalf of any man. It is the highest privilege of believers to love God with all their hearts, and to serve Him with all their strength; and to remove their obligation to keep this moral law, would be to deprive them of the highest happiness they can possibly have on this side of heaven.

CHAPTER VIII.

The sum, or chief articles of what the apostle has spoken concerning the eternal Priesthood of Christ, 1—5. The excellency of the new covenant beyond that of the old, 6—9. The nature and perfection of the new covenant stated from the predictions of the prophets, 10—12. By this new covenant the old is abolished, 13.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

NOW of the things which we have spoken this is the sum: We have such a high-priest,

who is set on the right hand of the throne of the Majesty in the heavens;

A. M. cir. 4067,
A. D. cir. 63,
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816,

a Eph. 1, 20. Col. 3. 1.

Ch. 1. 3. & 10. 12. & 12. 2.

NOTES ON CHAP. VIII.

Verse 1, *Of the things which we have spoken this is the sum*] The word κεφαλαιον, which we translate *sum*, signifies the chief, the principal, or head; or as St. Chrysostom explains it, κεφαλαιον αυ το μεγαλειον λεγεται, "that which is greatest is always called *kephalion*;" i. e. the head, or chief.

Who is set on the right hand of the throne] This is what the apostle states to be the chief or most important point of all that he had yet discussed. His sitting down at the right hand of the throne of God, proves—1. That He is higher than all the high-priests that ever existed. 2. That the sacrifice which He offered for the sins of the world was sufficient and effectual, and as

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

2 A minister ^a of ^b the sanctuary, and of ^c the true tabernacle, which the Lord pitched, and not man.

3 For ^d every high-priest is ordained to offer gifts and sacrifices: wherefore ^e it is of necessity that this man have somewhat also to offer.

4 For, if he were on earth, he should not be a priest, seeing that ^f there are

^a Or, of holy things.—b Ch. 9. 8, 12, 24.—c Ch. 9. 11. d Ch. 5. 1.—e Eph. 5. 2. Ch. 9. 14.

such accepted by God. 3. That He has all power in the heavens and in the earth, and is able to save and defend to the uttermost all that come to God through Him. 4. That He did not, like the Jewish high-priest, depart out of the holy of holies, after having offered the atonement; but abides there at the throne of God, as a continual Priest, in the permanent act of offering His crucified body unto God, in behalf of all the succeeding generations of mankind. It is no wonder that the apostle should call this sitting down at the right hand of the throne of the Divine Majesty, the chief or head of all that He had before spoken.

Verse 2. *A minister of the sanctuary*] *ἄγιος λειτουργῆς*, a public minister of the holy things or places. The word *λειτουργός*, from *λατρεῖν*, public, and *ἔργον*, a work or office, means a person who officiated for the public, a public officer; in whom, and his work, all the people had a common right: hence our word *Liturgy*, the public work of prayer and praise, designed for the people at large; all having a right to attend it, and each having an equal interest in it. Properly speaking, the Jewish priest was the servant of the public; he transacted the business of the people with God. Jesus Christ is also the same kind of public officer; both as *Priest* and *Mediator*, He transacts the business of the whole human race with God. He performs the holy things or acts, in the true tabernacle, HEAVEN; of which the Jewish tabernacle was the type. The tabernacle was the place among the Jews, where God, by the symbol of His presence, dwelt. This could only typify heaven, where God, in His essential glory, dwells; and is manifest to angels and glorified saints: and hence heaven is called here the true tabernacle, to distinguish it from the type.

Which the Lord pitched] The Jewish tabernacle was man's work, though made by God's direction; the heavens, this true tabernacle, the work of God alone, and infinitely more glorious than that of the Jews. The tabernacle was also a type of the human nature of Christ, John i. 14. *And the Word was made flesh, and dwelt among us: καὶ ἐσκήνωσεν ἐν ἡμῖν, and tabernacled among us:* for, as the Divine presence dwelt in the tabernacle; so the fulness of the Godhead, bodily, dwelt in the man Christ Jesus. And this human body was the peculiar work of God, as it came not in the way of natural generation.

Verse 3. *Every high-priest is ordained*] *Καθίσταται, is set apart, for this especial work.*

priests that offer gifts according to the law:

5 Who serve unto the example and ^e shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: ^b for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.

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^a Or, they are priests.—g Col. 2. 17. Ch. 9. 23. & 10. 1 b Exod. 25. 40. & 26. 30. & 27. 8. Numb. 3. 4. Acta 7. 44.

Gifts and sacrifices] *δωρεὰς καὶ θυσίας*, eucharistic offerings, and sacrifices for sin. By the former, God's government of the universe, and His benevolence to His creatures, in providing for their support, were acknowledged.—By the latter, the destructive and ruinous nature of sin, and the necessity of an atonement, were confessed.

Wherefore—of necessity] If Christ be a High-priest, and it be essential to the office of a high-priest to offer atoning sacrifices to God, Jesus must offer such. Now, it is manifest that, as He is the public Minister, officiating in the true tabernacle, as High-priest, He must make an atonement; and His being at the right hand of the Throne shows that He has offered, and continues to offer such an atonement.

Verse 4. *For, if he were on earth*] As the Jewish temple was standing when this epistle was written, the whole temple service continued to be performed by the legal priests, descendants of Aaron, of the tribe of Levi; therefore, if Christ had been then on earth, He could not have performed the office of a priest, being of the tribe of Judah; to which tribe, the office of the priesthood did not appertain.

There are priests that offer gifts] This is an additional proof that this epistle was written before the destruction of Jerusalem. As the word *θυσίας*, sacrifices, is not added here, as it is ver. 3. is it any evidence that bloody sacrifices had then ceased to be offered? Or, are both kinds included in the word *δωρεὰς*, gifts? But is *δωρεὴν*, a gift, ever used to express a bloody sacrifice? I believe the Septuagint never use it for *ἑζέβηκ*, which signifies an animal offered to God in sacrifice.

Verse 5. *Who serve*] *ὄντες λειτουργοῦσι*, who perform Divine worship.

Unto the example and shadow] *τύπων καὶ σκιά*, with the representation and shadow; this is Dr. Macknight's translation, and probably the true one.

The whole Levitical service was a representation and shadow of heavenly things; it appears, therefore, absurd to say, that the priest served unto an example, or representation of heavenly things; they served rather unto the substance of those things, with appropriate representations and shadows.

As Moses was admonished] *Καθὼς χειρῶν Μωϋσεως*, as Moses was divinely warned or admonished of God.

According to the pattern] *κατὰ τὴν τύπην*, according to the type, plan, or form. It is very

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6 But now ^a hath he obtained a more excellent ministry, by how much also he is the mediator of a better ^b covenant, which was established upon better promises.

7 ^c For if that first covenant had been faultless, then should no place have been sought for the second.

^a 2 Cor. 3. 6, 8, 9. Ch. 7. 20. — ^b Or, testament.

likely that God gave a regular plan and specification of the tabernacle, and all its parts, to Moses; and that, from this Divine plan, the whole was constructed.—See on Exod. xxv. 40.

Verse 6. *Now hath he obtained a more excellent ministry*] His office of Priesthood is more excellent than the Levitical; because the covenant is better, and established on better promises: the old covenant referred to earthly things; the new covenant, to heavenly. The old covenant had promises of secular good; the new covenant of spiritual and eternal blessings. As far as Christianity is preferable to Judaism; as far as Christ is preferable to Moses; as far as spiritual blessings are preferable to earthly blessings; and as far as the enjoyment of God throughout eternity, is preferable to the communication of earthly good during time: so far does the new covenant exceed the old.

Verse 7. *If that first—had been faultless*] This is nearly the same argument with that in chap. vii. 11. The simple meaning is; if the first covenant had made a provision for, and actually conferred pardon and purity, and given a title to, eternal life, then there could have been no need for a second. But the first covenant did not give these things; therefore a second was necessary: and the covenant that gives these things is the Christian covenant.

Verse 8. *For finding fault with them*] The meaning is evidently this: God, in order to show that the first covenant was inefficient, saith to them, the Israelites, *Behold, the days come when I will make a new covenant, &c.* He found fault with the covenant, and addressed the people, concerning His purpose of giving another covenant, that should be such as the necessities of mankind required. As this place refers to Jerem. xxxi. 31—34. the words *finding fault with them*, may refer to the Jewish people, of whom the Lord complains that they had broken His covenant, *though he was a husband to them.*—See below.

With the house of Israel, and with the house of Judah] That is, with all the descendants of the twelve sons of Jacob. This is thought to be a promise of the conversion of all the Jews to Christianity; both of the lost tribes, and of those who are known to exist in Asiatic and European countries.

Verse 9. *Not according to the covenant*] The new covenant is of a widely different nature to that of the old; it was only temporal and earthly in itself, though it pointed out spiritual and eternal things. The new covenant is totally different from this, as we have already seen: and such a covenant, or system of religion, the

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8 For, finding fault with them, he saith, ^d Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead

^c Ch. 7. 11, 18 — ^d Jer. 31. 31, 32, 33, 34.

Jews should have been prepared to expect, as the prophet Jeremiah had, in the above place, so clearly foretold it.

They continued not in my covenant] It should be observed, that the word *διαθηκη*, which we translate *covenant*, often means *religion* itself, and its various precepts. The old covenant in general, stated on God's side, *I will be your God*; on the Israelites' side, *We will be thy people*. This covenant they brake; they served other god's, and neglected the precepts of that holy religion which God had delivered to them.

And I regarded them not] Καὶ ἠὲ μνησθεῖς αὐτοὺς, and *I neglected them, or despised them*; but the words in the Hebrew text in the prophet, are *veanoci baalti bam*, which we translate, *although I was a husband to them*. If our translation be correct, is it possible to account for this most strange difference between the apostle and the prophet? Could the Spirit of God be Author of such a strange, not to say *contradictory*, translation of the same words? Let it be observed:—1. That the apostle quotes from the Septuagint; and in quoting a version accredited by, and commonly used among the Jews, he ought to give the text as he found it; unless the Spirit of God dictated an extension of meaning, as is sometimes the case; but, in the present case, there seems to be no necessity to alter the meaning. 2. The Hebrew words will bear a translation much nearer to the Septuagint and the apostle than our translation intimates. The words might be literally rendered, *and I was Lord over them, or I lorded, or ruled over them*; i. e. I chastised them for their transgressions, and punished them for their iniquities. Οὐκ ἐμελεσα, *I took no further care of them, and gave them up into the hands of their enemies*; and so they were carried away into captivity. This pretty nearly reconciles the Hebrew and the Greek, as it shows the act of God in reference to them is nearly the same, when the proper meaning of the Hebrew and Greek words is considered. Some suppose that the letter *y ain* in כְּחַתִּי is changed for *n cheth*, and that the word should be read כְּחַתִּי *bachalti*, *I have hated, or despised them*. An ancient and learned Jew, Rab. Parchon, has these remarkable words on this passage, וְאֲנֹכִי כְּקִלְיָי בָּסֵם "שְׂנֵאתִי וְזוּ הִקֵּין נִרְחַלְתִּים, וְאֲנֹכִי כְּחַתִּי שֶׁל תּוֹם נִפְסֵם בְּחַלְתִּי בִי: מִן שְׂנֵאתִי אֲתִי" and *I, baalti bam*, translate, *I hated them*; for *y ain*, is here changed, and stands for *n cheth*; as it is said, *their soul, bahalati bi*, translate *hath hated me*." None of the Hebrew MSS. collated by Kennicott, and De Rossi give any various reading on this word. Some of the Versions have used as much latitude in their translations of the

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them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For ^a this is the covenant that I will make with the house of Israel after those days, saith the Lord; I ^b will put my laws into their mind, and write them ^c in their hearts: and ^d I will be to them a God, and they shall be to me a people:

11 And ^e they shall not teach every

a Ch. 10. 16. — b Gr. give. — c Or, upon. — d Zech. 8. 8. — e Isai. 54. 13. John 6. 45.

Hebrew, as the Septuagint. But it is unnecessary to discuss this subject any further: the word *βυβ* *badl* itself, by the consent of the most learned men, signifies to *disdain*, or *despise*; and this is pretty nearly the sense of the apostle's expression.

Verse 10. *This is the covenant*] This is the nature of that glorious system of religion which I shall publish among them *after those days*; i. e. in the times of the Gospel.

I will put my laws into their mind] I will influence them with the principles of law, truth, holiness, &c. and their understandings shall be fully enlightened to comprehend them.

And write them in their hearts] All their affections, passions, and appetites, shall be purified and filled with holiness and love to God and man; so that they shall willingly obey, and feel, that *love is the fulfilling of the law*. Instead of being written on *tables of stone*, they shall be written on the *fleshy tables of their hearts*.

I will be to them a God] These are the two grand conditions by which the parties in this covenant or agreement are bound:—1. *I will be your God*. 2. *Ye shall be my people*. As the object of religious adoration to any man, is that Being from whom he expects light, direction, defence, support, and happiness; so God, promising to be their God, promises in effect to give them all these great and good things. To be God's people, implies that they should give God their whole hearts, serve Him with all their light and strength, and have no other object of worship or dependence but Himself. Any of these conditions broken, the covenant is rendered null and void; and the other party absolved from His engagement.

Verse 11. *They shall not teach every man his neighbour*] Under the old covenant, properly speaking, there was no public instruction: before the erection of synagogues, all worship was confined at first to the tabernacle, afterward to the temple. When synagogues were established, they were used principally for the bare reading of the law and the prophets: and scarcely any such thing as a *public ministry* for the continual instruction of the *common people* was found in the land, till the time of John Baptist, our Lord, and his apostles. It is true there were *prophets*, who were a sort of general teachers; but neither was *their ministry* extended through

man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

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1 John 2. 27. — Rom. 11. 27. Ch. 10. 17. — 3 Cor. 5. 17.

all the people: and there were *schools of the prophets and schools of the rabbins*; but these were for the instruction of *select persons*. Hence it was necessary that every man should do what he could, under that dispensation, to *instruct his neighbour and brother*. But the prophecy here indicates that there should be, under the Gospel dispensation, a profusion of Divine light; and this we find to be the case, by the plentiful diffusion of the Sacred Writings, and by an abundant Gospel ministry; and these blessings are not confined to *temples or palaces*, but are found in every corner of the land; so that literally, all the people, from the least to the greatest, know and acknowledge the only true God; and Jesus Christ, whom He has sent. Almost every man, at least in this land, has a Bible, and can read it; and there is not a family that has not the opportunity of hearing the Gospel preached, explained, and enforced.

Some have thought, that *from the least to the greatest* is intended to signify the order in which God proceeds with a work of grace: He generally begins with the poor; and through these, the *great* and the *high* often bear the Gospel of Christ.

Verse 12. *I will be merciful to their unrighteousness*] In order to be their God, as mentioned under the preceding verse, it is requisite that their iniquity should be pardoned: this is provided for by the immolation of Jesus Christ, in the *covenant sacrifice*. By His blood, redemption has been purchased; and all who, with penitent hearts, believe on the Lord Jesus, receive remission of sins: and God remembers their iniquities no more against them, so as to punish them on that account. All spiritual evil against the nature and law of God is represented here under the following terms:—

1. *Unrighteousness, ἀδικία*; injustice or wrong. This is against God, his neighbour, and himself.

2. *Sin, ἁμαρτία*; deviation from the Divine law, missing the mark; aiming at happiness, but never attaining it, because sought out of God, and in the breach of His laws.

3. *Iniquity, ανωνία*; lawlessness, not having, knowing, or acknowledging, a law: having no law written in their hearts, and restrained by none in the conduct of their lives. All these are to be removed by God's mercy; and this is to be understood of His mercy in Christ Jesus.

Verse 13. He hath made the first old] That is, He has considered it as antiquated; and as being no longer of any force.

That which decayeth and waxeth old] Here is an allusion to the ancient laws, which either had perished from the tables on which they were written, through old age; or were fallen into disuse, or were abrogated.

Is ready to vanish away.] Εγγυς αφαισμου, is about to be abolished. Dionysius of Halicarnassus, speaking of the laws of Numa, which had been written on oak boards, says, 'Α αφαισθησεν ενταυτη τη χρονω, "which had perished through old age." And the word αφαισζω is used to express the abolition of the law. The apostle, therefore, intimates that the old covenant was just about to be abolished; but he expresses himself cautiously and tenderly, that he might not give unnecessary offence.

1. When the apostle said, All shall know the Lord, from the least to the greatest, under the new covenant; he had copious authority for saying so, from the rabbins themselves. In Sohar Chadash, fol. 42. it is said, "In the days of the Messiah, knowledge shall be renewed in the world, and the law shall be made plain among all; as it is written, (Jer. xxxi. 33.) All shall know me from the least to the greatest." We find the following legend in Midrash Yal-

cut Simeoni, par. 2. fol. 46. "The Holy blessed God shall sit in Paradise, and explain the law; all the righteous shall sit before Him, and the whole heavenly family shall stand on their feet; and the Holy blessed God shall sit, and the new law, which He is to give by the Messiah, shall be interpreted."

In Sohar Genes. fol. 74, col. 291. we find these remarkable words, "When the days of the Messiah shall approach, even the little children in this world shall find out the hidden things of wisdom; and in that time all things shall be revealed to all men."

And in Sohar Levit. fol. 24, col. 95. "There shall be no time like this till the Messiah comes; and then the knowledge of God shall be found in every part of the world."

This day are all these sayings fulfilled in our ears: the word of God is multiplied; many run to and fro, and knowledge is increased; all the nations of the earth are receiving the Book of God: and every man hears in his own tongue wherein he was born. Parthians, and Medes, and Elamites; the dwellers in Mesopotamia, in Judea, in Cappadocia, in Pontus and Asia; Phrygia and Pamphylia; in Egypt, in Libya, strangers of Rome, Jews and proselytes; Cretes and Arabians; Americans, Indians, and Chinese, hear in their own tongues the wonderful works of God.

CHAPTER IX.

Of the first covenant, and its ordinances, 1. The tabernacle, candlestick, table, show-bread, veil, holy of holies, censer, ark, pot of manna, Aaron's rod, tables of the covenant, cherubim of glory, and mercy seat, 2—5. How the priests served, 6, 7. What was signified by this service, 8—10. The superior excellence of Christ's ministry and sacrifice, and the efficacy of His blood, 11—26. As men must once die and be judged, so Christ was once offered to bear the sins of many, and shall come, without a sin-offering, a second time, to them that expect him, 27, 28.

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A. D. cir. 63.
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THEN verily the first covenant had also ordinances of divine ser-

vice, and a worldly sanctuary.

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cir. CCX. 3.
A. U. C. cir. 816.

2 For there was a ta-

a Or, ceremoniis.—b Exod. 25. 8.

c Exod. 26. 1.

NOTES ON CHAP. IX.

Verse 1. The first covenant had also ordinances] Our translators have introduced the word covenant, as if διαθηκη had been, if not originally in the text, yet in the apostle's mind. Several MSS. but not of good note, as well as printed editions, with the Coptic version, have κανω, tabernacle; but this is omitted by ABDE. several others, both the Syriac, Ethiopic, Armenian, Vulgate, some copies of the Itala, several of the Greek fathers; and it is, in all probability, a spurious reading: the whole context showing, that covenant is that to which the apostle refers, as that was the subject in the preceding chapter; and this is a continuation of the same discourse.

Ordinances] Διακομιματα. Rites and ceremonies.

A worldly sanctuary] Αγιω κοσμικω. It is supposed that the term worldly here, is opposed to the term heavenly, chap. viii. 5. and that the whole should be referred to the carnality or se-

cular nature of the tabernacle service. But I think there is nothing plainer than that the apostle is speaking here in praise of this sublimely emblematic service: and hence he proceeds to enumerate the various things contained in the first tabernacle, which added vastly to its splendour and importance; such as the table of the show-bread, the golden candlestick, the golden censer; the ark of the covenant, overlaid round about with gold, in which was the golden pot that had the manna, Aaron's rod that budded, and the two tables which God had written with His own finger: hence I am led to believe that κοσμικω is here taken in its proper natural meaning, and signifies adorned; embellished, splendid; and hence κοσμος, the world, tota hujus universi machina, cælum et terram complectens et quicquid utriusque continetur, κοσμος, dicitur, quod nihil est munditius, pulchrius et ornatius. Plin. Hist. Nat. 1. ii. c. 3. Nam quem κοσμιω Græci nomine ornamenti appellaverunt, eum nos a perfectâ absolutâque elegantia, MUNDUM. "The whole

A. M. cir. 4067. tabernacle made; the first,
 A. D. cir. 63. ^a wherein *was* ^b the can-
 An. Olymp. dlestick, ^c and the table,
 cir. CCX. 3. and the show-bread; which
 A. U. C. cir. 816. is called ^d the sanctuary.

3 ° And after the second
 veil, the tabernacle which
 is called the Holiest of all ;
 4 Which had the golden
 censer, and ^f the ark of the covenant

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 cir. CCX. 3.
 A. U. C. cir. 816.

^a Exod. 26. 35. & 40. 4. — ^b Exod. 25. 31. — ^c Exod. 35. 23.
 30. Lev. 24. 5, 6.

^d Or, *holy*. — Exod. 26. 31, 33. & 40. 3, 21. Ch. 6. 12.
^f Exod. 25. 10. & 26. 33. & 40. 3, 21.

machine of this universe, comprehending the heavens and the earth, and whatsoever is contained in both, is called *κοσμος*; because nothing is more beautiful, more fair, and more elegant." Hence Pliny says, "That which the Greeks call *κοσμος*, ornament; we (the Latins) from its perfect and absolute elegance, call *mundum*, world."— See on Gen. ii. 1.

The Jews believe that the tabernacle was an epitome of the world; and it is remarkable, when speaking of their city, that they express this sentiment by the same Greek word, in Hebrew letters, which the apostle uses here: so, in *Bereshith Rabba*, s. 19. fol. 19. *הוא שם של עולם* *כל* *הקוזמיקון* (*κοσμικον*) *שלהו שם זה*. "All this world is placed there." Philo says much to the same purpose.

If my exposition be not admitted, the next most likely is, that God has a *worldly tabernacle* as well as a *heavenly one*: that he as truly dwelt in the Jewish tabernacle, as he did in the heaven of heavens; the one being His *worldly house*, the other His *heavenly house*.

Verse 2. *For there was a tabernacle made; the first, wherein* } The sense is here very obscure, and the construction involved, leaving out all punctuation, which is the case with all the very ancient MSS. the verse stands thus; — *Σκηνην* *αυτοκατασθεν* *η* *πρωτη* *ου* *η* *τε* *λυχνια*, *κ.* *τ.* *λ.* which I suppose an indifferent person, who understood the language, would, without hesitation, render, *For there was the first tabernacle constructed, in which were the candlestick, &c.* And this tabernacle or dwelling may be called the *first dwelling-place* which God had among men; to distinguish it from the *second dwelling-place*, the temple built by Solomon. For tabernacle here is to be considered in its general sense, as implying a *dwelling*.

To have a proper understanding of what the apostle relates here, we should endeavour to take a concise view of the tabernacle erected by Moses in the wilderness. This tabernacle was the epitome of the Jewish temple; or rather, according to this as a model, was the Jewish temple built. It comprised, 1. The court, where the people might enter. 2. In this was contained the altar of burnt-offerings, on which were offered the sacrifices in general, besides offerings of bread, wine, and other things. 3. At the bottom or lower end of this court was the *tent of the covenant*; the two principal parts of the tabernacle were, the holy place and the holy of holies. In the temple built by Solomon there was a court for the Levites, different from that of the people; and at the entrance of the holy place, a vestibule. But, in the tabernacle built by Moses, these parts were not found; nor does the apostle mention them here.

In the holy place, as the apostle observes, there were—

1. The golden candlestick of seven branches, on the south.

2. The golden altar, or altar of incense, on the north.

3. The altar, or table of the show-bread; or where the twelve loaves, representing the twelve tribes, were laid before the Lord. 1. In each branch of the golden candlestick was a lamp; these were lighted every evening, and extinguished every morning. They were intended to give light by night. 2. The altar of incense was of gold; and a priest, chosen by lot each week, offered incense every morning and evening in a golden censer, which he probably left on the altar, after the completion of the offering. 3. The table of the show-bread was covered with plates of gold; and on this, every Sabbath, they placed *twelve* loaves in two piles, six in each, which continued there all the week, till the next Sabbath, when they were removed, and fresh loaves put in their place. The whole of this may be seen in all its details, in the book of Exodus, from chap. xxxv. to xl.—See *Calmet* also.

Which is called the sanctuary] *ἡ ἁγια* *αγία*. This is called *holy*. This clause may apply to any of the nouns in this verse, in the nominative case, which are all of the feminine gender; and the adjective *αγία*, *holy*, may be considered here as the nominative singular, feminine, agreeing with *ἡ*. Several editions accent the words in reference to this construction. The word *σκηνη*, *tabernacle*, may be the proper antecedent; and then we may read *αγιας* instead of *αγια*: but these niceties belong chiefly to grammarians.

Verse 3. *And after the second veil*] The first veil, of which the apostle has not yet spoken, was at the entrance of the holy place, and separated the temple from the court, and prevented the people, and even the Levites, from seeing what was in the holy place. The *second veil*, of which the apostle speaks here, separated the holy place from the holy of holies.

The tabernacle which is called the Holiest of all] That is, that part of the tabernacle which is called the holy of holies.

Verse 4. *Which had the golden censer*] It is evident that the apostle speaks here of the tabernacle built by Moses; and of the state and contents of that tabernacle, as they were during the life-time of Moses. For, as *Calmet* remarks, in the temple, which was afterward built, there were many things *added*, which were not in the tabernacle; and *several things left out*. The ark of the covenant, and the two tables of the law, were never found after the return from the Babylonish captivity. We have no proof that even, in the time of Solomon, the golden pot of manna, or the rod of Aaron, were either in or near the ark. In Solomon's temple the holy place was separated from the holy of holies, by

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overlaid round about with gold, wherein was ^a the golden pot that had manna, and ^b Aaron's rod that budded, and ^c the tables of the covenant;

5 And ^d over it the cherubims of glory shadowing the mercy-seat: of which we cannot now speak particularly.

^a Exod. 16. 33, 34.—^b Numb. 17. 10.—^c Exod. 25. 16, 21. & 34. 29. & 40. 20. Deut. 10. 2, 5. 1 Kings 8. 9. 21. 2 Chron. 5. 10.

a solid wall instead of a veil; and by strong wooden doors, 1 Kings vi. 31—33. In the same temple there was a large vestibule before the holy place; and round about this and the holy of holies there were many chambers in three stories, 1 Kings vi. 5, 6. But there was nothing of all this in the Mosaic tabernacle; therefore, says Calmet, we need not trouble ourselves to reconcile the various scriptures which mention this subject; some of which refer to the tabernacle, others to Solomon's temple, and others to the temple built by Zorobabel; which places were very different from each other.

The apostle says, that the golden censer was in the holy of holies; but this is nowhere mentioned by Moses. But he tells us that the high-priest went in, once every year, with the golden censer to burn incense; and Calmet thinks this censer was left there all the year, and that its place was supplied by a new one, brought in by the priest the year following. Others think it was left just within the veil; so that the priest, by putting his hand under the curtain, could take it out, and prepare it for his next entrance into the holiest.

The ark of the covenant] This was a sort of chest overlaid with plates of gold, in which the two tables of the law, Aaron's rod, the pot of manna, &c. were deposited. Its top, or lid, was the propitiatory or mercy-seat.

Verse 5. And over it the cherubims of glory] Cherubim is the plural of cherub; and it is absurd to add our plural termination (*s*) to the plural termination of the Hebrew. The glory here signifies the shekinah, or symbol of the Divine Presence.

Shadowing the mercy-seat] One at each end of the ark, with their faces turned towards each other, but looking down on the cover or propitiatory, *ἀνακλιται*, here called the mercy-seat.

Of which we cannot now speak particularly] The apostle did not judge any further account of these to be necessary; and I may be excused from considering them particularly here, having said so much on each in the places where they occur in the Pentateuch. What these point out, or signify, is thus explained by St. Cyril; *Christus licet unus sit multifarium tamen à nobis intelligitur. Ipse est Tabernaculum propter carnis tegumentum: ipse est Mensa, quia noster cibus est et vita. Ipse est Arca habens legem Dei reconditam, quia est Verbum Patris; Ipse est Candelabrum, quia est lux spiritualis; Ipse est Altare incensæ, quia est odor suavitatis in sanc-*

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6 Now when these things were thus ordained, ^e the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high-priest alone ^f once every year, not without blood, ^g which he offered for himself, and for the errors of the people:

^d Exod. 25. 18, 22. Lev. 16. 2. 1 Kings 8, 6, 7.—^e Numb. 28. 3. Dan. 8. 11.—^f Exod. 30. 10. Lev. 16. 2, 11, 12, 15, 34. Ver. 25.—^g ch. 5. 3. & 7. 27.

tificationem: Ipse est Altare holocausti, quia est hostia pro totius mundi vitâ in cruce oblata. "Although Christ be but one, yet he is understood by us under a variety of forms. He is the Tabernacle, on account of the human body in which he dwelt. He is the Table, because He is our Bread of Life. He is the Ark which has the law of God inclosed within; because He is the Word of the Father. He is the Candlestick, because he is our spiritual light. He is the Altar of incense, because he is the sweet-smelling odour in sanctification. He is the Altar of burnt-offering, because He is the victim, by death on the cross, for the sins of the whole world." This father has said, in a few words, what others have employed whole volumes on; by refining, spiritualizing, and allegorizing.

Verse 6. When these things were thus ordained] When the tabernacle was made, and its furniture placed in it, according to the Divine direction.

The priest went always into the first tabernacle] That is, into the first part of the tabernacle, or holy place, into which he went every day twice, accomplishing the services, *τας λειτουργίας επιτελουσας*, which included his burning the incense at the morning and evening sacrifice, in dressing the lamps, removing the old show-bread, and laying on the new; and in sprinkling the blood of the sin-offerings before the veil, Lev. iv. 6. and for these works he must have constant access to the place.

Verse 7. But into the second] That is, the holy of holies, or second part of the tabernacle—the high priest alone, once every year; that is, on one day in the year only, which was the day on which the general atonement was made. The priest could enter into this place only on one day in the year; but on that day he might enter several times.—See Lev. xvi.

Not without blood] The day prescribed by the law for this great solemnity, was the tenth of the month Tisri, in which the high-priest brought in the incense or perfumes, which he placed on the golden censer: he brought also the blood of the bullock, and sprinkled some portion of it seven times before the ark and the veil which separated the holy place from the holy of holies.—See Lev. xvi. 14. He then came out; and, taking some of the blood of the goat which had been sacrificed, he sprinkled it between the veil and the ark of the covenant, ver. 15.

Which he offered for himself, and for the errors of the people] *ἑαυτου και των λαων αμαρτιων.*

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8 * The Holy Ghost this signifying, that ^b the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered

both gifts and sacrifices, ^c that could not make him that did the service perfect, as pertaining to the conscience;

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10 Which stood only in ^d meats and drinks, and ^e divers washings, ^f and carnal ^g ordinances, imposed

a Ch. 10. 19, 20. — b John 14. 6. — c Gal. 3. 21. Ch. 7. 18, 19. & 10. 1, 11. — d Lev. 11. 2. Col. 2. 16.

e Numb. 19. 7, &c. — f Eph. 2. 15. Col. 2. 20. Ch. 7. 14. g Or, rites or ceremonies.

For transgressions of which they were not conscientious: there were so many niceties in the ritual worship of the Jews, and so many ways in which they might offend against the law, and incur guilt, that it was found necessary to institute sacrifices to atone for these sins of ignorance. And, as the high-priest was also clothed with infirmity, he required to have an interest in the same sacrifice, on the same account. This was a national sacrifice; and by it the people understood that they were absolved from all the errors of the past year; and that they now had a renewed right of access to the mercy-seat.

Verse 8. *The Holy Ghost this signifying*] These services were divinely appointed; and by each of them the Holy Spirit of God is supposed to speak.

The way into the holiest] That full access to God was not the common privilege of the people, while the Mosaic economy subsisted: that the apostle means, that it is only by Christ that any man, and every man, can approach God, is evident from chap. x. 19—22. and it is about this, and not about the tabernacle of this world, that he is here discoursing.

I have already observed, that the apostle appears to use the word *σκινα*, or tabernacle, in the general sense of a dwelling-place; and therefore applies it to the temple, which was reputed the house or dwelling-place of God, as well as the ancient tabernacle. Therefore, what he speaks here concerning the first tabernacle, may be understood as applying with propriety to the then Jewish temple, as well as to the ancient tabernacle; which, even with all their sacrifices and ceremonies, could not make the way of holiness plain, nor the way to God's favour possible.

Verse 9. *Which*] Tabernacle and its services was a figure, *συνεβολη*, a dark enigmatical representation for the time then present, for that age and dispensation; and for all those who lived under it.

In which, καθ' ου, during which time or dispensation were offered both gifts and sacrifices, eucharistic offerings, and victims for sin; that could not make him that did the service, whether the priest who made the offering, or the person who brought it in the behalf of his soul, perfect as pertaining to the conscience; could not take away guilt from the mind, nor purify the conscience from dead works. The whole was a figure, or dark representation, of a spiritual and more glorious system: and although a sinner, who made these offerings and sacrifices according to the law, might be considered as

having done his duty, and thus he would be exempted from many ecclesiastical and legal disabilities and punishments; yet his conscience would ever tell him that the guilt of sin was still remaining; and that it was impossible for the blood of bulls and goats to take it away. Thus even he that did the service best, continued to be imperfect; had a guilty conscience, and an unholy heart.

The words in which, καθ' ου, referred in the above paraphrase to τω καιρο, the time, are read καθ' ου by ABD. and several others; one copy of the Slavonic, the Vulgate, and some of the fathers, and thus refer to τω σκινα, the tabernacle; and this is the reading which our translators appear to have followed. Griesbach places it in his margin, as a very probable reading; but I prefer the other.

Verse 10. *In meats and drinks, and divers washings*] He had already mentioned eucharistic and sacrificial offerings; and nothing properly remained but the different kinds of clean and unclean animals which were used, or forbidden to be used, as articles of food; together with the different kinds of drinks, washings, βαπτισμοι, baptisms, immersions, sprinklings, and washings of the body and the clothes, and carnal ordinances, or things which had respect merely to the body; and could have no moral influence upon the soul, unless considered in reference to that of which they were the similitude, or figures.

Carnal ordinances] Διακουρα εναντιον: Rites and ceremonies pertaining merely to the body. The word carnal is not used here, nor scarcely in any part of the New Testament, in that catachrestical or degrading sense in which many preachers and professors of Christianity take the liberty to use it.

Imposed on them until the time of reformation.] These rites and ceremonies were enacted by Divine authority, as proper representations of the Gospel system, which should reform and rectify all things.

The time of reformation, καιρος ενδουρα, the time of rectifying, signifies the Gospel dispensation, under which every thing is set straight; every thing referred to its proper purpose and end; the ceremonial law fulfilled and abrogated; the moral law exhibited and more strictly enjoined; (See our Lord's sermon upon the mount,) and the spiritual nature of God's worship taught, and grace promised to purify the heart; so that, through the power of the eternal Spirit, all that was wrong in the soul was rectified; the affections, passions, and appetites purified; the understanding enlightened; the

A. M. cir. 4067. on them until the time of
A. D. cir. 63. reformation.
An. Olymp. 11 But Christ being come
cir. CCX. 3. a high-priest^b of good
A. U. C. cir. 816. things to come,^c by a greater and more
perfect tabernacle, not made with
hands, that is to say, not of this
building;

12 Neither^d by the blood of goats
and calves, but^e by his own blood;
he entered in^f once into the holy

place, ^g having obtained
eternal redemption for us.

13 For if^h the blood of
bulls and of goats, and

ⁱ the ashes of an heifer sprinkling the
unclean, sanctifieth to the purifying of
the flesh;

14 How much more^k shall the blood
of Christ, ^l who through the eternal
Spirit^m offered himself withoutⁿ spot
to God, ^o purge your conscience^p from

^a Ch. 3. 1.—^b Ch. 10. 1.—^c Ch. 8. 2.—^d Ch. 10. 4.
^e Acts 20. 28. Eph. 1. 7. Col. 1. 14. 1 Pet. 1. 19. Rev.
1. 5. & 5. 9.—^f 2ech. 3. 9. Ver. 26. 28. Ch. 10. 10.
^g Dan. 9. 24.—^h Lev. 16. 14, 16.

ⁱ Numb. 19. 2, 17, &c.—^k 1 Pet. 1. 19. 1 John 1. 7. Rev.
1. 5.—^l Rom. 1. 4. 1 Pet. 3. 13.—^m Eph. 2. 5.
ⁿ Tit. 2. 14. Ch. 7. 27.—^o Or, fault.—^p Ch. 1. 3. &
10. 22.—^q Ch. 6. 1.

judgment corrected; the will refined: in a
word, all things made new.

Verse 11. *But Christ being come, a high-priest of good things*] I think this and the succeeding verses not happily translated: indeed, the division of them has led to a wrong translation; therefore, they must be taken together thus:—*But the Christ, the high-priest of those good things (or services) which were to come, through a greater and more perfect tabernacle, not made with hands, that is, not of the same workmanship, entered once for all into the sanctuary; having obtained eternal redemption for us, not by the blood of goats and calves, but by his own blood, ver. 13. For, if the blood of GOATS, and bulls, and calves, and an heifer's ashes, sprinkled on the unclean, sanctifieth to the cleansing of the flesh, (ver. 14.) how much more shall the blood of Christ, who, through the eternal Spirit, offered himself, without spot, to God, cleanse your consciences from dead works, in order to worship, (or, that ye may worship), the living God?*

In the above translation I have added in ver. 13, *εργων, of goats*, on the authority of ABDE, three others, the Syriac, the Arabic of Erpenius, Coptic, Vulgate, two copies of the Itala, and Theodoret. And I have rendered *υς το λατρευειν*, (ver. 14.) IN ORDER TO worship, or, THAT YE MAY worship; for this is the meaning of these particles, *υς το*, in many parts of the New Testament. I shall now make a few observations on some of the principal expressions.

High-priest of good things] Or services, to come; *τοις μελλουσιν αγαθαις*. He is the High-priest of Christianity: He officiates in the behalf of all mankind; for, by Him are all the prayers, praises, and services, of mankind offered to God; and He ever appears in the presence of God for us.

A greater and more perfect tabernacle] This appears to mean our Lord's human nature. That in which dwelt all the fulness of the God-head bodily, was fitly typified by the tabernacle and temple; in both of which the majesty of God dwelt.

Not made with hands] Though our Lord's body was a perfect human body, yet it did not come in the way of natural generation: His miraculous conception will sufficiently justify the expressions used here by the apostle.

Verse 12. *But by his own blood*] Here the redemption of man is attributed to the blood of

Christ; and this blood is stated to be shed in a sacrificial way, precisely as the blood of bulls, goats, and calves, was shed under the law.

Once] *Once for all*, *παρὰς*, in opposition to the annual entering of the high-priest into the holiest, with the blood of the annual victim.

The holy place] Or sanctuary, *τα ἁγια*, signifies heaven, into which Jesus entered with His own blood, as the high-priest entered into the holy of holies with the blood of the victims which he had sacrificed.

Eternal redemption] *ἀμυσαν λύτρωσιν*, a redemption price, which should stand good for ever, when once offered; and an endless redemption from sin; in reference to the pardon of which, and reconciliation to God, there needs no other sacrifice; it is eternal in its merit and efficacy.

Verse 13. *Sanctifieth to the purifying of the flesh*] Answers the end proposed by the law; namely, to remove legal disabilities and punishments; having the body and its interests particularly in view, though adumbrating or typifying the soul and its concerns.

Verse 14. *Who through the eternal Spirit*] This expression is understood two ways; 1. Of the Holy Ghost himself. As Christ's miraculous conception was by the Holy Spirit, and He wrought all His miracles by the Spirit of God, so His death, or final offering, was made through or by the eternal Spirit; and by that Spirit He was raised from the dead, 1 Pet. iii. 18. Indeed, through the whole of His life, He was justified by the Spirit; and we find that in this great work of human redemption, the Father, the Son, and the Holy Spirit, were continually employed; therefore the words may be understood of the Holy Spirit properly. 2. Of the eternal Logos, or Deity, which dwelt in the man Christ Jesus; through the energy of which the offering of His humanity became an infinitely meritorious victim: therefore, the Deity of Christ is here intended. But we cannot well consider one of these distinct from the other; and hence probably arose the various readings in the MSS. and Versions on this article. Instead of *δια Πνευματος αγιου*, by the ETERNAL Spirit, *δια Πνευματος Ἁγιου*, by the HOLY Spirit, is the reading of D*, and more than twenty others of good note; besides the Coptic, Slavonic, Vulgate, two copies of the Itala, Cyril, Athanasius sometimes, Damascenus, Chrysostom, and some

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dead works ^a to serve the living God?

15 ^b And for this cause ^c he is the mediator of the new testament, ^d that by means of death, for the redemption of the transgressions *that were* under the first testament, ^e they which are called might receive the promise of eternal inheritance.

^a Luke 1. 74. Rom. 6. 13, 22. 1 Pet. 4. 2.—^b 1 Tim. 2. 5. ^c Ch. 7. 22. & 8. 6. & 12. 24.—^d Rom. 3. 25. & 5. 6.

others. But the common reading is supported by ABD²⁰, and others, besides the *Syriac*, all the *Arabic*, *Armenian*, *Æthiopic*, *Athanasius* generally, *Theodoret*, *Theophylact*, and *Ambrosius*. This, therefore, is the reading that should be preferred; as it is probable that the *Holy Ghost*, not the *Logos*, is what the apostle had more immediately in view. But still we must say, that the *Holy Spirit*, with the *eternal Logos*, and the *almighty Father*, equally concurred in offering up the sacrifice of the human nature of Christ, in order to make atonement for the sin of the world.

Purge your conscience] καθαρις την συνειδησιν, *purify your conscience*. The term *purify* should be every where, both in the translation of the Scriptures, and in preaching the Gospel, preferred to the word *purge*; which, at present, is scarcely ever used in the sense in which our translators have employed it.

Dead works] Sin in general; or acts to which the *penalty of death* is annexed by the law.—See the phrase explained, chap. vi. 1.

Verse 15. *And for this cause*] Some translate *διὰ τούτου*, on account of this (blood.) Perhaps it means no more than a mere inference, such as *therefore*, or *wherefore*.

He is the mediator of the new testament] There was no proper reason why our translators should render διαβασις by *testament*, here; when, in almost every other case, they render it *covenant*, which is its proper ecclesiastical meaning, as answering to the Hebrew בְּרִית *berith*, which see largely explained, Gen. xv. 10. and in other places of the Pentateuch.

Very few persons are satisfied with the translation of the following verses, to the 20th, particularly the 16th and 17th: at all events, the word *covenant* must be retained. *He*, Jesus Christ, is *Mediator*:—the μεσσις, or *mediator*, was the person who witnessed the contract made between the two contracting parties, slew the victim, and sprinkled each with its blood.

Of the new testament] The new contract betwixt God and the whole human race, by *Christ Jesus*, the Mediator distinguished here from the *old covenant* between God and the *Israelites*, in which *Moses* was the mediator.

That by means of death] His own death upon the cross.

For the redemption of the transgressions] To make atonement for the transgressions which were committed under the old covenant, which the blood of bulls and calves could not do: so the death of Jesus had respect to all the time

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16 For where a testament is, there must also of necessity ^f be the death of the testator.

17 For ^g a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 ^h Whereupon neither the first testament was ⁱ dedicated without blood.

1 Pet. 3. 18.—^g Ch. 3. 1.—^f Or, be brought in.—^h Gal. 3. 15.—ⁱ Exod. 24. 6, &c.—^g Or, purifyed.

antecedent to it, as well as to all the time afterward till the conclusion of the world.

They which are called] The GENTILES might receive the promise; might, by being brought into a covenant with God, have an equal right with the Jews, not merely to an inheritance such as the promised land; but to an eternal inheritance; and, consequently, infinitely superior to that of the Jews; inasmuch as the new covenant is superior, in every point of view, to the old.

How frequently the *Gentiles* are termed *καλητοι* and *ει καλητοι*, the *called*, all St. Paul's writings show. And they were thus termed, because they were *called* and *elected* in the place of the Jews, the ancient *called* and *elect*; who were now *divorced* and *reprobated*, because of their disobedience.

Verse 16. *For where a testament is*] A learned and judicious friend furnishes me with the following translation of this and the 17th verse:—

“For, where there is a covenant, it is necessary that the death of the appointed victim should be exhibited, because a covenant is confirmed over dead victims; since it is not at all valid while the appointed victim is alive.”

He observes, “There is no word signifying *testator*, or *men*, in the original. Διαβασις is not a substantive, but a participle, or participial adjective, derived from the same root as διαβασις, and must have a substantive understood. I therefore render it the *disposed* or *appointed* victim; alluding to the manner of *disposing* or *setting apart* the pieces of the victim when they were going to ratify a covenant; and you know well the old custom of ratifying a covenant, to which the apostle alludes. I refer to your own notes on Gen. vi. 18. and xv. 10.—J. C.”

Mr. Wakefield has translated the passage nearly in the same way:

“For, where a covenant is, there must be necessarily introduced the death of that which establisheth the covenant; because a covenant is confirmed over dead things; and is of no force at all whilst that, which establisheth the covenant, is alive.” This is undoubtedly the meaning of this passage; and we should endeavour to forget that *testament* and *testator* were ever introduced, as they totally change the apostle's meaning.—See the observations at the end of this chapter.

Verse 18. *Whereupon*] Οθεν, *wherefore*, as a victim was required for the ratification of every covenant, the first covenant made between God and the Hebrews, by the mediation of Moses,

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19 For when Moses had spoken every precept to all the people according to the law, ^a he took the blood of calves and of goats, ^b with water, and ^c scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, ^d This is the blood of the testament which God hath enjoined unto you.

^a Exod. 24. 5, 6, 8. Lev. 16. 14, 15, 18.—^b Lev. 14. 4, 6, 7, 49, 51, 52.—^c Or, purple.—^d Exod. 24. 8. Matt. 26. 28.

was not dedicated, *επακρίσται*, renewed or solemnized, without blood, without the death of a victim, and the aspersion of its blood.

Verse 19. *When Moses had spoken every precept*] The place to which the apostle alludes is Exod. xxiv. 4—8. where the reader is requested to consult the notes.

And sprinkled both the book] The sprinkling of the book is not mentioned in the place to which the apostle refers (see above,) nor did it in fact take place. The words *αυτο τε το βιβλιον, and the book itself*, should be referred to *λαβων, taking*; and not to *επακρίσται, he sprinkled*: the verse should therefore be read thus:—*For after every commandment of the law had been recited by Moses to all the people, he took the blood of the calves, and of the goats, with water, and scarlet wool, and hyssop, and the book itself, and sprinkled all the people.* The rite was performed thus:—Having received the blood of the calves and goats into basins, and mingled it with water, to prevent it from coagulating; he then took a bunch of *hyssop*: and, having bound it together with *thread* made of *scarlet wool*, he dipped this in the basin, and sprinkled the blood and water upon the people who were nearest to him, and who might be considered, on this occasion, the representatives of all the rest. For it is impossible that he should have had blood enough to have sprinkled the whole of the congregation.

Some think that the blood was actually sprinkled upon the book itself, which contained the written covenant, to signify that the covenant itself was ratified by the blood.

Verse 20. *This is the blood of the testament* [Covenant.] Our Lord refers to the conduct of Moses here, and partly quotes his words in the institution of the eucharist. *This is my blood of the new covenant, which is shed for many, for the remission of sins*, Matt. xxvi. 28. And by thus using the words, and applying them, He shows that His sacrificial blood was intended by the blood shed and sprinkled on this occasion; and that by it alone the remission of sins is obtained.

Verse 21. *He sprinkled—with blood—all the vessels of the ministry.*] To intimate that every thing used by sinful man is polluted; and that nothing can be acceptable in the sight of a holy God, that has not, in effect, the sprinkling of the atoning blood.

Verse 22. *And almost all things are—purged with blood*] The apostle says almost, because in

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21 Moreover ^e he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and ^f without shedding of blood is no remission.

23 *It was* therefore necessary that ^g the patterns of things in the heavens should be purified with these: but the

^e Exod. 29. 12, 36. Lev. 8. 15, 19. & 16. 14, 15, 16, 18, 19. ^f Lev. 17. 11.—^g Ch. 8. 5.

some cases certain vessels were purified by water, certain by fire, Numb. xxxi. 23, and some with the ashes of the red heifer, Numb. xix. 2—10. but it was always understood that every thing was at first consecrated by the blood of the victim.

And without shedding of blood is no remission.] The apostle shows fully here, what is one of his great objects in the whole of this epistle, viz. that there is no salvation but through the sacrificial death of Christ; and to prefigure this, the law itself would not grant any remission of sin, without the blood of a victim. This is a maxim even among the Jews themselves, *אין כפרה אלא בדם* *ein capherah, ala bedam*, "There is no expiation but by blood." *Yoma*, fol. 5. 1. *Menachoth*, fol. 93. 2. Every sinner has forfeited his life by his transgressions, and the law of God requires his death:—the blood of the victim, which is its life, is shed as a substitute for the life of the sinner. By these victims the sacrifice of Christ was typified. He gave his life for the life of the world; human life for human life; but a life infinitely dignified by its union with God.

Verse 23. *The patterns of things in the heavens*] That is, the tabernacle, and all its utensils, services, &c. must be purified by these, viz. the blood of calves and goats, and the sprinkling of the blood and water with the bunch of hyssop bound about with scarlet wool. These are called *patterns*, *σπουδαρια*, *exemplars*, earthly things, which were the representatives of heavenly things. And there is no doubt that every thing in the tabernacle, its parts, divisions, utensils, ministry, &c. as appointed by God, were representations of celestial matters; but how far, and in what way, we cannot now see.

Purification implies not only cleansing from defilement, but also dedication, or consecration. All the utensils employed in the tabernacle service were thus purified, though incapable of any moral pollution.

But the heavenly things themselves] Some think this means heaven itself, which, by receiving the sacrificed body of Christ, which appears in the presence of God for us, may be said to be purified, i. e. set apart for the reception of the souls of those who have found redemption in His blood. 2. Others think the body of Christ is intended, which is the tabernacle in which His Divinity dwelt; and that this might be said to be purified by its own sacrifice, as he is said,

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heavenly things themselves
with better sacrifices than
these.

24 For ^a Christ is not
entered into the holy places made with
hands, *which are the figures of* ^b the
true; but into heaven itself, now ^c to
appear in the presence of God for us:

25 Nor yet that he should offer him-
self often, as ^d the high-priest entereth
into the holy place every year with
blood of others;

26 For then must he often have suf-

^a Ch. 8. 20. — ^b Ch. 8. 2. — ^c Rom. 8. 34. Ch. 8. 7, 25.
^d 1 John 2. 1. — ^e Ver. 7. — ^f Ver. 12. Ch. 7. 27. & 10. 10.
1 Pet. 3. 18. — ^g 1 Cor. 10. 4. Gal. 4. 4. Eph. 1. 10.

John xvii. to sanctify Himself; that is, to consecrate Himself unto God, as a sin-offering, for the redemption of man. ³ Others suppose the church is intended, which He is to present to the Father without spot, or wrinkle, or any such thing. 4. As the entrance to the holy of holies must be made by the sprinkling of the blood of the sacrifice, and as that holy of holies represented heaven, the apostle's meaning seems to be, that there was and could be no entrance to the holiest but through His blood: and, therefore, when by a more perfect tabernacle, ver. 11, 12. He passed into the heavens, not with the blood of bulls and goats, but by His own blood, He thus-purified or laid open the entrance to the holiest, by a more valuable sacrifice than those required to open the entrance of the holy of holies. It was necessary, therefore, for God had appointed it so, that the tabernacle, and its parts, &c. which were patterns of things in the heavens, should be consecrated and entered with such sacrifices as have already been mentioned; but the heaven of heavens, into which Jesus entered, and whither He will bring all His faithful followers, must be propitiated, consecrated, and entered, by the infinitely better sacrifice of His own body and blood. That this is the meaning, appears from the following verse.

Verse 24. Christ is not entered into the holy places made with hands] He is not gone into the holy of holies of the tabernacle or temple, as the Jewish high-priest does, once in the year, with the blood of the victim to sprinkle it before the mercy-seat there; but into heaven itself, which he has thus opened to all believers, having made the propitiatory offering, by which both he, and those whom he represents, are entitled to enter, and enjoy eternal blessedness. And hence we may consider, that Christ appearing in His crucified body before the throne, is a real offering of Himself to the Divine justice, in behalf of man; and that there He continues, in the constant act of being offered, so that every penitent and believer coming unto God, through Him, find Him their ever ready and available Sacrifice, officiating as the High-priest of mankind in the presence of God.

Verse 25. Nor yet that he should offer himself often] The sacrifice of Christ is not like that of

ferred since the foundation of the world: but now ^e once ^f in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 ^g And as it is appointed unto men once to die, ^h but after this the judgment:

28 So ⁱ Christ was once ^k offered to bear the sins ^l of many; and unto them that ^m look for him shall he appear the second time without sin unto salvation:

A. M. cir. 4067.
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cir. CCX. 3.
A. U. C. cir. 816.

^a Gen. 3. 19. Eccles. 3. 20. — ^b 2 Cor. 5. 10. Rev. 20. 12, 13. — ^c Rom. 6. 10. 1 Pet. 3. 18. — ^d 1 Pet. 2. 24. 1 John 3. 5. — ^e Mat. 26. 28. Rom. 5. 15. — ^f Tit. 2. 13. 2 Pet. 5. 12.

the Jewish high-priest:—his must be offered every year; Christ has offered Himself *once for all*; and this sacrificial act has ever the same efficacy, His crucified body being still a powerful and infinitely meritorious sacrifice before the throne.

Verse 26. For then must he often have suffered] In the counsel of God, Christ was considered the Lamb slain from the foundation of the world, Rev. xiii. 8. so that all believers before His advent, were as equally interested in His sacrificial death as those who have lived since His coming. Humanly speaking, the virtue of the annual atonement could not last long, and must be repeated; Christ's sacrifice is ever the same: His life's blood is still considered as in the act of being continually poured out. See Rev. v. 6.

The end of the world] The conclusion of the Jewish dispensation—the Christian dispensation being that which shall continue till the end of time.

To put away sin] *Εἰς ἀβύσσον ἀνατίνας, to abolish the sin-offerings*; i. e. to put an end to the Mosaic economy by His one offering of Himself. It is certain that after Christ had offered Himself, the typical sin-offerings of the law ceased: and this was expressly foretold by the prophet Daniel, c. ix. 24. Some think that the expression should be applied to the putting away the guilt, power, and being, of sin from the souls of believers.

Verse 27. As it is appointed] *Ἀνάστασις, it is laid before them by the Divine decree, Dust thou art, and unto dust thou shalt return. Unto men*—generally, during the course of the present world—not all men, as some falsely quote; for Enoch and Elijah have not died; and those that shall be alive at the day of judgment shall not die, but be changed.

But after this the judgment] *They shall die but once, and be judged but once*; therefore, there is no metempsychosis, no transmigration from body to body; judgment succeeds to dying; and, as they shall be judged but once, they can die but once.

Verse 28. So Christ was once offered] He shall die no more: He has borne away the sins of many; and what He has done once, shall stand

good for ever. Yet *He will appear a second time without sin, χωρίς αμαρτίας, without a sin-offering—τῆς ἁμαρτίας*—He has already made.

[*Unto salvation.*] To deliver the *bodies* of believers from the *empire of death*, reunite them to their purified souls, and bring both into His eternal glory. This is *salvation*; and the very highest of which the human being is capable. Amen, even so, come Lord Jesus! Hallelujah!

1. In the preceding notes I have given my reasons for dissenting from our translation of the 15th, 16th, and 17th verses. Many learned men are of the same opinion; but I have not met with any who appears to have treated the whole in a more satisfactory manner than Dr. Macknight: and for the edification of my readers I shall here subjoin the substance of what he has written on this point.

"Verse 15. *Mediator of the new covenant.* See Heb. viii. 7. The word διαθήκη, here translated *covenant*, answers to the Hebrew word *berith*, which all the translators of the Jewish scriptures have understood to signify a *covenant*. The same signification our translators have affixed to the word διαθήκη, as often as it occurs in the writings of the evangelists and apostles; except in the history of the institution of the Supper, and in 2 Cor. iii. 6. and Heb. vii. 22. and in the passage under consideration; in which places, copying the Vulgate version, that have rendered διαθήκη by the word *testament*. Beza, following the Syriac version, translates διαθήκη every where by the words *foedus, pactum*, except in the 16th, 17th, and 20th verses of this chapter, where likewise, following the Syriac version, he has *testamentum*. Now, if κατὰ διαθήκην, the *New Testament*, in the passages above-mentioned, means the Gospel covenant, as all interpreters acknowledge, κατὰ παλαιὰ διαθήκην, the *Old Testament*, 2 Cor. iii. 14. and πρώτη διαθήκη, the *first testament*, Heb. ix. 15. must certainly be the *Sinaitic covenant, or law of Moses*; as is evident also from Heb. ix. 20. On this supposition it may be asked, 1. In what sense the *Sinaitic covenant, or law of Moses*, which required perfect obedience to all its precepts under penalty of death, and allowed no mercy to any sinner, however penitent, can be called a *testament*, which is a deed conferring something valuable on a person, who may accept or refuse it, as he thinks fit? Besides the transaction at Sinai, in which God promised to continue the Israelites in Canaan, on condition they refrain from the wicked practices of the Canaanites, and observed His statutes, Lev. xviii. can in no sense be called a *testament*. 2. If the law of Moses be a *testament*, and if, to render that *testament* valid, the death of the testator be necessary, as the English translators have taught us, verse 16. I ask, who was it that made the *testament* of the law? Was it God, or Moses? And did either of them die, to render it valid? 3. I observe, that even the Gospel covenant is improperly called a *testament*; because, notwithstanding all its blessings were procured by the death of Christ, and are most freely bestowed, it lost any validity which, as a *testament*, it is thought to have received, by the death of Christ, when He revived again on the third day. 4. The things affirmed in the common translation of ver. 15. concerning the

New Testament; namely, that it has a *Mediator*; that that *Mediator* is the *Testator* Himself; that there were transgressions of a former *testament*, for the redemption of which the *Mediator* of the *New Testament* died; and, ver. 19. that the first *testament* was made by sprinkling the people, in whose favour it was made, with blood; are all things quite foreign to a *testament*. For, was it ever known, in any nation, that a *testament* needed a *mediator*? Or, that the testator was the mediator of his own *testament*? Or, that it was necessary the testator of the new *testament* should die to redeem the transgressions of a former *testament*? Or, that any *testament* was ever made by sprinkling the legatees with blood? These things, however, were usual in *covenants*. They had mediators, who assisted at the making of them, and were sureties for the performance of them. They were commonly ratified by sacrifices, the blood of which was sprinkled on the parties; withal, if any former *covenant* was infringed by the parties, satisfaction was given at the making of a second *covenant*. 5. By calling Christ the *Mediator of the New Testament*, our thoughts are turned away entirely from the view which the Scriptures give us of His death as a sacrifice for sin: whereas, if He is called the *Mediator of the New Covenant*, which is the true translation of διαθήκη κατὰ μυστήριον, that appellation directly suggests to us, that the *New Covenant* was procured and ratified by His death as a sacrifice for sin. Accordingly Jesus, on account of His being made a Priest by the oath of God, is said to be the *Priest, or Mediator, of a better covenant* than that of which the Levitical priests were the mediators. I acknowledge that in classical Greek διαθήκη commonly signifies a *testament*. Yet, since the Seventy have uniformly translated the Hebrew word *berith*, which properly signifies a *covenant*, by the word διαθήκη, in writing Greek the Jews naturally used διαθήκη, for *συμφωνία*, as our translators have acknowledged, by their version of Heb. x. 16. To conclude, seeing, in the verses under consideration, διαθήκη may be translated a *covenant*; and seeing, when so translated, these verses make a better sense, and agree better with the scope of the apostle's reasoning, than if it were translated a *testament*; we can be at no loss to know which translation of διαθήκη in these verses ought to be preferred. Nevertheless, the absurdity of a phraseology, to which readers have been long accustomed, without attending distinctly to its meaning, does not soon appear.

"*He is the mediator.* Here it is remarkable that Jesus is not called διαθήκη, the *Testator*, but μυστήριον, the *Mediator*, of the *New Covenant*; first, because He procured the *New Covenant* for mankind, in which the pardon of sin is promised; for, as the apostle tells us, His death, as a sacrifice for sin, is the consideration on account of which the pardon of the transgressions of the first *covenant* is granted. Secondly, because the new *covenant* having been ratified, as well as procured, by the death of Christ, He is fitly called the *Mediator* of that *covenant* in the same sense that God's oath is called, Heb. vi. 17. the *mediator, or confirmer of His promise*. Thirdly, Jesus, who died to procure the *New Covenant*, being appointed by

God the High-priest thereof, to dispense His blessings, He is on that account also called, Heb. viii. 6. *the mediator of that better covenant.*

"Verse 16. *For where covenant (is made by sacrifice) there is a necessity that the death of the appointed sacrifice be produced.* This elliptical expression must be completed, if, as is probable, the apostle had now in his eye the covenant which God made with Noah and Abraham. His covenant is recorded Gen. viii. 20. where we are told, that on coming out of the ark, *Noah offered a burnt-offering of every clean beast and fowl. And the Lord smelled a sweet savour. And the Lord said in his heart, I will not again curse the ground, neither will I again smile any more every living thing as I have done.* This promise, or declaration, God called *His covenant with men, and with every living creature.* Gen. ix. 9, 10. In like manner God made a covenant with Abraham by sacrifice, Gen. xv. 9, 18. and with the Israelites at Sinai, Exod. xxiv. 8. See also Psalm 1. 5. By making His covenants with men in this manner, God taught them that his intercourses with them were all founded on an expiation afterward to be made for their sins, by the sacrifice of the Seed of the woman, *the bruising of whose heel, or death, was foretold at the fall.* On the authority of these examples, the practice of making covenants by sacrifice prevailed among the Jews: Jer. xxxiv. 18. Zech. ix. 11. and even among the heathens; for they had the knowledge of these examples by tradition. *Stabant et caeli jungebant fœdera porcâ:* Virgil, Æneid, viii. 611. Hence the phrases, *sedus ferire* and *percutere*, to strike, or kill the covenant.

"*There is a necessity that the death, τὸ θάνατον, of the appointed.* Here we may supply either the word θύματα, sacrifice, or ζῷον, animal, which might be either a calf, goat, a bull, or any other animal, which the parties making the covenant chose. θάνατον is the participle of the second aorist of the middle voice of the verb θάπτω, constitute, I appoint. Wherefore its primary and literal signification is, *of the appointed.* Our translators have given the word this sense, Luke xxii. 29. Καὶ ἐθάρτυσα ὑμῖν, καὶ δέδοκα ὑμῖν τὸ βασίλειον μου, ἵνα ἡμεῖς ἀποθῶμεν. *And I appoint to you a kingdom, as my Father hath appointed to me a kingdom.*

"*Be brought in—Θαλάσσειον ἀναγὰν φέρειν τὸ θάνατον.* Elsner, Vol. II. p. 381, has showed that the word φέρειν is sometimes used in a forensic sense for what is *produced or proved*, or made apparent in a court of judicature. Wherefore the apostle's meaning is, that it is necessary the death of the appointed sacrifice be brought in, or produced, at the making of the covenant. In the margin of our Bibles this clause is rightly translated *be brought in.* See Acts xxv. 7. where φέρειν is used in a forensic sense.

"Verse 17. *A covenant is firm over dead sacrifices; Ἐπι ταῖς θύμασι.* Νεκρῶν being an adjective, it must have a substantive agreeing with it, either expressed or understood. The substantive understood in this place, I think, is θύματα, sacrifices; for which reason I have supplied it in the translation. Perhaps the word, ζῷον, animals, may be equally proper; especially as,

in the following clause, θάνατον is in the gender of the animals appointed for the sacrifice. Our translators have supplied the word ἀποθνήσκοντες, men, and have translated ἐπι ταῖς θύμασι, *after men are dead*, contrary to the propriety of the phrase.

"*It never hath force whilst the appointed liveth.* Ὅτι ζῶ τὸ θάνατον: supply νεκρῶν, or θύματι, or ταύρω; whilst the calf, or goat, or bull, appointed for the sacrifice of ratification, liveth. The apostle having, in verse 15. showed that Christ's death was necessary, as ἡ Μεσίτης, the Mediator, that is, the Procurer and Ratifier of the New Covenant, he, in the 16th and 17th verses, observes, that since God's covenants with men were all ratified by sacrifice, to show that His intercourses with men are founded on the sacrifice of His Son, it was necessary that the New Covenant itself should be ratified by His Son's actually dying as a sacrifice."

The faultiness of the common translation of the 15th, 16th, 17th, 18th, and 20th verses of this chapter having been already shown in the notes, nothing needs be added here, except to call the reader's attention to the propriety and strength of the apostle's reasoning, as it appears in the translation of these verses, which I have given, compared with his reasoning, as represented in the common version.

2. It is supposed that in verse 28. the apostle, in speaking about Christ's bearing the sins of many, alludes to the ceremony of the *scape goat*. This mysterious sacrifice was to be presented to God, Lev. xvi. 7. and the sins of the people were to be confessed over the head of it, ver. 21. and after this the goat was dismissed into a land uninhabited, laden, as the institution implied, with the sins of the people; and this the word ἀνεγκύβην, to bear or carry away, seems to imply. So truly as the goat did metaphorically bear away the sins of the many; so truly did Christ literally bear the punishment due to our sins; and, in reference to every believer, has so borne them away, that they shall never more rise in judgment against him.

3. In Christ's coming, or appearing the second time, it is very probable, as Dr. Doddridge, and others, have conjectured, that there is an allusion to the return of the high-priest from the inner tabernacle. For, after appearing there in the presence of God, and making atonement for the people in the plain dress of an ordinary priest, Lev. xvi. 23, 24. he came out, arrayed in his magnificent robes, to bless the people, who waited for him in the court of the tabernacle of the congregation. "But there will be this difference," says Dr. Macknight, "between the return of Christ to bless His people, and the return of the high-priest to bless the congregation. The latter, after coming out of the most holy place, made a new atonement in his pontifical robes, for himself and for the people, Lev. xvi. 24. which showed that the former atonement was not real, but typical. Whereas Jesus, after having made atonement [and presented Himself in heaven, before God] will not return to the earth for the purpose of making Himself a sacrifice the second time. But having procured an eternal redemption for us, by the sacrifice of Himself once offered, He will return for the purpose of declaring to them who

wait for Him, that they are accepted, and of bestowing on them the great blessing of eternal life. This reward He, being surrounded with the glory of the Father, Mark xvi. 27. will give them in the presence of an assembled universe, both as their King and their Priest. This is the great salvation which Christ came to preach, and which was confirmed to the world by them who heard Him. Heb. ii. 3." Reader, lay this sincerely to heart!

4. The form in which the high-priests and the ordinary priests were to bless the people, after burning the incense in the tabernacle, is prescribed Numb. vi. 23—26. Literally translated from the Hebrew, it is as follows, and consists of three parts, or benedictions:

1. May Jehovah bless thee, and preserve thee!

2. May Jehovah cause His faces to shine upon thee, and be gracious unto thee!

3. May Jehovah lift up His faces upon thee, and may He put prosperity unto thee!—See my notes on the place.

We may therefore say, that Christ, our High-priest, came to bless each of us, by turning us away from our iniquity.—And let no one ever expect to see Him at His second coming with joy, unless he have, in this life, been turned away from his iniquity, and obtained remission of all his sins, and that holiness, without which none can see God. Reader, the time of His reappearing is, to thee, at hand! Prepare to meet thy God!

On the word conscience, which occurs so often in this chapter, and in other parts of this epistle, see the observations at the end of chap. xiii.

CHAPTER X.

The insufficiency of the legal sacrifices to take away sin, 1—4. The purpose and will of God as declared by the Psalmist, relative to the salvation of the world by the incarnation of Christ; and our sanctification through that will, 5—10. Comparison between the Priesthood of Christ and that of the Jews, 11—14. The New Covenant which God promised to make, and the blessings of it, 15—17. The access which genuine believers have to the holiest, by the blood of Jesus, 18—20. Having a High-priest over the church of God, we should have faith, walk uprightly, hold fast our profession, exhort and help each other, and maintain Christian communion, 21—25. The danger and awful consequences of final apostacy, 26—31. In order to our perseverance, we should often reflect on past mercies, and the support afforded us in temptations and afflictions, and not cast away our confidence, for we shall receive the promise if we patiently fulfil the will of God, 32—37. The just by faith shall live; but the soul that draws back shall die, 38. The apostle's confidence in the believing Hebrews, 39.

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FOR the law having a shadow of good things to come, and not the

very image of the things, can never with those sacrifices which they offered

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a Col. 2. 17. Ch. 8. 5. & 9. 28.

b Ch. 9. 11.—Ch. 9. 9.

NOTES ON CHAP. X.

Verse 1. The law having a shadow of good things to come] A shadow, *σκια*, signifies—1. Literally, the shade cast from a body of any kind, interposed between the place on which the shadow is projected, and the sun or light; the rays of the light not shining on that place, because intercepted by the opacity of the body, through which they cannot pass. 2. It signifies, technically, a sketch, rude plan, or imperfect draught of a building, landscape, man, beast, &c. 3. It signifies metaphorically, any faint adumbration, symbolical expression, imperfect or obscure image of a thing: and is opposed to *συσμα*, body, or the thing intended to be thereby defined. 4. It is used catachrestically among the Greek writers, as *umbra* is among the Latins, to signify any thing vain, empty, light, not solid: thus Philostratus, Vit. Soph. lib. i. cap. 20. *Οτι σκια και σκωπατα αι ιδωται νεωται, all pleasures are but shadows and dreams.* And Cicero, in Pison. cap. 24. *Omnes, umbras falsae gloriae consecrari.* "All pursue the shadows of FALSE GLORY." And again; *De offic. lib. iii. cap. 17. Nos veri juris germanaque justitia solidam et expressam effigiem nullam teneamus: umbram et imaginibus utimur.* "We have no solid and express effigy of true law, and

genuine justice; but we employ shadows and images to represent them."

And not the very image] *Εικον*, image, signifies—1. A simple representation; from *εικω*, I am like. 2. The form, or particular fashion, of a thing. 3. The model, according to which any thing is formed. 4. The perfect image of a thing, as opposed to a faint representation. Metaphorically, a similitude, agreement, or conformity.

The law, with all its ceremonies and sacrifices, was only a shadow of spiritual and eternal good. The Gospel is the image or thing itself, as including every spiritual and eternal good.

We may note three things here—1. The shadow, or general outline, limiting the size and proportions of the thing to be represented. 2. The image or likeness completed from this shadow, or general outline: whether represented on paper, canvas, or in statuary. 3. The person or thing thus represented in its actual natural state of existence; or what is called here the very image of the things, *αυτην την αυστη των πραγματος*. Such is the Gospel, when compared with the law; such is Christ, when compared with Aaron: such is His sacrifice, when compared with the Levitical offerings; such is the

A. M. cir. 4667. year by year continually
A. D. cir. 63. make the comers there-
An. Olymp. unto a perfect.
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A. U. C. cir. 816.

2 For then ^b would they not have ceased to be offered? because that the worshippers once purged should have no more conscience of sins.

3 ° But, in those sacrifices there is a remembrance again made of sins every year.

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4 For, ^d it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into

a Ver. 14.—b Or, they would have ceased to be offered, be cause, &c.

c Lev. 16. 21. Ch. 9. 7.—d Mic. 6. 6, 7. Ch. 9. 12. Ver. 11.

Gospel remission of sins and purification, when compared with those afforded by the law; such is the Holy Ghost, ministered by the Gospel, when compared with its types and shadows in the Levitical service; such the heavenly rest, when compared with the earthly Canaan. Well, therefore, might the apostle say, the law was only the shadow of good things to come.

Can never—make the comers thereunto perfect] Cannot remove guilt from the conscience, or impurity from the heart. I leave preachers to improve these points.

Verse 2. Would they not have ceased to be offered] Had they made an effectual reconciliation for the sins of the world, and contained in their once offering, a plenitude of permanent merit, they would have ceased to be offered, at least in reference to any individual who had once offered them; because, in such a case, his conscience would be satisfied that its guilt had been taken away. But no Jew pretended to believe that even the annual atonement cancelled his sin before God; yet he continued to make his offerings, the law of God having so enjoined, because these sacrifices pointed out that which was to come. They were offered, therefore, not in consideration of their own efficacy, but as referring to Christ; see on chap. ix. 9.

Verse 4. For it is not possible] Common sense must have taught them that shedding the blood of bulls and goats could never satisfy Divine Justice, nor take away guilt from the conscience; and God intended that they should understand the matter so: and this the following quotation from the Psalmist sufficiently proves.

Verse 5. When he (the Messiah) cometh into the world] Was about to be incarnated, He saith to God the Father, Sacrifice and offering thou wouldest not; it was never Thy will and design that the sacrifices under Thy own law should be considered as making atonement for sin; they were only designed to point out My incarnation and consequent sacrificial death; and therefore a body hast thou prepared me, by a miraculous conception in the womb of a virgin; according to Thy word, the seed of the woman shall bruise the head of the serpent.

A body hast thou prepared me] The quotation in this and the two following verses is taken from Psalm xl. 6th, 7th, and 8th verses, as they stand now in the Septuagint, with scarcely any variety of reading: but, although the general meaning is the same, they are widely different in verbal expression in the Hebrew. David's words are, אֲנִי אֲזַנְיָי אֲזַנְיָי אֲזַנְיָי aznayim carita li, which we trans-

late, my ears hast thou opened; but they might be more properly rendered, my ears hast thou bored; that is, thou hast made me thy servant for ever, to dwell in Thine own house: for the allusion is evidently to the custom mentioned Exod. xxi. 2. &c. "If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free: but if the servant shall positively say, I love my master, &c. I will not go out free, then his master shall bring him to the door-post, and shall bore his ear through with an awl, and he shall serve him for ever."

But how is it possible that the Septuagint and the apostle should take a meaning so totally different from the sense of the Hebrew? Dr. Kennicott has a very ingenious conjecture here: he supposes that the Septuagint and apostle express the meaning of the words as they stood in the copy from which the Greek translation was made; and that the present Hebrew text is corrupted in the word אֲזַנְיָי aznayim, ears, which has been written through carelessness for אֲזַנְיָי az gevah, TERN, a BODY. The first syllable אֲזַ, TERN, is the same in both; and the latter אֲנִי, which, joined to אֲזַ, makes אֲזַנְיָי aznayim, might have been easily mistaken for אֲזַנְיָי az gevah, BODY; אֲנִי, being very like אֲגִמֵל; אֲנִי, like אֲנִי, god, like אֲנִי, and אֲנִי, like אֲנִי, mem; especially if the line on which the letters were written in the MS. happened to be blacker than ordinary, which has often been a cause of mistake, it might have been easily taken for the under stroke of the mem, and thus give rise to a corrupt reading: add to this, the root אֲנִי carah, signifies as well to prepare as to open, bore, &c. On this supposition the ancient copy translated by the Septuagint, and followed by the apostle, must have read the text thus, אֲנִי אֲזַנְיָי אֲזַנְיָי az gevah carita li; anima di aznayim me, then a body thou hast prepared me; thus the Hebrew text, the Version of the Septuagint, and the apostle, will agree in what is known to be an indisputable fact in Christianity; namely, that Christ was incarnated for the sin of the world.

The Ethiopic has nearly the same reading: the Arabic has both, A body hast thou prepared me, and ming ears thou hast opened. But the Syriac, the Chaldee, and the Vulgate, agree with the present Hebrew text; and none of the MSS. collated by Kennicott and De Rossi have any various reading on the disputed words.

It is remarkable, that all the offerings and sacrifices which were considered to be of an atoning or cleansing nature, offered under the law, are here enumerated by the Psalmist and the apostle, to show that none of them, nor all of them, could take away sin; and that the grand sacrifice of Christ was that alone which could do it

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the world, he saith, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me :

6 In burnt-offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein ; which are offered by the law ;

9 Then said he, Lo, I come to do

^a Psa. 40. 6. &c. & 50. 8. &c. Hsa. 1. 11. Jer. 6. 30. Amos 5. 21, 22.—^b Or, thou hast fitted me.—^c John 17. 19. Ch. 13. 12.—^d Ch. 9. 12.

Four kinds are here specified, both by the Psalmist and the apostle:—viz. SACRIFICE, *καταβολή θυσία*; OFFERING, *θύσις minchah, προσφορά*; BURNT-OFFERING, *θύσις olah, ολοκαυτωμα*; SIN-OFFERING, *θύσις chataah και αμαρτίας*.—Of all these we may say with the apostle, it was impossible that the blood of bulls and goats, &c. should take away sin.

Verse 6. *Thou hast had no pleasure*] Thou couldest never be pleased with the victims under the law; Thou couldest never consider them as atonements for sin; as they could never satisfy Thy justice, nor make Thy law honourable.

Verse 7. *In the volume of the book*] *בגלגל ספר במיגללה ספר*, "in the roll of the book." Anciently, books were written on skins, and rolled up. Among the Romans, these were called *volumina*, from *volvo*, I roll; and the Pentateuch, in the Jewish synagogues, is still written in this way. There are two wooden rollers; on one they roll *on*, on the other they roll *off*, as they proceed in reading. The book mentioned here must be the *Pentateuch*, or five books of Moses; for, in David's time, no other part of Divine revelation had been committed to writing. This whole book speaks about Christ, and His accomplishing the will of God; not only in *The Seed of the woman shall bruise the head of the serpent*, and *In Thy Seed shall all the nations of the earth be blessed*, but in all the sacrifices and sacrificial rites mentioned in the law.

To do thy will] God *willed* not the sacrifices under the law; but He *willed* that a human victim of infinite merit should be offered for the redemption of mankind. That there might be such a victim, a body was prepared for the eternal Logos; and in that body He came to do the will of God; that is, to suffer and die for the sins of the world.

Verse 9. *He taketh away the first*] The offerings, sacrifices, burnt-offerings, and sacrifices for sin, which were prescribed by the law.

That he may establish the second] The offering of the body of Jesus, once for all. It will make little odds in the meaning, if we say, He taketh away the first covenant, that He may establish the second covenant; He takes away the first dispensation, that He may establish the se-

thy will, O God. He taketh away the first, that he may establish the second.

10 ^c By the which will we are sanctified, ^d through the offering of the body of Jesus Christ once for all.

11 And every priest standeth ^e daily ministering and offering oftentimes the same sacrifices, ^f which can never take away sins :

12 ^g But this man, after he had offered one sacrifice for sins. for ever sat down on the right hand of God ;

13 From henceforth expecting ^h till

^e Numb. 28. 3. Ch. 7. 27.—^f Ver. 4.—^g Ch. 1. 3. Col. 3. 1.—^h Psa. 110. 1. Acts 2. 33. 1^o Cor. 15. 25. Ch. 1. 18.

cond; He takes away the law, that He may establish the Gospel. In all these cases the sense is nearly the same: I prefer the first.

Verse 10. *By the which will we are sanctified*] Closing in with this so solemnly declared will of God, that there is no name given under heaven among men, by which we can be saved, but Jesus the Christ; we believe in Him, find redemption in His blood, and are sanctified unto God, through the sacrificial offering of His body.

1. Hence we see that the sovereign will of God is, that Jesus should be incarnated; that He should suffer and die; or, in the apostle's words, *taste death for every man*: that all should believe on Him, and be saved from their sins; for this is the will of God, our sanctification.

2. And as the apostle grounds this on the words of the Psalm, we see that it is the will of God, that that system shall end: for, as the essence of it is contained in its sacrifices, and God says He will not have these, and has prepared the Messiah to do his will, i. e. to die for men, hence it necessarily follows, from the Psalmist himself, that the introduction of the Messiah into the world is the abolition of the law; and that His Sacrifice is that which shall last for ever.

Verse 11. *Every priest standeth*] The office of the Jewish priest is here compared with the office of our High-priest. The Jewish priest stands daily at the altar, like a servant ministering, repeating the same sacrifices; our High-priest offered Himself once for all, and is sat down at the right-hand of God, as the only-begotten Son and Heir of all things, ver. 12. This continual offering argued the imperfection of the sacrifices. Our Lord's once offering, proves His was complete.

Verse 13. *Till his enemies be made his footstool.*] Till all that oppose His High-priesthood and sacrificial offering shall be defeated, routed, and confounded; and acknowledge in their punishment, the supremacy of His power as universal and eternal King; who refused to receive Him as their atoning and sanctifying Priest. There is also an oblique reference here to the destruction of the Jews, which was then at hand; for Christ was about to take away the second with an overwhelming flood of desolations.

A. M. cir. 4067. his enemies be made his
A. D. cir. 63. footstool.

14 For, by one offering
A. M. cir. 4067. he hath perfected for
A. D. cir. 63. ever them that are sanctified.

15 Whereof the Holy Ghost also is a witness to us : for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ;

^a Ver. 1.—^b Jer. 31. 33, 34. Ch. 8. 10, 12.—^c Some copies have, *Then he said, And their.*—^d Rom. 5. 2. Eph. 2. 18. & 3. 12.

Verse 14. *For by one offering*] His death upon the cross.

He hath perfected for ever] He has procured remission of sins and holiness; for it is well observed here, and in several parts of this epistle, that *κατανα*, to make perfect, is the same as *αφεσις* *αμαρτιων* *και* *τιμων*, to procure remission of sins.

Them that are sanctified.] *Τους* *αγιασμενους*, them that have received the sprinkling of the blood of this Offering. These, therefore, receiving redemption through that blood, have no need of any other offering; as this was a complete atonement, purification, and title to eternal glory.

Verse 15. *The Holy Ghost—is a witness to us*] The words are quoted from Jer. xxxi. 33, 34. and here we are assured that Jeremiah spoke by the inspiration of the Spirit of God.

Had said before] See chap. viii. 10, 12. and the notes there.

Verse 18. *Now where remission of these is*] In any case, where sin is once pardoned, there is no further need of a sin-offering; but every believer on Christ has his sin blotted out, and therefore needs no other offering for that sin.

“If,” says Dr. Macknight, “after remission is granted to the sinner, there is no need of any more sacrifice for sin; and if Christ, by offering Himself once, has perfected for ever the sanctified, ver. 14. the sacrifice of the mass, as it is called, about which the Romish clergy employ themselves so incessantly, and to which the *Papists* trust for the pardon of their sins, has no foundation in Scripture. Nay, it is an evident impiety, as it proceeds upon the supposition that the offering of the body of Christ once, is not sufficient to procure the pardon of sin; but must be frequently repeated. If they reply that their mass is only the representation and commemoration of the sacrifice of Christ; they give up the cause, and renounce an article of their faith established by the council of Trent, which, in Session xxii. can. 1. 3. declared the sacrifice of the mass to be a true and propitiatory sacrifice for sin: I say, give up the cause; for the representation and commemoration of a sacrifice is not a sacrifice. Further, it cannot be affirmed that the body of Christ is offered in the mass, unless it can be said, that as often as it is offered, Christ has suffered death; for the apostle says express-

17 And their sins and iniquities will I remember no more.

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 1. A. U. C. cir. 816.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh ;

^e Or, liberty.—^f Ch. 9. 8, 12.—^g John 10. 9. & 14. 6. Ch. 9. 8.—^h Or, new made.—ⁱ Ch. 9. 3.

ly, Heb. ix. 25 26. that if Christ offered himself often, He must often have suffered since the foundation of the world.” Let him disprove this who can.

Verse 19. *Having therefore, brethren, boldness*] The apostle having now finished the doctrinal part of his epistle, and fully shown the superiority of Christ to all men and angels; and the superiority of His Priesthood to that of Aaron and his successors; the absolute inefficacy of the Jewish sacrifices to make atonement for sin; and the absolute efficacy of that of Christ to make reconciliation of man to God; he proceeds now to show what influence these doctrines should have on the hearts and lives of those who believe in his merits and death.

Boldness to enter] Παρρησιας με: τω ιερω; liberty, full access to the entrance of the holy place; τω ιερω.—This is an allusion to the case of the high-priest going into the holy of holies. He went with fear and trembling, because, if He had neglected the smallest item prescribed by the law, He could expect nothing but death. Genuine believers can come even to the throne of God with confidence, as they carry into the Divine presence the infinitely meritorious blood of the Great Atonement; and, being justified through that blood, they have a right to all the blessings of the eternal kingdom.

Verse 20. *By a new and living way*] It is a new way; no human being had ever before entered into the heaven of heavens; Jesus, in human nature, was the first; and thus He has opened the way to heaven to mankind; His own resurrection, and ascension to glory, being the proof and pledge of ours.

The way is called, *και* *προφρηται* *και* *ζωων*, new, or fresh, and living; this is evidently an allusion to the blood of the victim newly shed, uncoagulated, and, consequently, proper to be used for sprinkling. The blood of the Jewish victims was fit for sacrificial purposes only so long as it was warm and fluid; and might be considered as yet possessing its vitality; but when it grew cold, it coagulated, lost its vitality, and was no longer proper to be used sacrificially. Christ is here, in the allusion, represented as newly slain, and yet living; the blood ever considered as flowing, and giving life to the world. The way by the Old Covenant neither gave life,

A. M. cir. 4067. 21 And having a high-priest over the house of God;

A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 816. 22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled

from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; for he is faithful that promised:

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a Ch. 4. 14. — b 1 Tim. 3. 15. — c Ph. 4. 16. — d Eph. 3. 12. James 1. 6. 1 John 3. 21. — e Ch. 9. 14.

f Ezek. 36. 25. 2 Cor. 7. 1. — g Ch. 4. 14. — h 1 Cor. 1. 9. & 10. 13. 1 Thess. 5. 54. 2 Thess. 3. 3. Ch. 11. 11.

nor removed the liability to death. The way to peace and reconciliation, under the Old Covenant, was through the dead bodies of the animals slain; but Christ is living, and ever liveth, to make intercession for us; therefore He is a new and living way.

In the Choephoræ of *Æschylus*, ver. 801, there is an expression like this of the apostle;—

Αγίτη, τῶν πολλῶν πικραζόμενον
Δυσασθ' αἴμα προσφατος δίκαις.

Agite, olim venditorum
Solveite sanguinem recenti vindictâ.

This way, says Dr. Owen, is new:—1. Because it was but newly made and prepared. 2. Because it belongs unto the New Covenant. 3. Because it admits of no decays, but is always new as to its efficacy and use, as in the day of its first preparation. 4. The way of the tabernacle waxed old, and so was prepared for a removal; but the Gospel way of salvation shall never be altered, nor changed, nor decay; it is always new, and remains for ever.

It is also called ζωα, living—1. In opposition to the way into the Holiest under the tabernacle, which was by death: nothing could be done in it without the blood of a victim. 2. It was the cause of death to any who might use it, except the high-priest himself; and he could have access to it only one day in the year. 3. It is called living, because it has a spiritual vital efficacy, in our access to God. 4. It is living as to its effects; it leads to life, and infallibly brings those who walk in it unto life eternal.

Through the veil] As the high-priest lifted up or drew aside the veil that separated the holy from the most holy place, in order that he might have access to the Divine Majesty; and as the veil of the temple was rent from the top to the bottom, at the crucifixion of Christ, to show that the way to the Holiest was then laid open: so we must approach the Throne through the mediation of Christ, and through His sacrificial death. His pierced side is the way to the Holiest. Here, the veil, His humanity, is rent, and the kingdom of heaven opened to all believers.

Verse 21. A high-priest over the house of God] The house, or family, of God, is the Christian church; or all true believers in the Lord Jesus. Over this church, house, or family, Christ is the High-priest; in their behalf He offers His own blood, and their prayers and praises: and as the high-priest had the ordering of all things that appertained to the house and worship of God; so has Christ in the government of His church. This government He never gave into other hands. As none can govern and preserve the world but God; so none can govern and save the church but the Lord Jesus: He is over the house; He is its President; He instructs,

protects, guides, feeds, defends, and saves, the flock. Those who have such a President, may well have confidence; for with Him is the fountain of life; and He has all power in the heavens and in the earth.

Verse 22. Let us draw near] Let us come with the blood of our Sacrifice to the Throne of God: the expression is sacrificial.

With a true heart] Deeply convinced of our need of help, and truly in earnest to obtain it.

In full assurance of faith] Being fully persuaded that God will accept us for the sake of His Son; and that the sacrificial death of Christ gives us full authority to expect every blessing we need.

Having our hearts sprinkled] Not our bodies, as was the case among the Hebrews, when they had contracted any pollution, for they were to be sprinkled with the water of separation, see Numb. xix. 2—10. but our hearts, sprinkled by the cleansing efficacy of the blood of Christ, without which we cannot draw nigh to God.

From an evil conscience] Having that deep sense of guilt, which our conscience felt, taken all away; and the peace and love of God shed abroad in our hearts by the Holy Ghost given unto us.

Our bodies washed with pure water.] The high-priest, before he entered into the inner tabernacle, or put on his holy garments, was to wash his flesh in water, Lev. xvi. 4. and the Levites were to be cleansed the same way, Numb. viii. 7. The apostle probably alludes to this in what he says here; though it appears that he refers principally to baptisms, the washing by which was an emblem of the purification of the soul by the grace and Spirit of Christ: but it is most likely that it is to the Jewish baptisms, and not the Christian, that the apostle alludes.

Verse 23. Let us hold fast the profession of our faith] The word ομολογια, from ομο, together, and λογος, a word, implies that general consent that was among Christians on all the important articles of their faith and practice; particularly their acknowledgment of the truth of the Gospel; and of Jesus Christ, as the only victim for sin, and the only Saviour from it. If the word washed above refer to Christian baptism in the case of adults, then the profession is that which the baptized then made of their faith in the Gospel; and of their determination to live and die in that faith.

The various readings on this clause are many in the MSS. &c. Τις ομολογιας τῆς ἐπιδοξιας, the confession of our hope; D*. two of the Itala, Vulgate, Erpen's Arabic, and the Æthiopic. Ομολογιας τῆς πίστεως, the confession of faith; one of the Barberini MSS. and two others. This is the reading which our translators have followed; but it is of very little authority. Τις

A. M. cir. 4057.
A. D. cir. 63.
As. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

24 And let us consider one another to provoke unto love and to good works :

25 * Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another : and ^b so much the more as ye see ^c the day approaching.

* Acts 2. 42. Jude 19. — ^b Rom. 13. 11. — ^c Phil. 4. 5. 2 Pet. 3. 9, 11, 14. — ^d Numb. 15. 30. Ch. 6. 4.

ἐπαγγελίαν τῆς ἀγάπης, the promise of HOPE; St. Chrysostom. τῆν ἐλπίδα τῆς ἀπολύσεως, the HOPE of our PROFESSION; one of Petavius' MSS.—but among all these, the confession, or profession of HOPE, is undoubtedly the genuine reading. Now, among the primitive Christians, the hope which they professed was the resurrection of the body, and everlasting life; every thing among these Christians was done and believed in reference to a future state; and for the joy that this set before them, they, like their Master, endured every cross, and despised all shame; they expected to be with God, through Christ: this hope they professed to have; and they confessed, boldly and publicly, the faith on which this hope was built. The apostle exhorts them to hold fast this confession, without wavering; never to doubt the declarations made to them by their Redeemer: but, having the full assurance of faith that their hearts were sprinkled from an evil conscience, that they had found redemption in the blood of the Lamb, they might expect to be glorified with their living Head, in the kingdom of their Father.

He is faithful that promised] The eternal life, which is the object of your hope, is promised to you by Him who cannot lie: as He, then, is faithful who has given you this promise, hold fast the profession of your hope.

Verse 24. And let us consider one another] Κατανοήτω. Let us diligently and attentively consider each other's trials, difficulties, and weaknesses; feel for each other, and excite each other to an increase in love to God and man; and, as the proof of it, to be fruitful in good works. The words με παροτρύνω, to the provocation, is often taken in a good sense, and signifies excitement, stirring up, to do any thing laudable, useful, honourable, or necessary. Xenophon, Cyrop. lib. vi. pag. 108. speaking of the conduct of Cyrus towards his officers, says, Καί ποσῶν ἐπαίων τῆ παροτρύνει, καὶ χαρίζεσθαι αὐτοῖς ὡς τι δυνάτω. "He by praises and gifts excited them as much as possible."—See the note on Acts xv. 39. where the subject is further considered.

Verse 25. Not forsaking the assembling of ourselves] Ἐπισημασθῶμεν ἑαυτοῖς. Whether this means public or private worship, is hard to say; but as the word is but once more used in the New Testament, (2 Thess. ii. 1.) and there means the gathering together of the redeemed of the Lord, at the day of judgment; it is as likely that it means here private religious meetings, for the purpose of mutual exhortation; and this sense appears the more natural here; because

26 For, ^d if we sin wilfully ^e after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

A. M. chr. 4057.
A. D. cir. 63.
As. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

27 But a certain fearful looking for of judgment and ^f fiery indignation, which shall devour the adversaries.

* 2 Pet. 2. 20, 21. — ^f Ezek. 36. 5. Zeph. 1. 18. & 3. 2 Thes. 1. 8. Ch. 12. 29.

it is evident that the church was now in a state of persecution; and, therefore, their meetings were most probably held in private. For fear of persecution, it seems as if some had deserted these meetings, καθὼς ἕως τῆσιν, as the custom of certain persons is. They had given up these strengthening and instructive means; and the others were in danger of following their example.

The day approaching] τῆν ἡμέραν, that day, the time in which God would come and pour out His judgments on the Jewish nation. We may also apply it to the day of death, and the day of judgment. Both of these are approaching to every human being. He who wishes to be found ready, will carefully use every means of grace; and particularly the communion of saints, if there be even but two or three in the place where he lives, who statedly meet together in the name of Christ. Those who relinquish Christian communion, are in a backsliding state; those who backslide, are in danger of apostacy. To prevent this latter, the apostle speaks the awful words following.—See at the end of this chapter.

Verse 26. For if we sin wilfully] If we deliberately, for fear of persecution, or from any other motive, renounce the profession of the Gospel, and the Author of that Gospel, after having received the knowledge of the truth, so as to be convinced that Jesus is the promised Messiah, and that He had sprinkled our hearts from an evil conscience; for such there remaineth no sacrifice for sins; for as the Jewish sacrifices are abolished, as appears by the declaration of God Himself, in the 11th Psalm, and Jesus being now the only sacrifice which God will accept, those who reject Him, have none other: therefore, their case must be utterly without remedy. This is the meaning of the apostle; and the case is that of a deliberate apostate; one who has utterly rejected Jesus Christ and His atonement; and renounced the whole Gospel system. It has nothing to do with backsliders in our common use of that term: A man may be overtaken in a fault, or he may deliberately go into sin; and yet neither renounce the Gospel, nor deny the Lord that bought him. His case is dreary and dangerous, but it is not hopeless; no case is hopeless, but that of the deliberate apostate, who rejects the whole Gospel system, after having been saved by grace, or convinced of the truth of the Gospel. To him there remaineth no more sacrifice for sin; for there was but the one, Jesus; and this he has utterly rejected.

Verse 27. A certain fearful looking for of

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. S.
A. U. C. cir. 816.

28 * He that despised Moses' law died without mercy, ^b under two or three witnesses :

29 ° Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and ^d hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, ^e and hath done despite unto the Spirit of grace ?

a Ch. 2. 2.—^b Deut. 17. 2, 6. & 19. 15. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1.—^c Ch. 2. 3. & 12. 26.—^d 1 Cor. 11. 29. Ch. 13. 20.—^e Matt. 12. 31, 32. Eph. 4. 80.

judgment] From this it is evident, that God will pardon no man without a sacrifice for sin; for otherwise, as Dr. Macknight argues, it would not follow from there remaining to apostates no more sacrifice for sin, that there must remain to them a dreadful expectation of judgment.

And fiery indignation] *Kai puror zelos*, a zeal or fervour of fire; something similar to the fire that came down from heaven, and destroyed Korah and his company, Numb. xvi. 35.

Probably the apostle here refers to the case of the unbelieving Jews in general, as in chap. vi. to the dreadful judgment that was coming upon them; and the burning up their temple and city with fire. These people had, by the preaching of Christ and His apostles, received the knowledge of the truth. It was impossible that they could have witnessed His miracles, and heard His doctrine, without being convinced that He was the Messiah; and that their own system was at an end; but they rejected this only Sacrifice, at a time when God abolished their own. To that nation, therefore, *there remained no other sacrifice for sin*; therefore the dreadful judgment came, the fiery indignation was poured out, and they, as *adversaries*, were *devoured* by it.

Verse 28. He that despised Moses' law] *Abertusas*; he that rejected it, *threw it aside*, and denied its divine authority by presumptuous sinning; *died without mercy*, without any extenuation or mitigation of punishment, Numb. xv. 30.

Under two or three witnesses] That is, when convicted by the testimony of two or three respectable witnesses.—See Deut. xvii. 6.

Verse 29. Of how much sorer punishment] Such offences were trifling in comparison of this; and, in justice, the punishment should be proportioned to the offence.

Trodden under foot the Son of God] Treated Him with the utmost contempt and blasphemy.

The blood of the covenant—an unholy thing] The blood of the covenant means here the sacrificial death of Christ, by which the new covenant between God and man was ratified, sealed, and confirmed. And counting this *unholy*, or *common*, *unnet*, intimates that they expected nothing from it in a sacrificial or atoning way. How near to those persons, and how near to their destruction, does these come in the present day, who reject the atoning blood; and say, "that they expect no more benefit from the

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. S.
A. U. C. cir. 816.

30 For, we know him that hath said, 'Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, ^c The Lord shall judge his people.

31 ^b It is a fearful thing to fall into the hands of the living God.

32 But ¹ call to remembrance the former days, in which, ^k after ye were illuminated, ye endured ¹ a great fight of afflictions;

f Deut. 32. 35. Rom. 12. 19.—g Deut. 32. 26. Psa. 50. 4. & 135. 14.—h Luke 12. 5.—i Gal. 3. 4. 2 John 8. k Ch. 6. 4.—l Phil. 1. 29, 30. Col. 2. 1.

blood of Christ than they do from that of a cow or sheep?" Is not this precisely the crime of which the apostle speaks here, and to which he tells us God would show no mercy?

Despite unto the Spirit of grace?] Hath insulted the Spirit of grace. The apostle means the Holy Spirit, whose gifts were bestowed in the first age, on believers, for the confirmation of the Gospel.—See chap. vi. 4—6. Wherefore if one apostatized in the first age, after having been witness to these miraculous gifts, much more after having possessed them himself; he must, like the scribes and Pharisees, have ascribed them to *evil spirits*; than which a greater indignity could not be done to the Spirit of God.—*Macknight*. This is properly the sin against the Holy Ghost, which has no forgiveness.

Verse 30. Vengeance *belongeth unto me*] This is the saying of God, Deut. xxxii. 35. in reference to the idolatrous Gentiles, who were the enemies of His people; and is here, with propriety, applied to the above apostates, who being enemies to God's ordinances, and Christ's ministry and merits, must also be enemies to Christ's people, and labour for the destruction of them, and the cause in which they are engaged.

The Lord shall judge his people] That is, He shall execute judgment for them; for this is evidently the sense in which the word is used, in the place from which the apostle quotes, Deut. xxii. 36. *For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone*. So God will avenge and vindicate the cause of Christianity by destroying its enemies; as he did in the case of the Jewish people, whom He destroyed from being a nation; and made them a proverb of reproach, and monuments of His wrathful indignation, to the present day.

Verse 31. It is a fearful thing to fall into the hands of the living God.] To fall into the hands of God, is to fall under His displeasure; and He who lives for ever can punish for ever. How dreadful to have the displeasure of an eternal almighty Being to rest on the soul for ever! Apostates, and all the persecutors and enemies of God's cause and people, may expect the heaviest judgments of an incensed Deity; and these not for a time but through eternity.

Verse 32. But call to remembrance] It appears from this, and indeed from some parts of

A. M. cir. 4067.
A. D. cir. 65.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

33 Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst

ye became companions of them that were so used.

34 For ye had compassion of me in

a 1 Cor. 4. 9.—b Phil. 1. 7. & 4. 14. 1 Thess 2. 14.—c Phil. 1. 7. 2 Tim. 1. 16.—d Matt. 5. 12. Acts 5. 41. James 1. 2.

the Gospel history, that the first believers in Judea were greatly persecuted; our Lord's crucifixion, Stephen's martyrdom, the persecution that arose after the death of Stephen, Acts viii. 1. Herod's persecution, Acts xii. 1. in which James was killed, and the various persecutions of St. Paul, sufficiently show that this disposition was predominant among that bad people.

A great fight of afflictions] Πολλὴν μάχην παθούμενοι, a great combat or contention of sufferings. Here we have an allusion to the combats at the Grecian games, or to exhibitions of gladiators at the public spectacles; and an intimation how honourable it was to contend for the faith once delivered to the saints, and to overcome, through the blood of the Lamb, and their own testimony.

Verse 33. Ye were made a gazing stock] Ὁμαρτυροῦμενοι, ye were exhibited as wild beasts and other shows at the theatres.—See the note on 1 Cor. iv. 9. where all this is illustrated.

Companions of them that were so used.] It appears from 1 Thess. ii. 14, 15. that the churches of God in Judea were greatly persecuted, and that they behaved with courage and constancy in their persecutions. When any victim of persecuting rage was marked out, the rest were prompt to take his part, and acknowledge themselves believers in the same doctrine for which he suffered. This was a noble spirit; many would have slunk into a corner, and put off the marks of Christ, that they might not be exposed to affliction on this account.

Verse 34. Ye had compassion of me in my bonds] Συμπάθεισάς με, ye sympathized with me when bound for the testimony of Jesus. This probably refers to the sympathy they showed towards him, and the help they afforded him, during his long imprisonment in Cesarea and Jerusalem. But, instead of τοῦ δεσμοῦ μου, my bonds, τοῦ δεσμοῦ, the prisoners, is the reading of AD. and several others, both the Syriac, the Arabic of Erpen, the Coptic, Armenian, Vulgate, some of the Itala, and several of the Greek fathers. This reading appears to be so well supported, that Griesbach has admitted it into the text. If it be genuine, it shows that there had been, and perhaps were then, several bound for the testimony of Jesus, and that the church in Judea had shown its attachment to Christ, by openly acknowledging these prisoners and ministering to them.

Took joyfully the spoiling of your goods] They were deprived of their inheritances, turned out of their houses, and plundered of their goods; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented. To suffer such persecution patiently was great; to

my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your

e Or, that ye have in yourselves, or, for yourselves.—Matt. 6. 20. & 19. 21. Luke 12. 33. 1 Tim. 6. 19.

endure it without a murmur was greater; to rejoice in it, was greatest of all. But how could they do all this? The next clause informs us:—

Knowing in yourselves] They had the fullest evidence that they were the children of God; the Spirit itself bearing this witness to their spirits: and if children, then heirs, heirs of God and joint-heirs with Christ. They knew that heaven was their portion; and that to it they had a sure right and indefeasible title, by Christ Jesus. This accounts, and this alone can account, for their taking joyfully the spoiling of their goods: they had Christ in their hearts; they knew that they were His children, and that they had a kingdom, but that kingdom was not of this world. They had the support they needed; and they had it in the time in which they needed it most.

Verse 35. Cast not away therefore your confidence] Τὴν παρρησίαν ὑμῶν, your liberty of access to God; your title and right to approach His throne; your birthright—as His sons and daughters; and the clear evidence you have of His favour; which, if you be not steady and faithful, you must lose. Do not throw it away, μὴ ἀποβάλητε; neither men nor devils can take it from you; and God will never deprive you of it, if you continue faithful. There is a reference here to cowardly soldiers, who throw away their shields, and run away from the battle. This is your shield, your faith in Christ, which gives you the knowledge of salvation; keep it, and it will keep you.

The Lacedemonian women, when they presented the shields to their sons going to battle, were accustomed to say, ἢ τὰς ἢ ἐπὶ τὰς, "Either bring this back, or be brought back upon it;" alluding to the custom of bringing back a slain soldier on his own shield, a proof that he had preserved it to the last, and had been faithful to his country. They were accustomed also to excite their courage by delivering to them their fathers' shields with the following short address:—

—Ταῦτ' ἢ πατρὶς ἐνὶ αἰὶ ὑμῶν· ἢ οὐ ταῦτ' οὐκ ἔσθ', ἢ μὴ ὄσθ'. "This shield thy father always preserved: do thou preserve it also, or perish."

Lacerarius Apophthegmata, PLUT. ὈΡΚΙΑ, à Wittenbach, Vol. I. p. 682.

Thus spake the Lacedemonian mothers to their sons; and what say the oracles of God to us? Μὴ ἀποβάλητε τὴν παρρησίαν ὑμῶν. Cast not away your confession of faith. This is your shield; keep it, and it will ever be your sure defence: for, by it, you will quench every fiery dart of the wicked one. The church of Christ speaks this to all her sons; and especially to those employed in the work of the ministry.—Of this shield, of this glorious system of salvation by Jesus Christ, illustrated

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confidence, ^a which hath great recompense of reward.

36 ^b For ye have need of patience, that, after ye have done the will of God, ^c ye might receive the promise.

37 For ^d yet a little while, and ^e he that shall come will come, and will not tarry.

^a Matt. 5. 12. & 10. 32. — Luke 21. 19. Gal. 6. 9. Ch. 12. 1. — Col. 3. 24. Ch. 9. 15. 1 Pet. 1. 9. — Luke 18. 8. 2 Pet. 3. 9.

and defended in this work, I say to each of my children, ταυτην ο πατηρ σου αν υποσται και συ οντα ταυται φοβος, η μη εσο. This faith, thy father, by the grace of God, hath always kept; keep thou it also, or thou must expect to perish! May this be received both as a warning and encouragement!

Great recompense of reward.] No less than God's continual approbation; the peace that passeth all understanding ruling the heart here; and the glories of heaven as an eternal portion. Conscientiously keep the *shield*, and all these shall be thine. This will be thy *reward*; but remember that it is the *mercy* of God that gives it.

Verse 36. Ye have need of patience] Having so great a *fight of sufferings* to pass through, and they of so long continuance. God furnishes the *grace*; you must exercise it. The grace or principle of patience comes from God; the use or exercise of that grace is of yourselves. Here, ye must be workers together with God. *Patience and perseverance* are nearly the same.

Have done the will of God] By keeping the faith, and patiently suffering for it.

Verse 37. For yet a little while] Ετι γαρ μικρον εσοι. For yet a very little time. In a very short space of time the Messiah will come, and execute judgment upon your rebellious country. This is determined, because they have filled up the measure of their iniquity; and their destruction slumbereth not. The apostle seems to refer to Hab. ii. 3. 4. and accommodates the words to his own purpose.

Verse 38. Now the just shall live by faith] Ο δι δικαιοσυνης ζωνται. But the just by faith; i. e. he who is justified by faith, shall live, shall be preserved when this overflowing scourge shall come. See this meaning of the phrase vindicated, Rom. i. 17. And it is evident, both from this text and Gal. iii. 11. that it is in this sense that the apostle uses it.

But if any man draw back] Και αν υποσχυληται, but if he draw back; he, the man who is justified by faith, for it is of him, and none other, that the text speaks. The insertion of the words *any man*, if done to serve the purpose of a *particular creed*, is a wicked perversion of the words of God. They were evidently intended to turn away the *relative* from the *antecedent*, in order to save the doctrine of final and *unconditional* perseverance; which doctrine this text destroys.

My soul shall have no pleasure in him.] My very heart shall be opposed to him who makes shipwreck of faith and a good conscience. The

38 Now ^f the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them ^g who draw back unto perdition; but of them that ^h believe to the saving of the soul.

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^f Hab. 2. 3, 4. — Rom. 1. 17. Gal. 3. 11. — 2 Pet. 2. 20, 21. — Acts 16. 30, 31. 1 Thess. 5. 9. 2 Thess. 2. 14.

word υποσχυληται signifies not only to draw back, but to slink away and hide through fear. In this sense it is used by the very best Greek writers, as well as by Josephus and Philo. As dastards and cowards are hated by all men; so those that slink away from Christ and His cause, for fear of persecution or secular loss, God must despise: in them He cannot delight; and His Spirit, grieved with their conduct, must desert their hearts, and leave them to darkness and hardness.

Verse 39. But we are not of them that draw back] Ουκ εσμεν υποσχυλοι, — αλλα πιστοι, "We are not the cowards, but the courageous." I have no doubt of this being the meaning of the apostle: and the form of speech requires such a translation; it occurs more than once in the New Testament. So Gal. iii. 7. οι εν πιστει, they who are of the faith, rather the faithful, the believers. Rom. iii. 26. τινες εν πιστει, the believer. Rom. ii. 8. οι εν φιλονεικίαι, the contentious; in all which places the learned reader will find that the form of speech is the same. We are not cowards, who slink away, and notwithstanding meet destruction; but we are faithful, and have our souls saved alive. The words πιστοι και ζωνται signify the preservation of the life. See the note, Eph. i. 14. He intimates, that, notwithstanding the persecution was hot, yet they should escape with their lives.

1. It is very remarkable, and I have more than once called the reader's attention to it, that not one Christian life was lost in the siege and destruction of Jerusalem. Every Jew perished, or was taken captive; all those who had apostatized, and slunk away from Christianity, escaped with them: all the genuine Christians escaped, with their lives. This very important information, which casts light on many passages in the New Testament, and manifests the grace and providence of God in a very conspicuous way, is given both by Eusebius and Epiphanius. I shall adduce their words: "When the whole congregation of the church in Jerusalem, according to an oracle given by revelation to the approved persons among them, before the war, κατα την χρισμου τοις αυτοις δικαιοσυνην δι' αποκαλυψαις δθηνητα προ του πολμου, μεταβησονται της πολμου, και την της περιουσις πολλη ομνην κεκληρωσθησιν, Πάσαν αυτην ονομαζουσιν, were commanded to depart from the city, and inhabit a certain city, which they call Pella, beyond Jordan; to which, when all those who believed in Christ had removed from Jerusalem, and when the saints had totally abandon-

ed the royal city, which is the metropolis of the Jews; then the Divine vengeance seized them who had dealt so wickedly with Christ and His apostles, and utterly destroyed that wicked and abominable generation." EUSEB. *Hist. Eccles.* lib. iii. cap. v.

St. Epiphones, in *Hæres. Nazaren.* c. 7. says, "The Christians, who dwelt in Jerusalem, being forewarned by Christ of the approaching siege, removed to Pella."

The same, in his book, *De Ponderibus et Mensuris*, says, "The disciples of Christ, being warned by an angel, removed to Pella; and afterward, when Adrian rebuilt Jerusalem, and called it after his own name, *Ælia Colonia*, they returned thither." Vid. EUSEB. a *Reading*, Vol. I. p. 93. As those places in Epiphanius are of considerable importance, I shall subjoin the original: *αὐθιγὰρ ἐν ἀρχῇ γέγονε μετὰ τὴν ἀποτὴν Ἰησοῦ Χριστοῦ μεταστῆναι, παύσαι τὸν μαθητῶν τῶν ἐν Πέλλῃ φηκετοῦν, Χριστῷ φροσῆτος: καταλιπεῖν τὰ ἱεροσόλυμα καὶ ἀναχθῆναι, ἐπειδὴ ἔμελλε παρῆναι πολέμιον, ΕΡΙΦΕ. *advoc. Hæres.* l. i. c. 7. Vol. I. p. 123. Edit. Par. 1622. The other place is as follows: *ὡσαύτως γὰρ ἕμμελλον ἢ πολλοὶ ἀλιεῖσθαι ὑπὸ τῶν Ρωμαίων, προχρηματισθῆσαν ὑπὸ Ἀγγαλοῦ πατρὸς οἱ μαθηταὶ μεταστῆσαι ἀπὸ τῆς πόλεως μιλουσῆς εὐθὺς ἀπολυθῆναι. Ὅτι τότε καὶ μεταστῆσαι γέγονε φηκετοῦν ἐν Πέλλῃ—πῆρην τὸν Ἰερουσαλὴμ, ἢ τῆς ἐν Δεκαπόλει κληθεῖς νῆσαι. Ibid. *De. Pont. et Mens.* Vol. II. p. 171.**

These are remarkable testimonies, and should be carefully preserved. Pella, it appears, was a city of Cœlosyria, beyond Jordan, in the district of Decapolis. Thus it is evident that these Christians held fast their faith, preserved their shield, and continued to believe to the saving of their lives, as well as to the saving of their souls. As the apostle gives several hints of the approaching destruction of Jerusalem, it is likely that this is the true sense in which the words above are to be understood.

2. I have already said a little from verse 25, on the importance of social worship. PUBLIC worship is not of less consequence. Were it not for public, private worship would soon be at an end. To this, under God, the church of Christ owes its being and its continuance. Where there is no public worship, there is no religion. It is

by this that God is acknowledged; and as He is the *Universal Being*; and by His *bounty and providence* all live; consequently, it is the duty of every intelligent creature *publicly* to acknowledge Him, and offer Him that worship which Himself has preserved in His word. The ancient Jews have some good maxims on this subject, which may be seen in Schoetgen. I shall quote a few.

In *Beracoth*, fol. 8. it is written, "Rabbi Levi said, He who has a synagogue in his city, and does not go thither to pray, shall be esteemed a bad citizen," or "a bad neighbour." And to this they apply the words of the prophet, Jer. xii. 14. *Thus saith the Lord against all my evil neighbours—behold, I will pluck them out of their land.*

In *Mechilla*, fol. 48. "Rabbi Eliezer the son of Jacob said," speaking as from God, "If thou wilt come to my house, I will go to thy house; but if thou wilt not come to my house, I will not enter thy house. The place that thy heart loveth, to that shall my feet go."—We may safely add, that those who do not frequent the house of God, can never expect His presence or blessing in their own.

In *Taanith*, fol. 11. it is said, that "to him who separates himself from the congregation, shall two angels come, and lay their hands upon his head and say, This man who separates himself from the congregation shall not see the comfort which God grants to His afflicted church.—The wisest and best of men have always felt it their duty and their interest to worship God in public. As there is nothing more necessary, so there is nothing more reasonable: he who acknowledges God in all His ways, may expect all his steps to be directed. The public worship of God is one grand line of distinction between the atheist and the believer. He who uses not public worship, has either no God, or has no right notion of His being: and such a person, according to the rabbins, is a *bad neighbour*: it is dangerous to live near him: for neither he nor his can be under the protection of God. No man should be forced to attend a particular place of worship; but every man should be obliged to attend some place: and he who has any fear of God, will not find it difficult to get a place to his mind

CHAPTER XI.

A definition of faith. 1. What are its immediate objects, 2, 3. What are its effects, instanced in Abel, 4. In Enoch, 5, 6. In Noah, 7. In Abraham, 8—10. In Sarah, 11. In their righteous posterity, 12—16. In Abraham's offering of his own son Isaac, 17—19. In Isaac, 20. In Jacob, 21. In Joseph, 22. In Moses, 23—28. In the Israelites, in the Wilderness, 29. In the fall of Jericho, 30. In Rachab, 31. In several of the Judges, and in David, Samuel, and the prophets, 32—34. The glorious effects produced by it in the primitive martyrs, 35—40.

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NOW faith is the ^a substance of things hoped for, the evidence ^b of things not seen.

2 For ^c by it the elders obtained a good report.
3 Through faith we understand that ^d the worlds

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^a Ot. ground, or confidence. — ^b Rom. 8. 24, 25. 2 Cor. 4. 18. & 5. 7.

^c Ver. 39.—^d Gen. 1. 1. Ps. 33. 6. Job. 1. 3. Ch. 1. 2. 2 Pet. 3. 5.

NOTES ON CHAP. XI.

Verse 1. Faith is the substance of things hoped for] *Ἐστὶ δὲ πίστις κληρονομία ὑποστάσις. Faith*
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is the SUBSISTENCE of things hoped for; *πῶματον ἐλπίδος ἢ κληρονομία* the DEMONSTRATION of things not seen. The word *ὑπόστασις*, which

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 A. D. cir. 63. of God, so that things
 An. Olymp. which are seen were not
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made of things which do
 appear.
 4 By faith ^a Abel offered

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 cir. CCK. 3.
 A. U. C. cir. 816.

• Gen. 4. 4.

1 John 3. 12.

we translate *substante*, signifies *subsistence*—that which becomes a *foundation* for another thing to stand on. And *εργασ* signifies such a *conviction* as is produced in the mind by the *demonstration* of a *problem*; after which demonstration no doubt can remain, because we see from it that the thing *is*; that it *cannot but be*; and that it cannot be *otherwise* than as it is, and is proved to be. Such is the faith by which the soul is justified: or rather, such are the effects of justifying faith: on it subsists the peace, of God, which passeth all understanding; and the love of God is shed abroad in the heart, where it lives, by the Holy Ghost. At the same time the Spirit of God witnesses with their spirits who have this faith, that their sins are blotted out; and this is as fully manifest to their judgment and conscience as the axioms—“a whole is greater than any of its parts”—“Equal lines and angles being placed on one another do not exceed each other.” Or to the demonstration of Prop. 47. Book I. Euclid, “The square of the base of a right-angled triangle is equal to the difference of the squares of the other two sides.” *Εργασ* is defined by logicians *Demonstratio quæ fit argumentis certis et rationibus indubitatis, quæ rei certitudo efficitur*; “A demonstration of the certainty of a thing by sure arguments and indubitable reasons.” Aristotle uses it for a mathematical demonstration, and properly defines it thus, *Ελεγχος δὲ ἐστὶ ὁ μὴ δυνατός ἄλλως εἶναι, ἀλλ’ οὕτως ὡς μισὴ λόγου*, “*Elenchos*, or *Demonstration*, is that which cannot be otherwise, but is so as we assert.” Rhetor. ad Alexand. chap. 14. *πρὸς ἑλεγχου*. On this account I have produced the above theorem from *Euclid*.

Things hoped for] Are the peace and approbation of God, and those blessings by which the soul is prepared for the kingdom of heaven. A *penitent* hopes for the pardon of his sins, and the favour of his God: faith in Christ puts him in possession of this pardon; and thus the thing that was hoped for is enjoyed by faith. When this is received, a man has the fullest conviction of the truth and reality of all these blessings: though *unseen by the eye*, they are *felt by the heart*; and the man has no more doubt of God's approbation, and his own free pardon, than he has of his being.

In an extended sense, the *things hoped for* are the resurrection of the body, the new heavens and the new earth, the introduction of believers into the heavenly country, and the possession of eternal glory.

The *things unseen*, as distinguished from the things hoped for, are, in an extended sense, the creation of the world from nothing, the destruction of the world by the deluge, the miraculous conception of Christ, His resurrection from the dead, His ascension to glory, His mediation at the right hand of God, His government of the universe, &c. &c. all which we as firmly believe on the testimony of God's word, as if we had

seen them.—See *Macknight*. But this faith has particular respect to the being, goodness, providence, grace, and mercy, of God, as the subsequent verses sufficiently show.

Verse 2. *For by it the elders obtained a good report.*] By the *elders* are meant *ancestors, forefathers*, such as the patriarchs and prophets; several of whom he afterward particularly names, and produces some fact from the history of their lives.

It is very remarkable that, among the whole, there is not one word concerning poor Adam and his wife, though both *Abraham* and *Sarah* are mentioned. There was no *good report* concerning them; not a word of their repentance, faith, or holiness! Alas! alas! Did ever such bright suns set in so thick a cloud! Had there been any thing praiseworthy in their life after their fall, any act of faith by which they could have been distinguished, it had surely come out here; the mention of their second son Abel would have suggested it. But God has covered the whole of their spiritual and eternal state with a *thick and impenetrable veil*. Conjectures relative to their state would be very precarious; little else than *hope* can be exercised in their favour; but, as to them the promise of Jesus was given, so we may believe they found redemption in that blood which was shed from the foundation of the world. His rebellion against his Maker was too great, and too glaring, to permit his name to be ever after mentioned with honour or respect.

The word *εμαρτυρησας*, which we translate *obtained a good report*, literally signifies *were witnessed of*, and thus leads us naturally to God, who, by His Word, as the succeeding parts of the chapter show, *bore testimony* to the faith and holiness of His servants. The apostle does not mention one of whom an account is not given in the Old Testament. This, therefore, is God's witness or testimony concerning them.

Verse 3. *Through faith we understand*] By *worlds, τῶν αἰώνων*, we are to understand the *material fabric of the universe*; for *αἰών* can have no reference here to *age*, or any measurement of time, for he speaks of the *things which are seen not being made out of the things which do appear*: this, therefore, must refer to the *material creation*: and, as the word is used in the *plural* number, it may comprehend not only the earth and visible heavens, but the whole planetary system; the different worlds which, in our system at least, revolve round the sun. The apostle states that these things were *not made out of a pre-existent matter*; for, if they were, that matter, however extended or *modified*, must *appear* in that thing into which it is compounded and modified; therefore, it could not be said that the things which are *seen* are not made of the things that *appear*: and He shows us also, by these words, that the present mundane fabric was not formed, or *reformed*, from one anterior, as some suppose. According

A. M. cir. 4067. unto God a more excel-
 A. D. cir. 63. lent sacrifice than Cain,
 An. Olymp. by which he obtained wit-
 cir. CCX. 3. ness that he was righteous,
 A. U. C. cir. 816. God testifying of his gifts: and by it

he being dead ^a yet ^b speaketh.

5 By faith ^c Enoch was translated that he should not see death; and was not found because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is impossible to*

^a Gen. 4. 10. Matt. 23. 35. Ch. 12. 24.—^b Or, *is yet spoken of.*—^c Gen. 5. 22, 24. Wisd. 4. 10. Eccles. 44. 16. & 49. 14.

to Moses and the apostle, we believe that God made all things out of *nothing*.—See the notes on Gen. i. 1, &c.

At present we see trees of different kinds are produced from trees; beasts, birds, and fishes, from others of the same kind; and man from man: but we are necessarily led to believe that there was a *first man*, who owed not his being to man; first, there were *beasts*, &c. who did not derive their being from others of the same kind: and so of all manner of *trees, plants, &c.* God, therefore, made all these out of *nothing*; His word tells us so, and we credit that word.

Verse 4. *By faith Abel offered—a more excellent sacrifice*] Πάσχα θυσιῶν, *more sacrifice*; as if He had said, Abel, by faith, made more than *one offering*: and hence it is said, God testified of His *GIFTS, τὰς ἀγαθὰς*. The plain state of the case seems to have been this: Cain and Abel both brought offerings to the altar of God; probably the altar erected for the *family worship*. As Cain was a *husbandman*, he brought a *mincha* or *eucharistic offering*, of the fruits of the ground, by which he acknowledged the being and providence of God. Abel being a *shepherd*, or a feeder of cattle, brought not only the *eucharistic offering*, but also of the produce of his flock as a *sin-offering* to God; by which he acknowledged his own *sinfulness*, God's *justice and mercy*, as well as His *Being and providence*. Cain, not at all apprehensive of the demerit of sin, or God's holiness, contented himself with the *mincha* or *thank-offering*: this God could not, consistently with His holiness and justice, receive with complacency; the other, as referring to Him, who was the Lamb slain from the foundation of the world, God could receive, and did particularly testify His approbation. Though the *mincha* or *eucharistic offering*, was a very proper offering in its place; yet this was not received, because there was no *sin-offering*. The rest of the history is well known.

Now, by this faith, thus exercised, in reference to an atonement, he, Abel, *though dead, yet speaketh*; i. e. preacheth to mankind the necessity of an atonement, and that God will accept of no sacrifice unless connected with this.—See this transaction explained at large in my notes on Gen. iv. 3, &c.

please *him*; for, he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith ^d Noah, being warned of God of things not seen as yet, ^e moved with fear, ^f prepared an ark to the saving of his house: by the which he condemned the world, and became heir of ^g the righteousness which is by faith.

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 An. Olymp. cir. CCX. 3.
 A. U. C. cir. 816.

^d Gen. 6. 13, 22. Eccles. 4. 17.—^e Or, *being wary.*
^f 1 Pet. 3. 20.—^g Rom. 3. 22. & 4. 13. Phil. 3. 9.

Verse 5. *By faith Enoch was translated*] It is said in Gen. v. 25. that Enoch walked with God, and he was not, for God took him; here the apostle explains what God's taking him means, by saying that *he was translated, that he should not see death*; from which we learn that he did not die: and that God took him to a state of blessedness without obliging him to pass through death.—See his history explained at large in the above place, in Gen. v. 22—25.

Verse 6. *He that cometh to God*] The man who professes that it is his duty to worship God, must, if he act rationally, do it on the conviction—*First*, that there is such a Being, infinite, eternal, unoriginated, and self-existent; the Cause of all other being; on whom all being depends, and by whose energy, bounty, and providence, all other beings exist, live, and are supplied with the means of continued existence and life. He must believe also, that He rewards them that diligently seek Him; that He is not indifferent about his own worship; that He requires adoration and religious service from men; and that He blesses, and especially protects and saves, those who, in simplicity and uprightness of heart, seek and serve Him. This requires *faith*, such a faith as is mentioned above; a faith by which he can *please God*; and now, that we have an abundant revelation, a faith according to that revelation; a faith in Him through Christ, the great Sin-offering, without which a man can no more please God, or be accepted of Him, than Cain was.—As the knowledge of the being of God is of infinite importance in religion, I shall introduce at the end of this chapter, a series of propositions, tending to prove the being of God, 1st, *A priori*; and 2dly, *A posteriori*; omitting the proofs that are generally produced on those points, for which my readers may refer to the works in general circulation on this subject; and 3dly, I shall lay down some *phenomena* relative to the heavenly bodies, which it will be difficult to account for, without acknowledging the infinite skill, power, and *continual energy* of God.

Verse 7. *By faith Noah*] See the whole of this history, Gen. vi. 13.

Warned of God] Χρηματισθῆναι. As we know from the history of Genesis, that God did warn Noah, we see from this the real import of the verb χρηματίζω, as used in various parts of the

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8 By faith ^a Abraham, when he was called to go out in a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, ^c the heirs with him of the same promise:

10 For, he looked for a ^d city which hath foundations, ^e whose builder and maker is God.

11 Through faith also ^f Sarah herself received strength to conceive seed, and

^a Gen. 12. 1, 4. Acts 7. 2, 3, 4. — ^b Gen. 12. 8. & 13. 3, 18. & 18. 1, 9. — ^c Cl. 6. 17. — ^d Ch. 12. 22. & 13. 14. — ^e Ch. 2. 4. Rev. 21. 2, 10. — ^f Gen. 17. 19. & 18. 11, 14. & 21. 2. — ^g See Luke 1. 38.

New Testament; it signifies to utter oracles, to give Divine warning.

Moved with fear] *Εὐλαβήσθε*, influenced by religious fear, or reverence towards God. This is mentioned to show that he acted not from a fear of losing his life, but from the fear of God; and hence that fear is here properly attributed to faith.

He condemned the world] He credited God; they did not; he walked in the way God had commanded, they did not; he repeatedly admonished them, 1 Pet. iii. 20. they regarded it not: this aggravated their crimes, while it exalted his faith and righteousness. "His faith and obedience condemned the world, i. e. the unbelievers: in the same sense in which every good man's virtues and exhortations condemn such as will not attend to, and imitate them."—Dodd.

Became heir of the righteousness] He became entitled to that justification which is by faith; and his temporal deliverance was a pledge of the salvation of his soul.

Verse 8. Abraham, when he was called] See on Gen. xii. 1—4.

Not knowing whither he went] Therefore, his obedience was the fullest proof of his faith in God; and his faith was an implicit faith; he obeyed, and went out from his own country, having no prospect of any good or success but what his implicit faith led him to expect from God, as the rewarder of them that diligently seek him. In all the preceding cases, and in all that follow, the apostle keeps this maxim fully in view.

Verse 9. By faith he sojourned in the land of promise] It is remarkable that Abraham did not acquire any right in Canaan, except that of a burying-place; nor did he build any house in it: his faith showed him that it was only a type and pledge of a better country; and he kept that better country continually in view: he, with Isaac and Jacob, who were heirs of the same promise, were contented to dwell in tents, without any fixed habitation.

Verse 10. For he looked for a city which hath foundations] He knew that earth could afford no

A. M. cir. 4087
A. D. cir. 68
An. Olymp
cir. CCX. 3
A. U. C. cir. 816

^a was delivered of a child when she was past age because she judged him ^b faithful who had promised.

12 Therefore sprang there even of one, and him ^c as good as dead, ^d so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These all died ^e in faith, ^f not having received the promises, but ^g having seen them afar off, and were persuaded of them, and embraced them, and ^h confessed that they were strangers and pilgrims on the earth.

^b Rom. 4. 21. Ch. 10. 23. — ^c Rom. 4. 19. — ^d Gen. 22. 17. Rom. 4. 18. — ^e Gr. According to faith. — ^f Ver. 39. — ^g Ver. 27. John 8. 56. — ^h Gen. 23. 4. & 47. 9. 1 Chron. 29. 15. Psa. 39. 12. & 119. 19. 1 Pet. 1. 17. & 2. 11.

permanent residence for an immortal mind; and he looked for that heavenly building of which God is the Architect and Owner: in a word, he lost sight of earth, that he might keep heaven in view. And all who are partakers of his faith, possess the same Spirit; walk by the same rule, and mind the same thing.

Whose builder and maker is God] The word *αρχιτεκτων*, signifies an architect, one who plans, calculates, and constructs, a building. The word *δημιουργος*, signifies the governor of a people; one who forms them by institutions and laws; the framer of a political constitution. God is here represented the Maker or Father of all the heavenly inhabitants, and the Planner of their citizenship in that heavenly country.—See Macknight.

Verse 11. Through faith also Sarah] Her history, as far as the event here is concerned, may be seen, Gen. xvii. 19. and xxi. 2. Sarah at first treated the Divine message with ridicule, judging it to be absolutely impossible, not knowing then that it was from God; and this her age and circumstances justified; for, humanly speaking, such an event was impossible: but, when she knew that it was God who said this, it does not appear that she doubted any more, but implicitly believed that what God had promised He was able to perform.

Verse 12. Him as good as dead] According to nature, long past the time of the procreation of children. The birth of Isaac, (the circumstances of the father and mother considered,) was entirely supernatural; and the people who proceeded from this birth were a supernatural people; and were and are most strikingly singular through every period of their history to the present day.

Verse 13. These all died in faith] That is, Abraham, Sarah, Isaac, and Jacob, continued to believe, to the end of their lives, that God would fulfil his promise; but they neither saw the numerous seed, nor did they get the promised rest in Canaan.

Strangers and pilgrims] Strangers, *ξένοι*, persons who are out of their own country, who are

A. M. cir. 4067. 14 For, they that say such
 A. D. cir. 68. things, ^a declare plainly
 An. Olymp. that they seek a country.
 cir. CCX. 3.
 A. U. C. cir. 818.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed ^b to be called their God: for ^c he hath prepared for them a city.

^a Ch. 13. 14. — ^b Exod. 3. 6, 15. Matt. 27. 52. Acts 7. 52.
^c Phil. 3. 20. Ch. 13. 14 — ^d Gen. 22. 1, 9.

in a foreign land; *pilgrims, sojourners* only for a time: not intending to take up their abode in that place, nor to get naturalized in that country.

How many use these expressions, professing to be strangers and pilgrims here below; and yet the whole of their conduct, spirit, and attachments, show that they are here *perfectly at home*. How little consideration and weight are in many of our professions, whether they relate to earth or heaven!

Verse 14. *Declare plainly that they seek a country.*] A man's *country* is that in which he has constitutional rights and privileges; no stranger or sojourner has any such rights in the country, where he sojourns. These, by declaring that they felt themselves strangers and sojourners, professed their faith in a heavenly country and state; and looked beyond the grave for a place of happiness. No intelligent Jew could suppose that Canaan was all the *rest* which God had promised to his people.

Verse 15. *If they had been mindful of that country*] They considered their right to the promises of God as dependent on their utter renunciation of Chaldea; and it was this that induced Abraham to cause his steward Eliezer to *swear* that he would not carry his son Isaac to Chaldea; see Gen. xxiv. 5—8. There idolatry reigned; and God had called them to be the patriarchs and progenitors of a people among whom the knowledge of the true God, and the worship required by Him, should be established and preserved.

Verse 16. *But now they desire a better*] They all expected *spiritual blessings*, and a *heavenly inheritance*; they sought God as their *portion*, and in such a way, and on such principles, that He is not ashamed ^b to be called their God; and He shows His affection for them by preparing for them a city, to wit, *heaven*, as themselves would seek no city on earth; which is certainly what the apostle has here in view. And from this it is evident that the patriarchs had a proper notion of the immortality of the soul, and expected a place of residence widely different from Canaan. Though to Abraham, Isaac, and Jacob, the promises were made in which Canaan was so particularly included, yet God did not give them any inheritance in that country: *no, not so much as to set a foot on*, Acts vii. 5.

17 By faith ^a Abraham, when he was tried, offered up Isaac: and he that had received the promises ^b offered up his only-begotten son,

18 ^c Of whom it was said, ^d That in Isaac shall thy seed be called:

19 Accounting that God ^e was able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith ^f Isaac blessed Jacob and Esau concerning things to come.

A. M. cir. 4067.
 A. D. cir. 68.
 An. Olymp. cir. CCX. 3.
 A. U. C. cir. 818.

^a James 2. 21. — ^b Or, To. — ^c Gen. 21. 12. Rom. 9. 7.
^d Rom. 4. 17, 19, 21. — ^e Gen. 37. 27, 39.

Therefore, if they had not understood the promises to belong to *spiritual things*, far from enduring, as seeing him who is invisible, they must have considered themselves deceived and mocked. The apostle, therefore, with the highest propriety, attributes their whole conduct and expectation to *faith*.

Verse 17. *Abraham, when he was tried*] See the history of this whole transaction explained at large in Gen. xxii. 1—9.

Offered up his only-begotten] Abraham did, in effect, offer up Isaac: he built an altar, bound his son, laid him upon the altar, had ready the incense, took the knife, and would immediately have slain him had he not been prevented by the same authority by which the sacrifice was enjoined.—Isaac is here called *his only-begotten*, as he was the *only son* he had by his legitimate wife, who was heir to his property, and heir of the promises of God. The man who proved faithful in such a trial, deserves to have his faith and obedience recorded throughout the world.

Verse 19. *To raise him up, even from the dead*] Abraham staggered not at the promise through unbelief, but was strong in faith, giving glory to God. The resurrection of the dead must have been a doctrine of the patriarchs: they expected a heavenly inheritance; they saw they died as did other men: and they must have known that they could not enjoy it but in consequence of a resurrection from the dead.

He received him in a figure] *Ev $\nu\epsilon\pi\alpha\gamma\mu\alpha\tau\omicron\varsigma$* . In my discourse on *paraboli cal writing* at the end of Matt. xiii. I have shown, (signification 9.) that *$\nu\epsilon\pi\alpha\gamma\mu\alpha\tau\omicron\varsigma$* sometimes means a *daring exploit*, a *jeoparding of the life*; and have referred to this place. I think it should be so understood here, as pointing out the very imminent danger he was in of losing his life. The clause may therefore be thus translated: "Accounting that God was able to raise him up from the dead, from whence He had received him, he being in the most imminent danger of losing his life." It is not, therefore, the natural deadness of Abraham and Sarah to which the apostle alludes, but the death to which Isaac, on this occasion, was exposed, and which he escaped by the immediate interference of God.

Verse 20. *By faith Isaac blessed Jacob and Esau*] He believed that God would fulfil His promise to his posterity; and God gave him to

A. M. cir. 4067. 21 By faith Jacob, when he was a dying, ^a blessed both the sons of Joseph; and ^b worshipped, leaning upon the top of his staff.

22 By faith ^c Joseph, when he died, ^d made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith ^e Moses, when he was born, was hid three months of his pa-

rents, because they saw ^f he was a proper child; and they were not afraid of the king's ^g commandment.

24 By faith ^h Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 ⁱ Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

^a Gen. 48. 5, 16, 50.—^b Gen. 47. 31.—^c Gen. 50. 24, 25. Exod. 13. 19.—^d Or, remembered.

^e Exod. 2. 2. Acts 7. 20.—^f Exod. 1. 16, 22.—^g Exod. 2. 10, 11.—^h Psal. 84. 10.

see what would befall them in their future generations. The apostle does not seem to intimate that one should be an object of the *Divine hatred*, and the other of *Divine love*, in reference to their eternal states. This is wholly a *discovery*, of latter ages. For an ample consideration of this subject, see the notes on Gen. xxvii.

Verse 21. *Blessed both the sons of Joseph*] That is, Ephraim and Manasseh.—See the account, and the notes, Gen. xlviii. 5, &c.

Worshipped, leaning upon the top of his staff.] This subject is particularly considered in the note on Gen. xlvii. 31.

It appears that at the time Joseph visited his father, he was very weak, and generally confined to his couch; having at hand his staff, either that with which he usually supported his feeble body, or that which was the *ensign* of his office, as *patriarch* or *chief* of a very numerous family. The ancient chiefs, in all countries, had this staff or sceptre continually at hand—See Homer throughout. It is said, Gen. xlviii. 2. that when Joseph came to see his father, Jacob, who was then in his last sickness, that *Israel strengthened himself, and sat upon the bed*. Still I conceive he had his staff or sceptre at hand; and while sitting upon the bed, with his feet on the floor, he supported himself with his staff. When Joseph swore to him that he should be carried up from Egypt, he *bowed himself on his bed's head*, still supporting himself with his staff, which probably with this last act he laid aside, *gathered up his feet*, and reclined wholly on his couch. It was therefore indifferent to say that he worshipped or bowed himself on his staff, or on his bed's head. But as *ῥῶ* *shatach*, signifies not only to bow, but also to *worship*, because acts of adoration were performed by *bowing* and *prostration*: and as *ῥῶ*, *mittah*, a *bed*, by the change of the vowel points, becomes *mateh*, a *staff*, hence the *Septuagint* have translated the passage *καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἀκρὸν τῆς κεφαλῆς αὐτοῦ*, *And Israel bowed, or worshipped on the head of his staff*. This reading the apostle follows here *literatim*.

Wretched must that cause be which is obliged to have recourse to what, at best, is an equivocal expression, to prove and support a favourite opinion. The Romanists allege this in favour of *image worship*. This is too contemptible to require confutation. To make it speak this language, the Rheims version renders the verse thus:—*By faith Jacob dying, blessed every one*

of the sons of Joseph, and adored the top of his rod. A pretty object of adoration; indeed, for a dying patriarch! Here the preposition *ἐπὶ*, upon, answering to the Hebrew *בְּ*, is wholly suppressed, to make it favour the corrupt reading of the Vulgate. This preposition is found in the *Hebrew text*, in the *Greek Version* of the *Seventy*, the *printed Greek text* of the *New Testament*, and in *every MS.* yet discovered of this epistle. It is also found in the *Syriac*, *Aethiopic*, *Arabic*, and *Coptic*. In which languages the connexion necessarily shows, that it is not an idle particle; and by no mode of construction can the text be brought to support *image worship*, any more than it can support *transubstantiation*.

Verse 22. *Joseph, when he died*] *ἔτιωσεν*, when he was dying, gave commandment concerning his bones. On this subject I refer the reader to the notes on Gen. 1. 23. And I have this to add to the account I have given of the *sarcophagus* now in the *British Museum*, vulgarly called *Alexander's coffin*, that it is more probably the *coffin of Joseph himself*: and, should the time ever arrive in which the hieroglyphics on it shall be interpreted, this conjecture may appear to have had its foundation in truth.

Verse 23. *By faith Moses, &c.*] See the notes on Exod. ii. 2. and Acts vii. 20. We know that Moses was bred up at the Egyptian court: and there, was considered to be the son of Pharaoh's daughter; and probably might have succeeded to the throne of Egypt; but finding that God had visited his people, and given them a promise of *spiritual and eternal blessings*, he chose rather to take the lot of this people, i. e. God, as his portion for ever; than to *enjoy the pleasures of sin*, which, however gratifying to the animal senses, could only be *προκαίριον*, *temporary*.

After the 23d verse, there is a whole clause added by DE. two copies of the *Itala*, and some copies of the *Vulgate*. The clause is the following:—*Πισὺν μεγάλῃ ἡγομένους Μωϋσεὶ ἀδικῶν τὸν Αἰγύπτιον, κατακλιῶν τῇ ταπνύσει τῶν ἀδελφῶν αὐτοῦ. By faith Moses, when he was grown up, slew the Egyptian, considering the oppression of his own brethren*. This is a remarkable addition, and one of the largest in the whole *New Testament*. It seems to have been collected from the history of Moses, as given in *Exodus*: and to have been put originally into the margin of some MS. from which it afterward crept into the text.

A. M. cir. 4087.
A. D. cir. 63.
An. Olymp.
cir. CCX. 2.
A. U. C. cir. 816.

26 Esteeming ^a the reproach ^b of Christ greater riches than the treasures in Egypt: for he had respect unto ^c the recompense of the reward.

27 By faith ^d he forsook Egypt, not fearing the wrath of the king: for he endured, as ^e seeing him who is invisible.

28 Through faith ^f he kept the pass-over, and the sprinkling of blood, lest

^a Ch. 13. 13. — ^b Or, for Christ. — ^c Ch. 10. 35. — ^d Exod. 10. 28, 29. & 12. 37. & 13. 17, 18. — ^e Ver. 13. — ^f Exod. 12. 21, &c.

Verse 26. *The reproach of Christ*] The Christ, or *Messiah*, had been revealed to Moses; of Him he prophesied, Deut. xviii. 15. and the reproach which God's people had, in consequence of their decided opposition to idolatry, may be termed the reproach of Christ, for they refused to become one people with the Egyptians, because the promise of the rest was made to them; and in this rest CHRIST and His salvation were included: but, although it does not appear these things were known to the Hebrews at large, yet it is evident that there were sufficient intimations given to Moses concerning the Great Deliverer, (of whom himself was a type,) that determined his conduct in the above respect; as he fully understood that he must renounce his interest in the promises, and in the life eternal to which they led, if he did not obey the Divine call in the present instance. Many have been stumbled by the word ἡ χριστός, Christ, here; because they cannot see how Moses should have any knowledge of Him. It may be said that it was just as easy for God Almighty to reveal Christ to Moses, as it was for Him to reveal Him to Isaiah, or to the shepherds, or to John Baptist; or to manifest Him in the flesh. After all there is much reason to believe that, by τὸν χριστόν, here, of Christ, or the anointed, the apostle means the whole body of the Israelitish or Hebrew people; for, as the word signifies the anointed, and anointing was a consecration to God, to serve Him in some particular office, as prophet, priest, king, or the like, all the Hebrew people were considered thus anointed or consecrated; and it is worthy of remark, that χριστός, is used in this very sense, by the Septuagint, 1 Sam. ii. 35. Psa. cv. 15. and Hab. iii. 13. where the word is necessarily restrained to this meaning.

He had respect unto the recompense] ἀπεχόμενος, he looked attentively to it; his eyes were constantly directed to it. This is the import of the original word; and the whole conduct of Moses was an illustration of it.

Verse 27. *He forsook Egypt*] He believed that God would fulfil the promise He had made: and he cheerfully changed an earthly for a heavenly portion.

Not fearing the wrath of the king] The apostle speaks here of the departure of Moses with the Israelites, not of his flight to Midian, Exod.

A. M. cir. 4087.
A. D. cir. 63.
An. Olymp.
cir. CCX. 2.
A. U. C. cir. 816.

he that destroyed the first-born should touch them.

29 By faith ^a they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.

30 By faith ^b the walls of Jericho fell down, after they were compassed about seven days.

31 By faith ^c the harlot Rahab perished not with them ^d that believed not, when ^e she had received the spies with peace.

^a Exod. 14. 22, 29. — ^b Josh. 6. 20. — ^c Josh. 6. 23. James 2. 25. — ^d Or, that were disobedient. — ^e Josh. 1. 1.

ii. 14, 15. for he was then in great fear; but when he went to Pharaoh with God's authority, to demand the dismissal of the Hebrews, he was without fear; and acted in the most noble and dignified manner; he then feared nothing but God.

As seeing him who is invisible.] He continued to act as one who had the Judge of his heart and conduct always before his eyes. By calling the Divine Being the invisible, the apostle distinguishes him from the gods of Egypt, who were visible, corporeal, gross, and worthless. The Israelites were worshippers of the true God; and this worship was not tolerated in Egypt. His pure and spiritual worship could never comport with the adoration of oxen, goats, monkeys, leeks, and onions.

Verse 28. *He kept the pass-over*] God told him that He would destroy the first-born of the Egyptians; but would spare all those whose doors were sprinkled with the blood of Paschal Lamb. Moses believed this, kept the pass-over, and sprinkled the blood. See the notes on Exod. xii. One of the Itala adds here, *Fide, prædixerunt Egyptios excutentes*. "By faith, when they went out, they spoiled the Egyptians." This is any thing but genuine.

Verse 29. *By faith they passed through the Red Sea*] See the notes on Exod. xiv. 22. The Egyptians thought they could walk through the sea as well as the Israelites. They tried, and were drowned; while the former passed in perfect safety. The one walked by faith, the other by sight: one perished, the other was saved.

Verse 30. *The walls of Jericho fell down*] This is particularly explained Joshua vi. 1, &c. God had promised that the walls of Jericho should fall down, if they compassed them about seven days. They believed, did as they were commanded, and the promise was fulfilled.

Verse 31. *The harlot Rahab perished not*] See this account Josh. ii. 1, 9, 11. & vi. 23. where it is rendered exceedingly probable that the word *ῥαβ* *zonah* in Hebrew, and *ῥαβ* in Greek, which we translate *harlot*, should be rendered *innkeeper*, or *lavernkeeper*, as there is no proper evidence that the person in question was such a woman as our translation represents her. As to her having been a *harlot* before, and converted afterward, it is a figment of an idle fancy. She was afterward married to Salmon, a Jewish prince; see Matt. i. 5. And it is extremely in-

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

32 And what shall I more say? for the time would fail me to tell of ^a Gedeon, and of ^b Barak, and of ^c Samson, and of ^d Jephthae; of ^e David also, and ^f Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, & ob-

^a Judg. 6. 11. — ^b Judg. 4. 6. — ^c Judg. 13. 24. — ^d Judg. 11. 1. & 12. 7. — ^e 1 Sam. 16. 1, 13. & 17. 45. — ^f 1 Sam. 1. 20. & 12. 20. — ^g 2 Sam. 7. 11, &c. — ^h Judg. 14. 5, 6. 1 Sam. 17. 34, 35. Dan. 6. 22.

credible that had she been what we represent her, he would have sought for such an alliance.

Received the spies with peace] *Μετ' ἡμῶν*, the same as *בְּשָׁלוֹם* *beshalom*, giving them a kind welcome, good fare, and protection. After these words the Slavonic adds, *καὶ ἴψα ἰδὼν ἀελλοῦσα, and sent them out another way.*

Verse 32. Time would fail me] *Μεθυσόμενον ἰχθυοῦν*. A very usual mode of expression with the best Greek writers, when they wish to intimate that much important intelligence remains to be communicated on the subject already in hand; which must be omitted, because of other points which have not yet been handled.

Gedeon] Who by faith in God, with 300 men, destroyed a countless multitude of Midianites and Amalekites, and delivered Israel from oppression and slavery. Judges vi. vii. viii.

Barak] Who overthrew Jabin, king of Canaan, and delivered Israel from servitude. Judges iv.

Samson] Who was appointed by God to deliver Israel from the oppressive yoke of the *Philistines*; and, by extraordinary assistance, discomfited them on various occasions. Judges xiii—xvi.

Jephthae] Who, under the same guidance, defeated the Ammonites, and delivered Israel. Judges xi. xii.

David] King of Israel, whose whole life was a life of faith and dependence on God; but whose character will be best seen in those books which contain an account of his reign, and the book of Psalms; to which, and the notes there, the reader must be referred. It is probable he is referred to here for that act of faith and courage which he showed in his combat with Goliath. See 1 Sam. xvii.

Samuel] The last of the Israelitish judges, to whom succeeded a race of kings, of whom Saul and David were the two first, and were both anointed by this most eminent man. See his history in the first book of *Samuel*.

All these are said to have performed their various exploits through faith. 1. The faith of Gedeon consisted in his throwing down the altar of Baal, and cutting down his grove, in obedience to the command of God. 2. The faith of Barak, consisted in his believing the revelation made to Deborah, and the command to go against Jabin's numerous army. 3. Samson's faith consisted in his obeying the various impulses produced by the Spirit of God in his own mind. 4. Jephthae's faith consisted particularly in his believing the promise made to Abraham and his posterity, that they should possess the land of

tained promises, ^b stopped the mouths of lions,

34 ⁱ Quenched the violence of fire, ^k escaped the edge of the sword, ^l out of weakness were made strong, waxed valiant in fight, ^m turned to flight the armies of the aliens.

35 ⁿ Women received their dead

ⁱ Dan. 3. 25. — ^j 1 Sam. 20. 1. 1 Kings 19. 3. 2 Kings 6. 18. — ^k 2 Kings 20. 7, &c. Job 42. 10. Psal. 6. 8. — ^l Judg. 15. 8, 15. 1 Sam. 14. 13, &c. & 17. 51, 52. 2 Sam. 8. 1, &c. — ^m 1 Kings 17. 22. 2 Kings 4. 35.

Canaan; and in his resolutely fighting against the Ammonites, that they might not deprive the Israelites of the land between Arnon and Jabbok. It may be observed here, that the apostle does not produce these in chronological order; for Barak lived before Gedeon, and Jephthae before Samson, and Samuel before David. He was not producing facts in their chronological order; but instances of the power of God exerted in the behalf of men who had strong confidence in Him.

Verse 33. Who through faith subdued kingdoms] As Joshua, who subdued the seven Canaanitish nations; and David, who subdued the Moabites, Syrians, Ammonites, and Edomites. 2 Sam. viii. &c.

Wrought righteousness] Did a great variety of works indicative of that faith in God, without which it is impossible to do any thing that is good.

Obtained promises] This is supposed to refer to Joshua and Caleb, who through their faith in God, obtained the promised land, while all the rest of the Israelites were excluded: to Phineas also, who, for his act of zealous faith in slaying Zimri and Cozbi, got the promise of an everlasting priesthood: and to David, who, for his faith and obedience, obtained the kingdom of Israel, and had the promise, that from his seed the Messiah should spring.

Stopped the mouths of lions] Daniel, who, though cast into a den of lions, for his fidelity to God, was preserved among them unhurt; and finally came to great honour.

Verse 34. Quenched the violence of fire] As in the case of the three faithful Hebrews, Shadrach, Meshach, and Abednego, who, for their steady attachment to God's worship, were cast into a fiery furnace; in which they were preserved, and from which they escaped unhurt. Dan. iii.

Escaped the edge of the sword] Moses, who escaped the sword of Pharaoh, Exod. xviii. 4. Elijah, that of Jezebel; and David, that of Saul; and many others.

Out of weakness were made strong] Were miraculously restored from sickness which seemed to threaten their life; as Hezekiah, Isa. xxxviii. 21.

Waxed valiant in fight] Like Gedeon, who overthrew the camp of the Midianites; and Jonathan, that of the Philistines, in such a way as must have proved that God was with them.

Verse 35. Women received their dead] As did the widow of Zarephath. 1 Kings xvii. 21. and the Shunamite, 2 Kings iv. 34. What other

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 816. raised to life again: and others were ^a tortured, not accepting deliverance; that they might obtain a better

resurrection; 36 ^b And others had trial of cruel mockings and scourgings, yea, more-

over, ^c of bonds and imprisonment:

37 ^d They were stoned, they were sawn asunder, were tempted, were slain with the sword: ^e they wandered about ^f in sheep-skins and goat-skins; being

A. M. cir. 4067. A. D. cir. 63. An. Olymp. cir. CCX. 3. A. U. C. cir. 816.

^a 2 Mac. 6. 19, 28. & 7. 7, &c. Acts 22. 25. — ^b 2 Mac. 7. 1, 7. — ^c Gen. 39. 20. Jer. 20. 2. & 37. 15.

^d 1 Kings 21. 13. 2 Chron. 24. 21. Acts 7. 56. & 14. 19. ^e 2 Kings 1. 8. Matt. 3. 4. — ^f Zech. 13. 4.

cases under all the above heads the apostle might have in view, we know not.

Others were tortured] *Ετυμπαρισθῆναι*. This is a word concerning the meaning of which the critics are not agreed. *Τυμπαρον* signifies a stick, or *baton*, which was used in *bastinadoing* criminals. And *τυμπαριζω* signifies to *beat violently*, and is thus explained by the best lexicographers. After considering what others have written on this subject, I am inclined to think that the *bastinado* on the *soles of the feet* is what is here designed. That this was a most torturing and dangerous punishment, we learn from the most authentic accounts: and it is practised among the *Turks* and other *Mohammedans* to the present day. Mr. *Antes*, of Fulnek, in Yorkshire, twenty years a resident in Egypt, furnishes the latest account I have met with: he himself was the unhappy subject of his own description. See at the end of this chap. article 4.

Not accepting deliverance] This looks very like a reference to the case of the mother and her seven sons; mentioned 2 Maccab. vii. 1, &c.

Verse 36. *Had trial of cruel mockings and scourgings*] We do not know the cases to which the apostle refers. The *mockings* here can never mean such as those of Ishmael against Isaac; or the youths of Bethel against Elisha. It is more probable that it refers to public exhibitions of the people of God at idol feasts, and the like; and Samson's case before Dagon, when the Philistines had put out his eyes, is quite in point. As to *scourgings*, this was a common way of punishing minor culprits; and even those who were to be punished *capitally*, were first scourged. See the case of our Lord.

Bonds and imprisonment] Joseph was cast into prison; Jeremiah was cast into a dungeon full of mire; chap. xxxvii. 16. and xxxviii. 6. And the prophet Micajah was imprisoned by Ahab, 1 Kings xxii. 27.

Verse 37. *They were stoned*] As Zechariah, the son of Barachiah, or Jehoiada, was, between the altar and the temple: see the account, 2 Chron. xxiv. 21. and see the notes on Matt. xxiii. 35. And as Naboth the Jezreelite, who, on refusing to give up his father's inheritance to a covetous king, because it had respect to the promise of God, was falsely accused and stoned to death; 1 Kings xxi. 1—14.

They were sawn asunder] There is a tradition that the prophet Isaiah was thus martyred. In *Yeamoth*, fol. 49. 2. it is thus written, "Manasseh slew Isaiah; for he commanded that he should be slain with a wooden saw. They then brought the saw, and cut him in two: and when the saw reached his mouth, his soul fled forth."

St. Jerom, and others, mention the same thing and among the Jews the tradition is indubitable.

Were tempted] *Επειρασθῆναι*. I believe this word has vexed the critics more than any other in the New Testament. How being *tempted* can be ranked among the *heavy sufferings* of the primitive martyrs and confessors is not easy to discern; because, *to be tempted*, is the common lot of every godly man. This difficulty has induced learned men to mend the text by conjecture: Bæza proposes *σπαρῆσθαι*, *they were branded*. Junius, Piscator, and others, propose *σπαρῆσθαι*, *they were burnt alive*. Gataker thinks, *επιρῆσθαι*, a word of the same import, should be preferred. Tanaquil Faber gives the preference to *σπαρῆσθαι*, *they were mutilated*—had different parts of their bodies *lopped off*. Sir Norton Knatchbull contends for *σπαρῆσθαι*, *they were transfixed, or pierced through*. Alberti thinks the original reading was *σπαρῆσθαι*, *they were strangled*. About as many more differences have been proposed by learned men, all bearing a very near resemblance to the words now found in the Greek text. By three MSS. the word is entirely omitted; as also by the Syriac, Arabic of Erpenius, the *Æthiopic*, and by Eusebius and Theophylact. Of all the conjectures, that of *Knatchbull* appears to me to be the most probable; *they were transfixed, or impaled*—and even the present reading might be construed in this sense.

Were slain with the sword] As in the case of the eighty-five priests slain by Doeg; see 1 Sam. xxii. 18. and the *prophets*, of whose slaughter by the sword, Elijah complains, 1 Kings xix. 10. Probably the word means being *beheaded*, which was formerly done with a *sword*, and not with an *axe*; and in the East is done by the sword, to the present day.

They wandered about in sheep-skins] *Μαλλωταί*. *Sheep-skins dressed with the wool on*. This was probably the sort of mantle that Elijah wore, and which was afterward used by Elisha; for the Septuagint, in 2 Kings ii. 8, 13. expressly say, *καὶ ἐλάσθη Ἠλίου τῆ μαλλωτῆ αὐτοῦ: καὶ ἐτίθη Ἠλίας τὸν σῆεεφ-σκιν (mantle.)* Καὶ ὤψατο ἐν μαλλωτῆ Ἠλίου ἢ σπιτῆ σκαρῆα αὐτοῦ. *And he (Elisha) took the SHEEP-SKIN of Elijah, which had fallen from off him*. It was most probably on this account, as Dr. Macknight conjectures, that Elijah was called a *hairy man*, 2 Kings i. 8. and not on account of having a preposterously long beard, as those marrers of all the unities of time, place, circumstances, and common sense, the *painters*, represent him. And it is likely that the prophets themselves wore such garments; and that the false prophets imitated

A. M. cir. 4067. destitute, afflicted, tormented; A. D. cir. 63. An. Olymp. cir. CCX. 3. 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

a 1 Kings 18. 4. & 19. 9.—b Ver. 2, 13.—c Or, foreseen.

them in this, in order that they might gain the greater credit. *And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision—neither shall they wear a rough garment to deceive.* Zech. xiii. 4. *Δερμὶν ἄριον*, a hairy skin, SEPT. probably the goat-skins mentioned above. In general, this was an upper garment; but, in the cases to which the apostle alludes, the sheep-skin and goat-skin seem to have been the only covering.

Being destitute] *Τρυφεύμενοι*, in want of all the comforts and conveniences of life, and often of its necessities.

Afflicted] In consequence of enduring such privations.

Tormented] *κακουχόμενοι*, maltreated, harassed, variously persecuted by those to whom they brought the message of salvation.

Verse 38. (Of whom the world was not worthy) Yet they were obliged to wander by day in deserts and mountains, driven from the society of men; and often obliged to hide by night in dens and caves of the earth, to conceal themselves from the brutal rage of men. Perhaps he refers here principally to the case of Elijah, and the hundred prophets hidden in caves by Obadiah, and fed with bread and water. See 1 Kings xviii. 4. David was often obliged thus to hide himself from Saul. 1 Sam. xxiv. 3, &c.

Verse 39. Having obtained a good report (having been witness to; see ver. 2.) through faith] It was faith in God which supported all those eminent men, who, in different parts of the world, and in different ages, were persecuted for righteousness' sake.

Received not the promise.] They all heard of the promises made to Abraham, of a heavenly rest; and of the promise of the *Messiah*, for this was a constant tradition: but they died without having seen this *Anointed of the Lord*. Christ was not in any of their times manifested in the flesh; and of Him, who was the expectation of all nations, they heard only by the hearing of the ear. This must be the promise, without receiving of which, the apostle says, they died.

Verse 40. God having provided some better thing for us] This is the dispensation of the Gospel, with all the privileges and advantages it confers.

That they without us should not be made perfect.] Believers before the flood, after the flood, under the Law, and since the Law, make but one church. The Gospel dispensation is the last; and the Church cannot be considered as complete till the believers under all dispensations are gathered together. As the Gospel is the last dispensation, the preceding believers cannot be consummated even in glory till the Gospel church arrive in the heaven of heavens.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

A. M. cir. 4067
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816

d Ch. 7. 22. & 8. 6.—e Ch. 5. 9. & 12. 23. Rev. 6. 11.

There are a great variety of meanings put on this place; but the above seems the most simple and consistent. See Rev. vi. 11. "White robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled." This time, and its blessings, are now upon the wing.

OBSERVATIONS ON THE BEING OF A GOD, DEDUCED FROM A CONSIDERATION OF HEBREWS, CHAP. XI. 6.

He that cometh unto God must believe that he is: and that he is the rewarder of them who diligently seek him.

I. Metaphysicians and philosophers, in order to prove the existence of God, have used two modes of argumentation:—

1. *A priori*, proofs drawn from the necessity that such a Being as God is, must exist: arguments of this kind do not produce any thing in evidence which is derived from His works.

2. *A posteriori*, proofs of the being and perfections of God, drawn from His own works.

PROPOSITIONS A PRIORI.

Prop. I.—If there be no one being in the universe but such as might possibly not have existed, it would follow, that there might possibly have been no existence at all: and if that could be so, it would be also possible that the present existence might have arisen from total nonexistence, which is absurd. Therefore, it is not possible that there might have been no existence at all. Consequently, an impossibility of not existing must be found somewhere; there must have been a Being whose nonexistence is impossible.

II.—The whole nature of an-unoriginated Being, or aggregate of His attributes, must be unoriginated, and necessarily what it is. A being cannot produce its own attributes; for this would suppose it acted before it existed. There is nothing in the nature of this Being that is contingent, or could have been otherwise than it is; for whatever is contingent must have a cause to determine its mode of existence.

III.—The attributes of an unoriginated being must be possessed by it unlimitedly; for, to possess an attribute imperfectly, or only in a certain degree, must suppose some cause to have modified this Being so as to make Him incapable of having that attribute in any other than an imperfect degree. But no cause can be admitted in this case, because this is the First of all beings, and the Cause of all things. Further, an imperfect attribute, or any one that is not in its highest degree, must be capable of improvement by exercise and experience; which would imply

that the unoriginated Being must be originally imperfect; and that He was deriving further degrees of perfection from the exercise of His own powers, and acquaintance with his own works.

IV.—The unoriginated Being must exist *every where*, in the same manner He does *any where*; for if He did not, it would suppose some *cause* by which His presence was limited; but there can be no cause to limit that presence. See before.

V.—This unoriginated Being must be a *simple, un compounded substance*, identically the same every where; not consisting of *parts*, for these must be distinct and independent; nor of *whole*, for this is the aggregate of parts; nor of *magnitude* or *quantity*, for these signify a composition of parts. This Being must be as truly *one* and omnipresent as the present moment of time is indivisibly *one* in all places at once; and can no more be limited or measured by *time*, than the present moment can by duration.

Hence, this Being cannot be *matter* or *body*, because to these belong *extension, divisibility, figurability, and mobility*, which imply *limitation*. God and matter have essentially contrary properties.

God is not *material*. It has already been shown, that there necessarily must exist one infinite, unoriginated, and eternal Being. Now, this Being must be a *thinking* Being; for it is as impossible to conceive that *unthinking* matter could produce a *thinking* intelligent Being, as it is to conceive that *nothing* could produce *matter*.

Let us suppose any parcel of matter to be *eternal*, we shall find it, in itself, unable to produce any thing. Let us suppose its *parts* firmly at rest together; if there were no other being in the world, must it not eternally remain so, a dead inactive lump? Is it possible to conceive that it can add motion to itself, or produce it in other portions of matter? Matter, therefore, by its own strength, cannot produce in itself so much as *motion*. The motion it has must also be from eternity, or else added to matter by some other being more powerful than itself.

But let us suppose motion eternal too; yet matter, unthinking matter, and motion, could never produce *thought*. Knowledge will still be as far beyond the *power of motion and matter* to produce, as matter is beyond the power of nothing to produce. Divide matter into as minute parts as you will, vary the figure and motion of it as much as you please, it will operate no other ways upon other bodies of proportionate bulk than it did before this division. The minutest particles of matter strike, impel, and resist one another, just as the greater do; and that is all that they can do. So that if we will suppose *nothing* eternal, *matter* can never begin to be. If we suppose bare matter, without motion, eternal; then motion can never begin to be. If we suppose only *matter* and *motion* eternal, then *thought* can never begin to be. For, it is impossible to conceive that matter, either with or without motion, could have originally, in and from itself, sense, perception, and knowledge; as is evident from hence, that sense, perception, and knowledge, must be properties eternally separate from matter, and every particle of it.

Since, therefore, whatsoever is the first eternal Being must necessarily be a *thinking* Being, and whatsoever is first of all things must necessarily contain in it, and actually have, at least, all the perfections that can ever after exist; it necessarily follows that the first eternal Being cannot be matter.

VI.—This Being must possess *intelligence* and *power* unlimited, and all other attributes that are in themselves absolute perfections.

Attributes are divided into *natural* and *moral*, or *primary* and *secondary*. The first, are those which essentially belong to the *nature* of a Being considered in *itself*; the second, in its *manner of acting* towards others. All the attributes of God being *uncontingent*, must be unlimited; and, therefore, His knowledge must extend to every thing that can be *known*, and His power to every thing that can be *done*.

VII.—There cannot be in the universe more than *one* unoriginated Being; for as this Being is possessed of infinite attributes, let us suppose a *second* unoriginated Being. He must possess the same; for both these Beings are eternal, and necessarily the same, every where alike present, without any possible difference or distinction, and therefore one and the same. *Two* such cannot subsist; and the supposition of a *second* such Being is only a mental repetition of the being and attributes of the *First*.

VIII.—All things owe their existence to their First Cause, operating according to its own free will. Absolute power does not act of necessity, but freely: the power may exist without exertion; if it did not, then it acts by *necessity*; and if so, *necessity* is the agent, and not the free power of the independent God. He can do what He will; but He will do only what is right, &c.

The like may be said of His *omniscience*. He knows Himself, and what He has formed, and what He can do; but is not *necessitated* to know as certain what Himself has made *contingent*. If God *must* continually act because He is omnipotent; and know, because He is omniscient; then He must be constantly employed in doing or undoing whatever is possible to be done or undone; and knowing all that is, and all that can be, and what cannot be, which is absurd.

IX.—God is a Being of infinite *goodness, wisdom, mercy, justice* and *truth*; and all other perfections which become the Framer and Governor of the universe.

GOODNESS consists in being pleased with communicating happiness to others.

WISDOM, in making a right, or beneficent use of knowledge or power; for no being, howsoever intelligent or powerful, is said to act *wisely*, but that which makes a *good* or *beneficent* use of knowledge and power. Hence *wisdom* and *goodness* must be ever conjoined to make any act of power perfect. As He is *wise*, He *knows* what is best to be done; *powerful*, He can do it; *good*, He will do it. Justice, mercy, truth, or faithfulness, are not distinct attributes, but denominations given to His power and wisdom, in their various operations on different occasions, in reference to His creatures.

God's *liberty of acting*; His power and wisdom being infinite, He cannot be prevented by

any outward cause; His nature being essentially good, He can have no opposition from *within*. His power, and all his other attributes, being infinite, eternal, and consequently unlimited, can have no opposition from *without*. And His liberty consists in his being free to act or not act; or infinitely or limitedly to vary His operations according to His own wisdom, goodness, and truth.—See also the late *Bishop of Ossory, Chevalier Ramsay, Dr. S. Clarke, and others.*

SKETCHES OF PROOFS A POSTERIORI.

Recapitulation of the preceding propositions.

II. In the argument *à priori*, in order to demonstrate the being of a God, it was attempted to prove, that there must have been a Being whose nonexistence is impossible. In arguing on this subject it has been shown,

1. That this Being was unoriginated.
2. That all His attributes must also be unoriginated.
3. That these attributes must be unlimited, and absolutely perfect.
4. That this being must exist every where, in the same manner He does any where.
5. That He is simple and uncompounded; not consisting of *parts*, nor of *whole*; nor of *magnitude*, nor of *quantity*.
6. That He must possess intelligence and power unlimited; and all other attributes that are in themselves absolute perfections.
7. That there cannot be in the universe any more than one such unoriginated, simple, and infinite Being.
8. That all things owe their existence to this First Cause; operating, not according to any kind of *necessity*, but according to its own *free will*.

9. That as, in all His operations, all His attributes must concur and combine; so all the works of His hands must bear the impress of wisdom and goodness, of that *wisdom* which consists in making a right use of *knowledge* and *power*; i. e. using both beneficially: of that *goodness* which consists in being pleased with communicating happiness to others.

Hence may be deduced CREATION; the plan of which proceeded from His *wisdom*; the execution from his *power*; and the result, a proof of His *goodness*.

From these data we might proceed, to prove the being of a God, and His beneficence and moral government of the world, *à posteriori*, i. e. arguing from the *effects* to the *Cause*.

And first, a being of infinite wisdom must be expected to form His works so, as to evidence that wisdom, in their multiplicity, variety, internal structure, arrangement, connexions, and dependencies; and, consequently, that these works must be in many respects inscrutable to man. And this, as they are His works, must be one of their characteristics.

Whether there be any other kind of being than *spiritual* and *material*, and such as are of a *mixed nature*, we cannot tell: but we have no ideas of any other kinds, nor can we conceive the possibility of the existence of any other; as we have no ideas of any figure that is not formed of *straight* or *curved lines*, or a *mixture* of both.

God, the uncreated Spirit, manifests Himself

by material substances. Created spirits must be manifested in the same way: and though matter may exist without spirit, and spirit without matter; yet, without the latter, spirit cannot become manifest. Hence matter appears to have been created for the use of spirit, or intellectual beings.

Creation, in general, demonstrates the being of a God.

THE SOLAR SYSTEM, and plurality of worlds; magnitude, distances, velocity, and gravity, of the celestial bodies: projectile and centripetal forces; centre of gravity; ellipsis; double and treble motion; attraction; all demonstrate the wisdom, power, and goodness, of God.

VEGETATION.—Plants; trees; circulation of nutritious juices; composition of ligneous fibres; dissolution and regeneration of terrestrial productions.

PRESERVATION of genera and species, demonstrations of infinite skill, and of the wisest and most beneficent Providence.

MAN.—Life; nutrition; sleep; the senses, particularly vision; and muscular motion; each furnishes a series of irresistible arguments.

THE HEART, and the circulation of the blood, afford the most striking proofs; and on this point let the reader particularly fix his attention.

In a healthy state, the heart makes *eighty* pulsations in a minute; and it is calculated that from two ounces to two ounces and a half of blood are expelled into the *aorta* at each pulsation; consequently, at least nine thousand six hundred ounces will be thrown into the *aorta* in an hour, which would amount to one thousand four hundred and forty pounds in one day.

At each pulsation, this quantum of blood is propelled *eight inches*, which amounts to *fifty feet* in a minute! The quantity of blood in a human body is, on an average, about *thirty pounds*, and passes through the heart about *twenty-three* times in the space of one hour.

A weight of fifty pounds, hung to the foot, the leg laid across the opposite knee, was raised by the action of the popliteal artery. Allowing for the distance from the centre of motion, this proves that the heart must possess a power of at least *four hundred pounds*!

The blood circulates by pressure from behind, occasioned by the action of the heart; which pressure, having propelled it, according to the laws of gravity, to the extremities, reconducts it, contrary to those laws, back to the heart. How is this effected? It has been supposed, that the ARTERIES contribute much to the circulation of the blood; were it even so, it would be comparatively useless, as they cease where such an auxiliary power is most wanting, at the extremities, where their anastomosis with the veins takes place; and the veins are not supposed to possess any such propelling power.

But that the arteries possess no such power, *Bichat* has proved by the following experiment. He took the arm of a dead man, placed it in warm water, inserted one end of a tube in the brachial artery, and the other end in the carotid artery of a living dog: the blood circulated in the dead arm, the pulse of which beat regularly by the action of the heart of the living animal. Is there not a wondrous and especial providence of God by which this is effected?

Others have attributed the pulsation of the heart itself to the stimulating nature of the blood. *Bichat* has disproved this by the following experiments:—

1. Expose the heart of an animal, and empty it; apply a stimulus to its muscles, and it will dilate, and contract, as if it were full.

2. Puncture all the large vessels connected with the heart, so as to empty it entirely; and the alternate contractions and dilations will continue for some time, notwithstanding the total absence of the blood.

3. Remove two hearts of equal bulk from two living animals, place the fingers in the ventricles of the one, and grasp the other in the opposite hand, and it will be found that the effort of the latter in its dilation, is as forcible as the other in its contraction.

Incessant action of the heart.—Its unweariedness.—What exhausts all other muscles appears to increase its action and its force! Can any person conceive how it is possible that a muscle can be in incessant action threescore, fourscore, or a hundred years, without any kind of weariness? There is nothing in nature that can well explain this. Over its motion the mind has no power. This is wisely ordered; as many in momentary fits of caprice, despair, and passion, would suspend the circulation, and thus put an end to their lives.

Providence; or the economical government of God, in the provision for men and animals.—Never too much: never too little; the produce of the earth being ever in proportion to the consumers; and the consumers to that produce.

Redemption.—1. As all things are intimately known to God; He must know wherein their happiness consists; and may, from His goodness, be expected to make every provision for that happiness.

2. Every sentient creature is capable of happiness or misery.

3. No creature can choose a state of misery for itself, because no creature can desire to be unhappy.

4. If any being could choose that state for another, he must be led to it by some motive which may make it eligible or desirable: and this must spring from his envy, jealousy, fear, or a conviction that the wretchedness of the other will contribute to his own happiness.

None of these can exist in God the Creator; consequently, He must be supposed to have made man for happiness. His counsels never change: and therefore, when man had fallen, He provided him a Saviour: this might be naturally expected from his infinite benevolence.

The moral changes made in sinners, proofs of the being, agency, goodness, and presence of God.

Man's existence is a proof of the Being of God; he feels himself to be the effect of a Cause, and that Cause to be wise, powerful, and good. There is evidently no cause in nature capable of producing such an effect, for no operation of nature can produce *mind* or *intellect*; the wonderful structure of the body, and the astonishing powers of the *mind*, equally prove that God is our Maker, and that in Him we live, move, and have our being.

III. Astronomical phenomena very difficult to be accounted for upon natural principles; and strong evidences of the being and continual agency of God.

PHENOMENON I.

The motion of a planet in an elliptic orbit is truly wonderful, and incapable of a physical demonstration in all its particulars. From its aphelion, or greatest distance from the sun, or body round which it revolves, to its perihelion, or least distance, its motion is continually accelerated; and from its perihelion to its aphelion as constantly retarded. From what source has the planet derived that power, which it opposes to the solar attraction, in such a manner, that when passing from aphelion to perihelion, by a continued acceleration, it is prevented from making a nearer approach to the sun? And, on the other hand, what influence prevents the planet, after it has passed, by a continued retardation, from perihelion to aphelion, from going altogether out of the solar attraction, and causes it to return again to perihelion? In Sir Isaac Newton's demonstration that this phenomenon is a necessary result of the laws of gravity and projectile forces; it is worthy of observation, that to account for a planet's moving in an elliptic orbit, little differing from a circle, and having the sun in the lower focus, the projectile force of the planet, or the power by which it would move for ever in a straight line, if not acted upon from without, is assumed to be nearly sufficient to counterbalance the planet's gravitating power, or, which is the same thing, the attraction of the central body;—for, the demonstration, the particulars of which are too complicated to be here detailed, puts us in possession of the following facts:—if a planet be projected in a direction exactly perpendicular to that of the central body, with a velocity equal to what it would acquire by falling half way to the centre by attraction alone, it will describe a circle round the central body. If the velocity of projection be greater than this, but not equal to what the planet would acquire in falling to the centre, it will move in an elliptical orbit more or less eccentric according to the greater or less degree of projectile force. If the velocity of projection be equal to that which the planet would acquire in falling to the central body, it will move in a parabola; if greater than this in a hyperbola. Now it cannot be demonstrated upon physical principles, that a planet should have a certain projectile force, and no other; or that it should have any at all; for it is a law of nature, ably demonstrated by Newton in his *Principia*, that all bodies have such an indifference to rest or motion that if once at rest, they must remain eternally so, unless acted upon by some power sufficient to move them; and that a body once put in motion will proceed of itself ever after in a straight line, if not diverted out of this rectilinear course by some influence. Every planetary body has a certain projectile force; therefore, some previously existing cause must have communicated it. The planets have not only a projectile force, but this power is at the same time nearly a counter-balance to its gravitation, or the attraction of the central body; so that by virtue of

these powers, thus harmoniously united, the planets perform their revolutions in orbits nearly circular, with the greatest regularity. It hence follows that the Cause which has communicated just so much projectile force as to produce so near an equilibrium in the centrifugal and centripetal powers is infinitely intelligent: therefore this Cause must be God.

As all the planets move in orbits more or less elliptical, when they could have been made to move in circles by a particular adjustment of the attractive and projectile forces; the Divine purpose must be best answered by the eccentric orbit. The habitable earth evidently derives very great advantage from the elliptical orbit; for, in consequence of it, the sun is seven or eight days of every year longer on the northern side of the the equator than he is on the southern; *i. e.* from the 21st of March, when he crosses the equator northward, to the 23d of September, when he again returns to the equator, there are 186 days; but from the 23d of September, or autumnal equinox, to the 21st of March, or vernal equinox, there are only 179 days. From this circumstance the northern hemisphere, which it has pleased God should contain by far the greatest portion of land, is considerably warmer towards the polar regions than in similar latitudes towards the south pole, where an equal degree of temperature is not needed. Circumnavigators have not yet been able (because of the great cold of the south polar regions) to proceed beyond seventy-two or seventy-three degrees of south latitude; or, which is the same thing, to approach to the south pole nearer than about 1200 miles: but the northern frigid zone, possessing a greater temperature, has been explored to within about 600 miles of the pole, *i. e.* to nearly eighty-two degrees of north latitude.

PHENOMENON II.

The *double motion* of a primary planet, namely, its *annual* revolution and *diurnal* rotation, is one of the greatest wonders the science of astronomy presents to our view.—The laws which regulate the latter of these motions are so completely hid from man, notwithstanding his present great extension of philosophic research, that the times which the planets employ in their rotations can only be determined by observation. How is it that two motions, so essentially different from each other, should be in the same body, at the same time, without one interfering at all with the other? The astonishing accuracy with which celestial observations have been conducted within the last one hundred years, has enabled astronomers to demonstrate that the neighbouring planets very sensibly affect the figure of the earth's orbit, and consequently its motion in its orbit. Of this every one may be convinced who examines the calculus employed in ascertaining, for any particular point of time the sun's place in the heavens; or, which is the same thing, the point of the earth's orbit which is exactly opposed to the place of the earth in this orbit. Thus the maximum that the earth is affected by Venus, is nine seconds and seven-tenths of a degree; by Mars, six seconds and seven-tenths; and by Jupiter, eight seconds two-thirds, &c. But no astronomer, since the

foundation of the world, has been able to demonstrate that the earth's motion in the heavens is at all accelerated or retarded by the diurnal rotation; or, on the other hand, that the earth's motion on its axis experiences the least irregularity from the annual revolution. How wonderful is this contrivance! and what incalculable benefits result from it! The uninterrupted and equable diurnal rotation of the earth gives us day and night in their succession, and the annual revolution causes all the varied scenery of the year. If one motion interfered with the other, the return of day and night would be irregular; and the change of seasons attended with uncertainty to the husbandman. These two motions are, therefore, harmoniously impressed upon the earth, that the gracious promise of the Great Creator might be fulfilled, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The double motion of a secondary planet is still more singular than that of its primary; for, (taking the moon for an example,) besides its particular revolution round the earth, which is performed in twenty-seven days, seven hours, forty-three minutes, four seconds and a half; it is carried round the sun with the earth once every year. Of all the planetary motions, with which we have a tolerable acquaintance, that of the moon is the most intricate: upwards of twenty equations are necessary, in the great majority of cases, to reduce her mean to her true place; yet not one of them is derivable from the circumstance that she accompanies the earth in its revolution round the sun. They depend on the different distances of the earth from the sun in its annual revolution, the position of the lunar nodes, and various other causes, and not on the annual revolution itself, a motion which of all others might be expected to cause greater irregularities in her revolution round the earth than could be produced in that of the latter by the planetary attractions. Who can form an adequate conception of that influence of the earth which thus draws the moon with it round the sun, precisely in the same manner as if it were a part of the earth's surface, notwithstanding the intervening distance of about two hundred and forty thousand miles; and, at the same time, leaves undisturbed the moon's proper motion round the earth? And what beneficent purposes are subserved by this harmony? In consequence of it we have the periodical returns of new and full moon; and the ebbing and flowing of the sea, which depend on the various lunar phases, with respect to the sun and earth, (as is demonstrable from each of these phases being continually contemporaneous with a particular phenomenon of the tides,) always succeed each other with a regularity necessarily equal to that of the causes which produce them.

PHENOMENON III.

The impression of an inconceivably rapid motion upon the earth, without disturbing, in the smallest degree, any thing upon its surface, or in the atmosphere which surrounds it; is another instance of the infinite wisdom of God. That with which God has endued the celestial bodies, in order to accomplish this end, is called

gravity, or attraction. The existence of this influence is easily demonstrable from the curious law which pervades all the bodies in the solar system, and probably every other body in the whole compass of space. This law, viz. that the squares of the periodical times of the planets are to each other as the cubes of their mean distances from the central body, was first discovered by Kepler, and afterward demonstrated by Sir Isaac Newton.—Thus, if the distance of but one planet from the sun is known, and the periodic revolutions of the whole, the distance of each from the sun is easily ascertained. The mean distance of the earth from the sun has been found by the transits of Venus, in 1761 and 1769, to be about ninety-five and a half millions of English miles; and the periodic times of all the planets are known by direct observation. Thus, to find the distance of Jupiter from the sun, nothing more is necessary than first to square the period of the earth, 365 days, 5 hours, 48½ minutes; and that of Jupiter, 11 years, 315 days, 14 hours and a half; and divide the greater product by the less, to find the proportion one bears to the other; then to cube the earth's mean distance from the sun, 95½ millions, and multiply the cube by the proportion between the periodic times already found; and the cube root of the last product will be the distance required. By this means it was that the distances of the different planets from the sun, and of the satellites from the primaries, (for this law extends to the satellites,) have been calculated.—See the Table of the Periodic Revolutions, &c. of the planets, in the notes on the first chapter of Genesis. From this law it is evident, to every one that deeply considers this subject, that the planets revolve in orbits by an influence emanating from the sun; for the nearer a planet is to the sun, the swifter is its motion in its orbit, and *vice versa*.—(See the Tables already referred to.) The singular phenomenon of a planet's describing equal areas in equal times, results from gravitation combined with the projectile power; or, in other words, from the union of the centripetal and centrifugal forces. Thus, if a planet describe in twenty-four hours any given arc of its orbit, and the area contained between two straight lines drawn from the extremities of this arc and meeting in the sun be ascertained; it will be precisely equal to what the planet will describe in any other twenty-four hours, the greater or less quantity of the arc described being continually compensated by the less or greater extent of the straight lines including the respective areas. We also find that, by virtue of these laws, the motion of a planet in its orbit is not decreased in arithmetical proportion to the increase of the distance from the central body; for the hourly orbital motion of the Georgium Sidus, for example, is only about five times slower than that of the earth, though its distance from the sun is full nineteen times greater.

Every man may convince himself of the existence of gravity, by observing the phenomena attending falling bodies. Why is it that the velocity of a falling body is continually accelerated till it arrives on the earth? We answer, that the earth continually attracts it; consequently, its velocity must be continually increasing as it falls. It is also observable, that the

nature of the influence on falling bodies is precisely the same with that which retains the planets in their orbits:—by numerous experiments it is found, that if the falling body descends towards the earth 16 feet in the first second, (a statement very near the truth,) it will fall through three times this space, or 48 feet, in the next second; five times this space, or 80 feet, in the third second; seven times this space, or 112 feet, in the fourth second; nine times this space, or 144 feet, in the fifth second, &c. Hence the spaces fallen through are as the squares of the times of falling, i. e. in the first second the body falls 16 feet; and in the next second, 48 feet; consequently, the body falls as many feet in the two first seconds as is equal to the sum of these two numbers, viz. 64, which is 16 multiplied by 4, the square of two, the number of seconds it took up in falling through the first 64 feet.

The above is but a very brief account of the influence of this wonderful principle, which is universally diffused through nature; and capable of attracting every particle of matter under all its possible modifications, and of imparting to each substance, from the lightest gas to the most ponderous metal, that property which constitutes one body specifically heavier or lighter than another. To detail all the benefits which result from it, would be almost to give a history of the whole material creation. But it may be asked, What is gravity? To the solution of this question natural philosophy is unable to lead us. Suffice it to say, all we know of gravity is its mode of operation, and that it is, like its Great Creator, an all-pervading and continued energy. Therefore, that it is, and not in what it consists, is capable of demonstration.

All these things prove not only that there is a God infinitely powerful and intelligent, but also kind and merciful; working all according to the counsel of His will, and causing all operations to result in the benefit of His creatures. They prove also, that God is continually present, supporting all things by His energy, and that, while His working is manifest, His ways are past finding out. Yet, as far as He may be known, we should endeavour to know Him: for, *he that cometh unto God must know that he is*. Without this, it is not likely that any man will serve Him; for, those alone who know him, seek him: and they only, who put their trust in Him, can testify he is the rewarder of them who diligently seek him.

A short account of the BASTINADO, supposed to be referred to in ver. 35.

IV. On the 15th of Nov. 1779, Mr. Antes, returning from a short country excursion to Grand Cairo, was seized by some of the attendants of *Osmán Bey*, a Mameluke chief; and, after stripping him of his clothes, they demanded money; which he not having about him, they dragged him before the Bey telling him that he was an European, from whom he might get something. In order to extort money from him, the Bey ordered him to be bastinadoed: they first threw him down flat on his face, and then beat up his legs, so that the soles of his feet were horizontal; they then brought a strong staff about six feet long, with an iron chain fixed to it at both ends. This chain they threw round both feet above the ankles, and twisted them

together; and two fellows on each side, provided with what they call a *corbace*, held up the soles of the feet by means of the stick. When thus placed, an officer whispered in his ear, "Do not suffer yourself to be beaten; give him a thousand dollars, and he will let you go." Mr. Antes, not willing to give up the money which he had received for the goods of other merchants refused: the two men then began to beat the soles of his feet, at first moderately; but when a second application for money was refused, and then the demand was two thousand dollars, they began to lay on more roughly, and every stroke fell like the application of a red hot poker. Finding they could get no money, supposing he might have some choice goods, a third application was made to him by the officer; he told them he had a fine silver-mounted blunderbuss at his lodging which he would give. The Bey asked what he offered: the officer sneered, and said, *bir carabina*, i. e. "one blunderbuss;" on which the Bey said, *eltrup il kulp*, "beat the dog." Then they began to lay on with all their might. "At first," says Mr. Antes, "the pain was excruciating; but, after some time, my feeling grew numb, and it was like beating a bag of wool." Finding that nothing was to be got from him, and knowing that he had done nothing to deserve punishment; the Bey ordered them to let him go. One of the attendants anointed his feet, and bound them up with some rags, put him on an ass, and conducted him to his house in Cairo, and laid him on his bed, where he was confined for six weeks before he could walk even with crutches; and for more than three years his feet and ankles were very much swelled; and though twenty years had elapsed when he published this account, his feet and ankles were so affected, that, on any strong exertion, they were accustomed to swell.

He mentions instances of the bastinado having been applied for three days successively: and, if the person survived, the feet were rendered useless for life; but in general, he observes, when they have received between five and six

hundred strokes, the blood gushes from their mouth and nose, and they die either under or soon after the operation.

How he felt his mind affected on this distressing occasion, he thus piously describes: "I at once gave up myself for lost, well knowing that my life depended on the caprice of a brute in human shape; and having heard and seen such examples of unrelenting cruelty, I could not expect to fare better than others had done before me: I had therefore nothing left but to cast myself on the mercy of God, commending my soul to him; and indeed I must in gratitude confess, that I experienced His support most powerfully; so that all fear of death was taken from me; and if I could have bought my life for one halfpenny, I should, I believe, have hesitated to accept the offer."

Observations on the Manners, &c. of the Egyptians, by J. ANTES, Esq. 12mo. Dublin, 1801. p. 146.

If this be the punishment to which the apostle alludes, it may justly rank with the most severe; and all circumstances considered, this appears to be what is intended in the original word *στυμναισθησθαι*, which we, not knowing what was meant by it, render they were tortured. These holy men needed no mercy from man; and they received no justice. The case above is a specimen of Mohammedan justice, and Mamaluke cruelty. And to rescue such wretches from the government of the French, we spent torrents of British blood! It would have been a mercy to man to have left them in the hands of any power that might abate their pride, assuage their malice, and confound their devices. As to their being corrupted by French manners, that is impossible; the Mohammedans in general, and the Turks and Mamalukes of Egypt in particular, are too bad for the devil himself to corrupt. Pity, that, political considerations rendered it necessary to restore that corrupt and abominable government. Reader, there is an infinite difference between the Bible and the Koran: the one is from Heaven; the other from earth and hell. "Thanks be to God for His holy Gospel!"

CHAPTER XII.

Having so many incitements to holiness, patience, and perseverance, we should lay aside every hindrance, and run with patience the race that is set before us; taking our blessed Lord for our example, 1—4. These sufferings are to be considered as fatherly chastisements from God, and to be patiently submitted to on account of the benefits to be derived from them, 5—11. They should take courage, and go forward, 12, 13. Directions to follow peace with all men, and to take heed that they fall not from the grace of God, 14, 15. References to the case of Esau, 16, 17. The privileges of Christians compared with those of the Jews, by which the superior excellence of Christianity is shown, 18—24. They must take care not to reject Jesus, who now addressed them from heaven, and who was shortly to be their Judge, 25—27. As they were called to receive a kingdom, they should have grace, whereby they might serve God acceptably, 28, 29.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

WHEREFORE seeing we also are compassed about with so

great a cloud of witnesses, let us lay aside every weight, and the sin which

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* Col. 3. 2.

1 Pet. 2. 1.

NOTES ON CHAP. XII.

Verse 1. *Wherefore*] This is an inference drawn from the examples produced in the preceding chapter; and, on this account, both should be read in connexion.

Compassed about] Here is another allusion to the Olympic games: the *agonistæ*, or contenders, were often greatly animated by the consideration that the eyes of the principal men of their country were fixed upon them; and by

A. M. cir. 4067. doth so easily beset us, and
A. D. cir. 63. a let us run b with patience
An. Olymp. the race that is set be-
cir. CCX. 3. fore us,
A. U. C. cir. 816.

2 Looking unto Jesus the c author and finisher of our faith; d who for the joy

a 1 Cor. 9. 24. Phil. 3. 13, 14. — b Rom. 12. 12. Ch. 10. 36.
c Or, beginner. — d Luke 24. 26.

this they were induced to make the most extraordinary exertions.

Cloud of witnesses] Νεφες μαρτυρων. Both the Greeks and Latins frequently use the term cloud, to express a great number of persons or things: so in Euripides, Phœniss. ver. 257. νεφες ακριδων σπασσας, a dense cloud of shields; and Statius, Thebaid. lib. ix. ver. 120. jaculantium nubes, a cloud of spearmen. The same metaphor frequently occurs.

Let us lay aside every weight] As those who ran in the Olympic races would throw aside every thing that might impede them in their course; so Christians, professing to go to heaven, must throw aside every thing that might hinder them in their Christian race. Whatever weighs down our hearts, or affections to earth and sense is to be carefully avoided; for no man, with the love of the world in his heart, can ever reach the kingdom of heaven.

The sin which doth so easily beset] Ευρησις αμαρτιας, the well-circumstanced sin; that which has every thing in its favour, time, and place, and opportunity; the heart and the object: and a sin in which all these things frequently occur; and, consequently, the transgression is frequently committed. Ευρησις is derived from ω, well, περι, about and ιστημι, I stand: the sin that stands well, or is favourably situated: ever surrounding the person, and soliciting his acquiescence. What we term the easily besetting sin, is the sin of our constitution; the sin of our trade: that in which our worldly honour, secular profit, and sensual gratification, are most frequently felt and consulted. Some understand it of original sin, as that by which we are enveloped in body, soul, and spirit. Whatever it may be, the word gives us to understand that it is what meets us at every turn; that it is always presenting itself to us: that, as a pair of compasses describe a circle by the revolution of one leg, while the other is at rest in the centre, so this surrounds us in every place; we are bounded by it, and often hemmed in on every side; it is a circular well-fortified wall, over which we must leap, or through which we must break. The man who is addicted to a particular species of sin, for every sinner has his way, is represented as a prisoner in this strong fortress.

In laying aside the weight, there is an allusion to the long garments worn in the eastern countries; which, if not laid aside, or tucked up in the girdle, would greatly incommode the traveller; and utterly prevent a man from running a race. The easily besetting sin of the Hebrews was an aptness to be drawn aside from their attachment to the Gospel, for fear of persecution.

Let us run with patience the race] Τρηχουμεν τον προκειμενον ημιν αγωνα. Let us start, run on, and continue running, till we get to the goal.

that was set before him endured the cross, despising the shame, and e is set down at the right hand of the throne of God.

3 f For consider him that endured

Phil. 2. 8, &c. 1 Pet. 1. 11. — g Psa. 110. 1. Ch. 1. 3. 13. & 8. 1. 1 Pet. 3. 22. — h Matt. 10. 24, 25. John 15. 20.

This figure is a favourite among the Greek writers: so Euripides, Alcest. ver. 489. Ου το β αγωνα σπασσας αν δραμουμ' εγω, this is not the first race that I shall run. Id. Iphig. in Aulid. ver. 1456. Διουτος αγωνας δια σε κινου δι δραμων, he must run a hard race for thee. This is a race which is of infinite moment to us; the prize is ineffably great; and, if we lose it, it is not a simple loss, for the whole soul perishes.

Verse 2. Looking unto Jesus] Αποσπασσας, looking off and on, or from and to: looking off or from the world, and all secular concerns, to Jesus and all the spiritual and heavenly things connected with Him: this is still an allusion to the Grecian games: those who ran were to keep their eyes fixed on the mark of the prize; they must keep the goal in view. The exhortation implies—1. That they should place all their hope and confidence in Christ, as their sole Helper in this race of faith. 2. That they should consider Him their leader in this contest, and imitate His example.

The author and finisher of—faith] Αρχηγη, translated here author, signifies, in general, captain, or leader, or the first inventor of a thing, see chap. ii. 10. But the reference seems to be here to the βραβειω, or judge in the games, whose business it was to admit the contenders, and to give the prize to the conqueror. Jesus is here represented as this officer: every Christian is a contender in this race of life, and for eternal life. The heavenly course is begun under Jesus; and under Him it is completed. He is the Finisher, by awarding the prize to them that are faithful unto death. Thus He is the Author or the Judge under whom, and by whose permission and direction, according to the rules of the heavenly race, they are permitted to enter the lists, and commence the race; and He is the Finisher, τελειωτης, the Perfecter, by awarding and giving the prize which consummates the combatants at the end of the race.

Who, for the joy that was set before him] The joy of fulfilling the will of the Father, Psal. xl. 6, &c. in tasting death for every man; and having endured the cross, and despised the shame of this ignominious death, He is set down at the right hand of God, ever appearing in the presence of God for us, and continuing His exhibition of Himself as our Sacrifice, and His intercession as our Mediator.—See the notes on chap. x. 5, &c. There are other different explanations given of this clause; but I think that here offered is the most natural. It never can, in any sense, be said of Jesus that He endured the cross, &c. in the prospect of gaining an everlasting glory; when He had the fulness of that glory with the Father before the world began.—John xvii. 5.

Verse. 3. For consider him] Αμελογησασθε—να μη παρετε, ταις ψυχαις—αποληθησιν; attentively

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such contradiction of sinners against himself, * lest ye be wearied and faint in your minds.

4 ^b Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you, as unto children, ° My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him :

a Gal. 6. 9.—b 1 Cor. 10. 13. Ch. 10. 32, 33, 34.—c Job 5. 17. Prov. 3. 11.—d Psa. 94. 12. & 119. 75. Prov. 3. 12.

observe and analyze every part of His conduct, enter into His spirit, examine His motives and object; and remember that, as He acted, ye are called to act; He will furnish you with the same Spirit, and will support you with the same strength. He bore a continual opposition of sinners against Himself; but He conquered by meekness, patience, and perseverance: He has left you an example that ye should follow His steps. If ye trust in Him, ye shall receive strength; therefore, howsoever great your opposition may be, ye shall not be weary: if ye confide in, and attentively look to Him, ye shall have continual courage to go on, and never faint in your minds.

Here is a continued allusion to the contenders in the Grecian games, who, when exhausted in bodily strength and courage, yielded the palm to their opponents, and were said *καμινω*, to be weary, or exhausted; *ελλισθαι*, to be dissolved, disheartened, or to have lost all bravery and courage.

Verse 4. *Ye have not yet resisted unto blood*] Many of those already mentioned, were martyrs for the truth; they persevered unto death, and lost their lives in bearing testimony to the truth. Though you have had opposition and persecution, yet you have not been called, in bearing your testimony against sin and sinners, to seal the truth with your blood.

Striving against sin.] *Προς την αμαρτιαν ανταγωνισθεις*: an allusion to *boxing* at the Grecian games. In the former passages the apostle principally refers to the foot races.

Verse 5. *And ye have forgotten*] Or, have ye forgotten the exhortation? this quotation is made from Prov. iii. 11, 12, and shows that the address there, which at first sight appears to be from Solomon to his son, or from some fatherly man to a person in affliction, is properly from God himself, to any person in persecution, affliction, or distress.

Despise not the chastening] *Μη ολγασθαι παιδιας Κυμου*, do not neglect the correction of the Lord. That man neglects correction, and profits not by it, who does not see the hand of God in it: or, in other words, does not fear the rod, and Him who hath appointed it: and, consequently, does not humble himself under the mighty hand of God, deplore his sin, deprecate Divine judgment, and pray for mercy.

Nor faint] Do not be discouraged, nor despair, for the reasons immediately alleged.

Verse 6. *For whom the Lord loveth he chasten-*

6 For ^d whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

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7 ^e If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not ?

8 But if ye be without chastisement, ^f whereof all are partakers, then are ye bastards and not sons.

James 1. 12. Rev. 3. 19.—e Deut. 8. 5. 2 Sam. 7. 14. Prov. 13. 24. & 19. 18. & 23. 13.—f Psa. 73. 1. 1 Pet. 5. 9.

eth] Here is the reason why we should neither neglect correction, nor faint under it: it is a proof of the fatherly love of God Almighty; and shows His most gracious designs towards us: from which we may be fully convinced that the affliction will prove the means of good to our souls, if we make a proper use of it.

And scourgeth every son whom he receiveth.] *Μασχοι δε πατρα υιοι εν πατρικη αγαπη*: this is a quotation, literatim, from the Septuagint, of Prov. iii. 12, of which place our version is, *Even as the father the son in whom he delighteth*. But, howsoever near this may appear to be to the Hebrew, it bears scarcely any affinity to the apostle's words. The Hebrew text is as follows: *וְכָמוֹת אֲבִיךָ וְכָמוֹת אֲבִיךָ וְכָמוֹת אֲבִיךָ* *u-caab et-ben yireteh*. Now, *כָמוֹת* may be a noun, compounded of the conjunction *ו* *vau*, "and;" the comparative particle *כ* *ke*, "as, or like," and *אב* *ab*, "a father:" or it may be the third person preterite *kal* of *כָמוֹת* *caab*, "he spoiled, wasted, marred, ulcerated," compounded with the conjunction *ו* *vau*, "and." And in this sense the Septuagint most evidently understood it; and it is so understood by the Arabic; and both readings seem to be combined by the Syriac and Chaldee Versions. And as to *רצוה* *ratsah*, one of its prime meanings is, to accept, to receive graciously, to take into favour; the translation, therefore, of the Septuagint and apostle is perfectly consonant to the Hebrew text; and our version of Prov. iii. 12. is wrong.

Verse 7. *If ye endure chastening*] If ye submit to His authority, humble yourselves under His hand, and pray for His blessing, you will find that He deals with you as beloved children; correcting you that he may make you partakers of His holiness.

God dealeth with you as with sons] He acknowledges by this, that you belong to the family, and that He, as your Father, has you under proper discipline. It is a maxim among the Jewish rabbins, that "the love which is not conjoined with reproof, is not genuine."

Verse 8. *Then are ye bastards*] This proceeds on the general fact, that bastards are neglected in their manners and education; the fathers of such, feeling little affection for, or obligation to regard, their spurious issue. But, all that are legitimate children are partakers of chastisement, or discipline; for the original word *παδους* does not imply stripes and punishments; but the whole discipline of a child, both at home and at school.

Chastenings, for the present HEBREWS. are not joyous, but grievous.

A. M. cir. 4067.
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A. U. C. cir. 816.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?

10 For, they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth

the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

a Numb. 16. 22. & 27. 16. Job. 12. 10. Eccles. 12. 7. Isai. 42. 5. & 57. 16. Zech. 12. 1.—b Or, as seemed good, or meet to them.—c Lev. 11. 44. & 19. 2. 1 Pet. 1. 15. 16.

d James 3. 18.—e Job 4. 3, 4. Isai. 35. 3. See Eccles. 25. 23.—f Prov. 4. 26, 27.—g Or, even.—h Gal. 6. 1. i Psa. 34. 14. Rom. 12. 18. & 14. 9. 2 Tim. 2. 22 k Matt. 5. 8. 2 Cor. 7. 1. Eph. 5. 5.

Verse 9. *We have had fathers of our flesh*] The fathers of our flesh, i. e. our natural parents, were correctors; and we revered them, notwithstanding their corrections often arose from whim or caprice:—but shall we not rather be in subjection to the Father of spirits; to Him from whom we have received both body and soul; who is our Creator, Preserver, and Supporter; to whom both we and our parents owe our life and our blessings; and who corrects us only for our profit, that we may live and be partakers of his holiness. The apostle, in asking, Shall we not much rather be in subjection to the Father of spirits and live? alludes to the punishment of the stubborn and rebellious son, Deut. xxi. 18—21. "If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them; then shall his father and mother lay hold on him, and bring him to the elders of the city; and they shall say, This our son is stubborn and rebellious; he will not obey our voice:—all the men of his city shall stone him with stones that he die." Had he been subject to his earthly parents, he would have lived; because not subject, he dies. If we be subject to our heavenly Father, we shall live, and be partakers of His holiness; if not, we shall die, and be treated as bastards and not sons. This is the sum of the apostle's meaning; and the fact and the law to which he alludes.

Verse 10. *For—a few days*] The chastisement of our earthly parents lasted only a short time; that of our heavenly Father, will also be but a short time, if we submit; and as our parents ceased to correct, when we learned obedience; so will our heavenly Father, when the end for which he sent the chastisement is accomplished. God delights not in the rod: judgment is His strange work.

Verse 11. *No chastening for the present seemeth to be joyous*] Neither correction, wholesome restraint, domestic regulations, nor gymnastic discipline, are pleasant to them that are thus exercised: but it is by these means that obedient children, scholars, and great men, are made.—And it is by God's discipline that Christians, are made. He who does not bear the yoke of Christ is good for nothing to others, and never gains rest to his own soul.

The peaceable fruit of righteousness] i. e. The joyous, prosperous fruits; those fruits by which we gain much, and through which we are made happy.

Exercised thereby.] Γυμνασμενος, to the trained. There is still an allusion to the Grecian games: and, in the word before us, to those gymnastic exercises by which the candidates for the prizes were trained to the different kinds of exercises in which they were to contend, when the games were publicly opened.

Verse 12. *Wherefore lift up the hands*] The apostle refers to Isa. xxxv. 3. The words are an address to persons almost worn out with sickness and fatigue: whose hands hang down, and whose knees shake; and who are totally discouraged. These are exhorted to exert themselves, and take courage, with the assurance that they shall infallibly conquer, if they persevere.

Verse 13. *Make straight paths for your feet*] That is, take the straight path that is before you; do not go in crooked or rough ways, where are stones, briars and thorns, by which you will be inevitably lamed, and so, totally prevented from proceeding in the way: whereas, if you go in the even, proper path, though ye have been wounded by getting into a wrong way, that which was wounded, will be healed by moderate equal exercise, all impediments being removed. The application of all this to a correct, holy deportment in religious life, is both natural and easy.

Verse 14. *Follow peace with all men*] Cultivate, as far as you possibly can, a good understanding both with Jews and Gentiles. Εἰρηνησώμενοι, pursue peace with the same care, attention, and diligence, as beasts do their game; follow it through all places; trace it through all winding circumstances; and have it with all men, if you can, with a safe conscience.

And holiness] Ἁγιασμοῦ, that state of continual sanctification, that life of purity, and detachment from the world and all its lusts; without which detachment and sanctity, no man shall see the Lord; shall ever enjoy his presence in the world of blessedness. To see God, in the Hebrew phrase, is to enjoy Him: and without holiness of heart and life, this is impossible. No soul can be fit for heaven that has not suitable dispositions for the place.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

15 ^a Looking diligently
^b lest any man ^c fail of the
grace of God ; ^d lest any
root of bitterness springing
up trouble you, and thereby many be
defiled.

16 ^e Lest there be any fornicator, or
profane person, as Esau, ^f who for one

^a 2 Cor. 6. 1. — ^b Gal. 5. 4. — ^c Or, fall from. — ^d Deut. 29.
18. Ch. 3. 12. — ^e Eph. 5. 3. Col 3. 5. 1 Thess. 4. 3.

Verse 15. Looking diligently] *Επινοουσατε*,
looking about, over, and upon ; being constant-
ly on your guard.

Let any man fail of the grace of God] *Μη
τις υστραει απο της χαριτος του Θεου*, lest any person
should come behind, or fall off from this grace
or gift of God ; this state of salvation, viz. the
Gospel system, or Christianity : for this is most
evidently the meaning of the apostle. It is not
the falling from a work of grace in their own
souls ; but from the Gospel ; to apostatize from
which, they had now many temptations ; and to
guard them against this, the whole epistle was
written.

Let any root of bitterness springing up] A
root of bitterness, signifies a *poisonous plant*.
The Hebrews call every species of poison a
bitter ; and with considerable propriety, as
most plants are poisonous in proportion to the
quantum of the bitter principle they possess.
The root of bitterness is here used metaphori-
cally for a bad man ; or a man holding unsound
doctrines, and endeavouring to spread them in
the church.

Trouble you] This alludes to the effects of
poison taken into the body : the whole animal
system is disturbed ; sometimes violent retch-
ings, great disturbances through the whole
alimentary canal, together with the most fatal
changes in the whole sanguineous system, are
the consequences of poison taken into the sto-
mach. The blood itself, the principle, under
God, of life, becomes putrescent ; and, proba-
bly, to this the intelligent apostle alludes, when
he says, and thereby many be defiled, *μαρβασι*,
corrupted, or contaminated.

Bad example and false teaching, have cru-
rupted thousands ; and are still making desola-
tion in the world, and in the church.

Verse 16. Lest there be any fornicator] Any
licentious person, who would turn the Gospel
of the grace of God into lasciviousness.

Or profane person, as Esau] It is not intimat-
ed that Esau was a fornicator ; and the disjunctive
ο, or, separates the profane person from the
fornicator. And Esau is here termed profane,
because he so far disregarded the spiritual ad-
vantages connected with his rights of primoge-
niture, that he alienated the whole for a single
mess of pottage.—See the note on Gen. xxv.
34. The word *βεβηλος*, which we translate pro-
fane, is compounded of *βη*, which in composition
has a negative signification, and *βηλος*, the thresh-
old of a temple, or sacred edifice ; and was ap-
plied to those who were not initiated into the
sacred mysteries ; or who were despisers of sa-
cred things ; and, consequently, were to be

morsel of meat sold his
birthright.

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A. U. C. cir. 816.

17 For ye know how that
afterward, ^g when he would
have inherited the blessing, he was re-
jected : ^h for he found no ⁱ place of
repentance, though he sought it care-
fully with tears.

^f Gen. 25. 33. — ^g Gen. 27. 34, 36, 38. — ^h Ch. 6. 6. — ⁱ Or,
way to change his mind.

denied admittance to the temple ; and were not
permitted to assist at holy rites. Indeed, among
the Greeks, *βεβηλος*, signified anything or person
which was not consecrated to the gods. Hence,
in the opening of their worship, they were ac-
customed to proclaim,

Procul, procul, este profani !

“Hence ! hence ! ye profane.”

And

Odi profanum vulgus, et arceo. HOR.

“I abominate the profane vulgar, and drive
them from the temple.”

The Latin *profanus*, from which we have our
word, is compounded of *procul à fano*, “far
from the temple,” properly an *irreligious man*.

Sold his birth-right] *The first-born*, in patri-
archial times, 1. Had a right to the priesthood,
Exod. xix. 22. 2. And a double portion of all
the father's possessions, Deut. xxi. 17. 3. And,
was lord over his brethren, Gen. xxvi. 29, 37.
xlix. 3. 4. And in the family of Abraham, the
first-born was the very source whence the Mes-
siah, as the Redeemer of the world, and the
church of God, were to spring. Further, 5.
The first-born had the right of conveying espe-
cial blessings and privileges when he came to
die.—See the case of Isaac and his two sons,
Jacob and Esau, in the history to which the
apostle alludes, Gen. xvii. and that of Jacob
and his twelve sons, Gen. xlix. In short, the
rights of primogeniture were among the most
noble, honourable, and spiritual, in the ancient
world.

Verse 17. When he would have inherited the
blessing] When he wished to have the lordship
over the whole family conveyed to him, and
sought it earnestly with tears, he found no place
for a change in his father's mind and counsel,
who now perceived that it was the will of God
that Jacob should be made lord of all.

Repentance] Here *μετάνοια* is not to be taken
in a theological sense, as implying contrition for
sin ; but merely change of mind or purpose ;
nor does the word refer here to Esau at all, but
to his father ; whom Esau could not, with all
his tears and entreaties, persuade to reverse
what he had done. *I have blessed him*, said he ;
yea, and he must be blessed : I cannot reverse
it now. See the whole of this transaction,
largely considered and explained, in the notes
on Gen. xv. 29, &c. and xvii. 1, &c. Nothing
spoken here by the apostle, nor in the history
in Genesis, to which he refers, concerns the
eternal state of either of the two brothers. The
use made of the transaction by the apostle is of

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18 For, ye are not come unto the ^amount that might be touched, and that burned with fire, nor unto

blackness, and darkness, and tempest.

19 And the sound of a trumpet, and the voice of words; which voice they that heard ^bentreated that the word should not be spoken to them any more :

20 (For they could not endure that which was commanded. ^cAnd if so

^a Exod. 19. 12, 18, 19, & 20. 18. Deut. 4. 11. & 5. 22. Rom. 6. 14. & 8. 15. 2 Tim. 1. 7.—^b Exod. 20. 19. Deut. 5. 5, 25. & 18. 16.

great importance: Take heed lest, by apostatizing from the Gospel, ye forfeit all right and title to the heavenly birthright, and never again be able to retrieve it. Because, they who reject the Gospel, reject the only means of salvation.

Verse 18—21. *For ye are not come unto the mount that might be touched*] I believe the words *ψηλαφουμένη ορη* should be translated to a palpable or material mountain; for, that it was not a mountain that on this occasion might be touched, the history, Exod. xix 12, 13. shows; and the apostle himself, in verse 20. confirms. It is called here a palpable or material mount, to distinguish it from that spiritual mount Sion, of which the apostle is speaking. Some contend that it should be translated, *tacto de celo*, thunderstruck: this sense would agree well enough with the scope of the place. The apostle's design is to show that the dispensation of the law engendered terror—that it was most awful and exclusive—that it belonged only to the Jewish people—and that, even to them, it was so terrible that they could not endure that which was commanded; and entreated that God would not communicate with them in His own Person, but by the ministry of Moses: and even to Moses, who held the highest intimacy with Jehovah, the revealed glories, the burning fire, the blackness, the darkness, the tempest, the loud sounding trumpet, and the voice of words, were so terrible, that he said, *I exceedingly fear and tremble*.

These were the things which were exhibited on that material mountain: but the Gospel dispensation is one grand, copious, and interesting display of the infinite love of God. It is all encouragement; breathes nothing but mercy: is not an exclusive system; embraces the whole human race; has Jesus, the sinner's friend, for its Mediator; is ratified by his blood; and is suited, most gloriously suited, to all the wants and wishes of every soul of man.

Verse 22. *But ye are come unto mount Sion*] In order to enter fully into the apostle's meaning, we must observe, 1. That the church, which is called here the city of the living God, the heavenly Jerusalem, and Mount Sion, is represented under the notion of a city. 2. That the great assembly of believers in Christ is here opposed to the congregation of the Israelites assembled at Mount Sinai. 3. That the innumerable company of angels is here opposed to those

much as a beast touch the mountain, it shall be stoned or thrust through with a dart:

21 ^dAnd so terrible was the sight, that Moses said, I exceedingly fear and quake:)

22 But ye are come ^eunto mount Sion, ^fand unto the city of the living God, the heavenly Jerusalem, ^gand to an innumerable company of angels,

23 ^hTo the general assembly and

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A. D. cir. 63.
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^c Exod. 19. 13.—^d Exod. 19. 16.—^e Gal. 4. 26. Rev. 3. 12. & 21. 2, 10.—^f Phil. 3. 20.—^g Deut. 33. 2. Psa. 68. 17. Jude 14.

angels by whom the law was ushered in, Acts vii. 53. Gal. iii. 19. 4. That the Gospel first-born, whose names are written in heaven, are here opposed to the enrolled first-born among the Israelites, Exod. xxiv. 5. xix. 22. 5. That the Mediator of the new Covenant, the Lord Jesus, is here opposed to Moses, the mediator of the old. 6. And that the blood of sprinkling, of Christ, our High-priest, refers to the act of Moses. Exod. xxiv. 8. "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you, concerning all these words."

1. The description in these verses does not refer to a heavenly state; for the terrible nature of the Mosaic dispensation is never opposed to heaven, or life eternal, but to the economy of the New Testament. 2. In heaven there is no need of a mediator, or sprinkling of blood; but these are mentioned in the state which the apostle describes.

The heavenly Jerusalem] This phrase means the church of the New Testament, as Schoetgen has amply proved in his Dissertation on this subject.

To an innumerable company of angels] *Μυριας ἄγγελων*, to myriads, tens of thousands, of angels. These are represented as the attendants upon God, when He manifests Himself in any external manner to mankind. When he gave the law at Mount Sinai, it is intimated that myriads of these holy beings attended Him. "The chariots of the Lord are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place." Psa. lxxviii, 17. And when He shall come to judge the world, He will be attended with a similar company. "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Dan. vii. 10. In both these cases, as in several others, these seem to be, speaking after the manner of men, the body guard of the Almighty. Though angels make a part of the inhabitants of the New Jerusalem; yet they belong also to the church below: Christ has in some sort incorporated them with his followers; for "they are all ministering spirits, sent forth to minister to them that shall be heirs of salvation;" and they are all ever considered as making a part of God's subjects.

Verse 23. To the general assembly] *Πανηγύριον*. This word is joined to the preceding by some

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A. U. C. cir. 816.

church of ^a the first-born,
^b which are ^c written in
heaven, and to God ^d the
Judge of all, and to the
spirits of just men ^e made perfect,

^a Exod. 4. 22. James 1. 18. Rev. 14. 4. — ^b Luke 10. 20.
^c Phil. 4. 3. Rev. 13. 8. — ^d Or, enrolled. — ^e Gen. 18. 26.
Psa. 94. 2.

of the best MSS. and is quoted in connexion by several of the fathers. *Ye are come to the general assembly of innumerable angels*: and this is probably the true connexion.

The word *παινετικὸν* is compounded of *παι*, all, and *αἴμα*, an assembly; and means, particularly, an assembly collected on festive occasions. It is applied to the assembly of the Grecian states at their national games, Olympic, Isthmian, &c. and hence a speech pronounced in favour of any person at such festive assemblies was called *παινετικὸς λόγος*, a panegyric discourse; and hence our word *panegyric*.

The first born] Those who first received the Gospel of Christ, and who are elsewhere termed the *first-fruits*: this is spoken in allusion to the first-born among the Israelites, who were all considered as the Lord's property, and were dedicated to Him. The Jews gave the title *בְּכוֹר* *becor*, first-born, to those who were very eminent or excellent: what we would term the *head or top of his kin*. *The church of the first-born* is the assembly of the most excellent.

Which are written in heaven] Who are enrolled as citizens of the New Jerusalem, and are entitled to all the rights, privileges, and immunities, of the church here, and of heaven above. This is spoken in allusion to the custom of enrolling or writing on tables, &c. the names of all the citizens of a particular city; and all those thus registered were considered as having a right to live there, and to enjoy all its privileges. All genuine believers are denizens of heaven. That is their country; and there they have their rights, &c. And every member of Christ has a right to, and can demand, every ordinance in the church of his Redeemer; and wo to him who attempts to prevent them!

God the judge of all] The supreme God is ever present in this general assembly: to Him they are all gathered; by Him they are admitted to all those rights, &c. under His inspection they continue to act; and it is he alone who erases from the register those who act unworthily of their citizenship. *Judge*, here, is to be taken in the Jewish use of the term; i. e. one who exercises sovereign rule and authority.

The spirits of just men made perfect] We cannot understand these terms without the assistance of Jewish phraseology. The Jews divide mankind into three classes:—

1. The *JUST PERFECT*, צדיקים נשדדים *tsadikim gemurim*.

2. The *wicked perfect*, רשעים נשדדים *rash'aim gemurim*.

3. Those between both, בעיניי *beinonim*.
1. The *just perfect* are those, 1. Who have conquered all brutal appetites and gross passions.
2. Who have stood in the time of strong temptation.
3. Who give alms with a sincere heart.

24 And to Jesus ^f the mediator of the new ^g covenant, and to ^h the blood of sprinkling, that speaketh better things ⁱ than *that of Abel*.

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^f Phil. 3. 12. Ch. 11. 40. — ^g Ch. 8. 6. & 9. 15. — ^h Or, testament. — ⁱ Exod. 24. 8. Ch. 10. 22. 1 Pet. 1. 2. i Gen. 4. 10. Ch. 11. 4.

4. Who worship the true God only. 5. Who are not invidious. 6. Those from whom God has taken, *יְצֵטֵר הָרָא* *yetsar ha raah*, evil concupiscence, and has given men *יְצֵטֵר לֹב* *yetsar lob* the good principle.

2. The *wicked perfect*, are those, 1. Who never repent. 2. They receive their portion in this life, because they can have none in the life to come, and are under the influence of *יְצֵטֵר הָרָא* *yetsar ha raah*, the evil principle.

3. The *intermediate* are those who are influenced partly by the evil principle, and partly by the good.—See *Schoetgen*.

In several parts of this epistle *καλως*, the *just man*, signifies one who has a full knowledge of the Christian system; who is justified and saved by Christ Jesus; and the *παινετικῶν* are the *adult Christians*; who are opposed to the *νεβου* or *babes in knowledge and grace*.—See ch. v. 12—14. viii. 11. and Gal. iv. 1—3. *The spirits of the just men made perfect*, or the *righteous perfect*, are the full-grown Christians; those who are justified by the blood, and sanctified by the Spirit of Christ. Being *come to* such, implies that spiritual union which the disciples of Christ have with each other; and which they possess, how far soever separate: for they are *all joined in one spirit*, Eph. ii. 18. They are *in the unity of the spirit*, Eph. iv. 3, 4. And of *one soul*, Acts iv. 32. This is a *unity*, which was, never possessed even by the Jews themselves in their best state. It is peculiar to real Christianity: as to *nominal Christianity*, wars and desolations between man and his fellows are quite consistent with *its spirit*.—See at the end of the chapter.

Verse 24. And to Jesus the mediator of the new covenant] The Old Covenant and its mediator, Moses, are passed away.—See ch. viii. 13. The New Covenant, i. e. the Gospel, is now in force, and will be to the end of the world; and Jesus, the son of God, the brightness of the Father's glory, the maker and preserver of all things, the Saviour, and the Judge of all men, is its Mediator. Both the covenant and its Mediator are infinitely superior to those of the Jews; and they are very properly set down here among the superior benefits and glories of Christianity.

To the blood of sprinkling] This is an allusion, as was before observed, to the sprinkling of the blood of the covenant sacrifice upon the people, when that covenant was made upon Mount Sinai; to the sprinkling of the blood of the sin-offerings before the mercy-seat; and probably to the sprinkling of the blood of the paschal lamb on their houses, to prevent their destruction by the destroying angel. But all these sprinklings were *partial* and *inefficacious*; and had no meaning but as they referred to this:

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A. U. C. cir. 816.

25 See that ye refuse not him that speaketh. For, ^a if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:

26 ^b Whose voice then shook the earth: but now he hath promised, saying, ^c Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more,

^a Ch. 2. 2, 3. & 3. 17. & 10. 28, 29. — ^b Exod. 19. 18. ^c Hag. 2. 6. — ^d Psa. 102. 26. Matt. 24. 35. 2 Pet. 3. 10. Rev. 21. 1.

the blood of sprinkling under the New Covenant is ever ready; all may have it applied; it continues through ages: and is the highest glory of Christianity, because by it we draw nigh to God, and through it get our hearts sprinkled from an evil conscience; and, in a word, have an entrance unto the holiest by the blood of Jesus.

Better things than that of Abel] God accepted Abel's sacrifice, and was well pleased with it; for Abel was a righteous man, and offered his sacrifice by *faith* in the great promise. But the blood of Christ's sacrifice was infinitely more precious than the blood of Abel's sacrifice; as Jesus is infinitely greater than Abel; and the blood of Christ avails for the sins of the *whole world*, whereas the blood of Abel's sacrifice, could avail only for *himself*.

Many have supposed that the *blood of Abel* means here the blood that was shed by Cain in the murder of this holy man; and that the blood of Jesus *speaks better things than it does*, because the blood of Abel *called for vengeance* but the blood of Christ *for pardon*; this interpretation reflects little credit on the understanding of the apostle. To say that the blood of Christ *spoke better things than that of Abel*, is saying little indeed; it might speak very little good to any soul of man, and yet speaks *better things than that blood of Abel* which spoke no kind of good to any human creature; and only called for vengeance against him that shed it. The truth is, the *sacrifice* offered by Abel is that which is intended; that, as we have already seen, was pleasing in the sight of God, and was accepted in behalf of him who offered it; but the blood of Christ is infinitely more acceptable with God; it was shed for the whole human race, and cleanses all who believe from all unrighteousness.

Verse 25. See] ΒΛΗΤΤΙ, *Take heed that ye refuse not him*, The Lord Jesus, the Mediator of the New Covenant, who now speaketh from heaven by His Gospel to the Jews and to the Gentiles: having, in His incarnation, come down from God.

Him that spake on earth] Moses, who spoke on the part of God to the Hebrews; every transgression of whose word received a just recompense of reward; none being permitted to *escape* punishment; consequently, if ye turn

signifieth ^d the removing of those things that ^e are shaken, as of things that are made, that those things which cannot be shaken may remain.

A. M. cir. 4068.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

28 Wherefore we receiving a kingdom which cannot be moved, ^f let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For ^g our God is a consuming fire.

^e Or, *may be shaken*. — ^f Or, *let us hold fast*. — ^g Exod. 24. 17. Deut. 4. 24. & 9. 3. Psa. 50. 3. & 97. 3. Isai. 66. 15. 2 Thess. 1. 8. Ch. 10. 27.

away from Christ, who speaks to you from heaven, you may expect a much sorer punishment; the offence against God being so much the more heinous, as the privileges slighted are more important and glorious.

Verse 26. *Whose voice then shook the earth*] Namely, at the giving of the Law on Mount Sinai; and from this it seems that it was the voice of *Jesus* that then shook the earth; and that it was He who came down on the mount. But others refer this simply to God the Father, giving the law.

Not the earth only, but also heaven.] Probably referring to the approaching destruction of Jerusalem, and the total abolition of the political and ecclesiastical constitution of the Jews; the one being signified by the *earth*, the other by *heaven*; for the Jewish state and worship are frequently thus termed in the prophetic writings. And this seems to be the apostle's meaning, as he evidently refers to Haggai ii. 6. where this event is predicted. It may also remotely refer to the final dissolution of all things.

Verse 27. *The removing of those things that are shaken*] The whole of the *Jewish polity*, which had been in a *shaken state* from the time that Judca had fallen under the power of the Romans.

As of things that are made] That is, subjects intended to last only for a time. God never designed that the Jewish religion should become general, nor be permanent.

Those things which cannot be shaken] The whole *Gospel system*, which cannot be moved by the power of man.

May remain] Be permanent; God designing that this shall be the *last dispensation* of His grace and mercy, and that it shall continue till the earth and the heavens are no more.

Verse 28. *We receiving a kingdom*] The Gospel dispensation, frequently termed the *kingdom of God*, and the *kingdom of heaven*; because, in it, God reigns among men, and He reigns in the hearts of them that believe; and his kingdom is righteousness, peace, and joy in the Holy Ghost.

Which cannot be moved] Which never can fail, because it is the last dispensation.

Let us have grace] Εξαμεν χάρις, *let us have, keep, or hold fast, the benefit or gift*, that is, the heavenly kingdom which God has given us.

This is the meaning of the word, 2 Cor. viii. 4. and is so rendered by our translators; and it is only by this *heavenly gift* of the Gospel, that we can serve God acceptably, for he can be pleased with no service that is not performed according to the Gospel of His Son.

If we prefer the common meaning of the word *grace*, it comes to the same thing: without the *grace*, the especial *succour* and *influence* of Christ, we cannot serve, λατρευομεν, pay religious worship to God; for He receives no *burnt-offering* that is not kindled by fire from His own altar.

Acceptably] Ευαγγελως, in such a way as to please Him well. And the offering, with which He is well pleased, he will graciously accept; and if he accept our service, His Spirit will testify in our conscience that our ways please Him. When Abel sacrifices, God is well pleased: where Cain offers, there is no approbation.

Reverence] Αιδως, with *shamefacedness*, or *modesty*.

Godly fear] Ευλαβεια, religious fear] We have boldness to enter into the holiest by the blood of Jesus: but let that boldness be ever tempered with *modesty* and *religious fear*; for we should never forget that *we have sinned*, and that *God is a consuming fire*. Instead of αιδωε και ευλαβεια, *modesty and religious fear*, ACD*. several others, with the Slavonic and Chrysostom, have ελαβεια και δους, and others have φοβω και τρημων, *fear and trembling*; but the sense is nearly the same.

Verse 29. For our God is a consuming fire.] The apostle quotes Deut. iv. 24. and by doing so he teaches us this great truth—that sin under the Gospel is as abominable in God's sight as it was under the law; and that the man who does not labour to serve God with the principle, and in the way already prescribed; will find that fire to consume him which would otherwise have consumed his sins.

Additional remarks on verses 22, 23, and 24.

On the whole, I think the description in these verses, refers to the state of the church here below, and not to any *heavenly state*. Let us review the particulars—1. As the law was given at Mount Sinai; so the Gospel was given at Mount Zion. 2. As Jerusalem was the city of the Living God, while the Jewish dispensation lasted; for there was the temple, its services, sacrifices, &c. the Christian Church is now called the *heavenly Jerusalem*, the city of the Living God. In it is the great Sacrifice; in it that spiritual worship which God, the infinite Spirit, requires. 3. The ministry of angels was used under the *Old Covenant*; but that was *partial*, being granted only to particular persons, such as Moses, Joshua, Manoah, &c.; and only to a few before the law, as Abraham, Jacob, &c. It is employed under the *New Covenant*, in its utmost latitude; not to a few peculiarly favoured people, but to all the followers of God in general; so that, in this very epistle, the apostle asserts that they are all ministering spirits, sent forth to minister to them that shall be heirs of salvation. 4. At the giving of the law, when the church of the *Old Covenant* was formed, there was a *general assembly* of the different tribes by their representatives: in the Gospel church, all who believe

in Christ, of every nation, and kindred, and tongue, form one grand aggregate body. Believers of all nations, of all languages, of all climates, however differing in their colour, or local habits, are one in Christ Jesus; one body of which He is the Head, and the Holy Spirit the Soul. 5. The *first-born* under the old dispensation had exclusive privileges; they had authority, emolument, and honour, of which the other children in the same family did not partake: but, under the new, all who believe in Christ Jesus, with a heart unto righteousness, are equally children of God, are all entitled to the same privileges; for, says the apostle, ye are all children of God by faith in Christ; and to them that received Him, He gave authority to become the children of God; so that, through the whole of this Divine family, all have *equal rights* and *equal privileges*; all have God for their portion, and heaven for their inheritance. 6. As those who had the rights of citizens were enrolled, and their names entered on tables, &c. so that it might be known who were citizens and who had the rights of such; so, all the faithful under the New Covenant are represented as having their names written in heaven, which is another form of speech for *have a right to that glorious state*, and all the blessings it possesses; there, are their possessions, and there are their rights. 7. Only the high-priest, and he but one day in the year, was permitted to approach God, under the Old Testament dispensation; but, under the New, every believer in Jesus can come even to the throne; each has liberty to enter into the holiest by the blood of Jesus; and to real Christians alone it can be said, *Ye are come—to God the judge of all*; to Him ye have constant access, and from Him ye are continually receiving grace upon grace. 8. We have already seen that the *righteous perfect*, or the *just men made perfect*, is a Jewish phrase, and signified those who had made the furthest advances in moral rectitude. The apostle uses it here to point out those in the church of Christ, who had received the highest degrees of grace, possessed most of the mind of Christ, and were doing and suffering most for the glory of God; those who were most deeply acquainted with the things of God, and the mysteries of the Gospel, such as the apostles, evangelists, the primitive teachers, and those who presided in and over different churches. And these are termed the *spirits*, δίκαιων τελειωσιμων, of the *just perfected*, because they were a *spiritual people*, forsaking earth, and living in reference to that *spiritual rest* that was typified by Canaan. In short, all genuine Christians had communion with each other, through God's Spirit, and even with those whose faces they had not seen in the flesh. 9. Moses, as the servant of God, and Mediator of the *Old Covenant*, was of great consequence in the Levitical economy. By his laws and maxims every thing was directed and tried; and to him the whole Hebrew people came for both their civil and religious ordinances; but Christians come to Jesus, the Mediator of the *New Covenant*: He not only stands immediately between God and man, but reconciles and connects both. From Him we receive the Divine law, by His maxims our conversation in

to be ruled, and He gives both the light and life by which we walk: these things Moses could not do; and for such *spirituality and excellence*, the Old Covenant made no provision; it was, therefore, a high privilege to be able to say, *Ye are come to Jesus, the Mediator of the New Covenant*. 10. The Jews had their blood of sprinkling; but it could not satisfy, as touching things which concerned the conscience: it took away no guilt, it made no reconciliation to God; but the blood of sprinkling under the Christian covenant purifies from all unrighteousness; for the blood of the New Covenant was shed for the remission of sins, and by its infinite merit, it still continues to sprinkle and cleanse

the unholly. All these are privileges of infinite consequence to the salvation of man; privileges, which should be highly esteemed and most cautiously guarded; and because they are so great, so necessary, and so unattainable in the Levitical economy, therefore we should lay aside every weight, &c. and run with perseverance the race that is set before us. I see nothing, therefore, in these verses, which determines their sense to the heavenly state; all is suited to the state of the church of Christ, militant, here on earth: and some of these particulars cannot be applied to the church triumphant on any rule of construction whatever.

CHAPTER XIII.

Exhortations to hospitality to strangers, 1, 2. Kindness to those in bonds, 3. Concerning marriage, 4. Against covetousness, 5, 6. How they should imitate their teachers, 7, 8. To avoid strange doctrines, 9. Of the Jewish sin-offerings, 10, 11. Jesus suffered without the gate, and we should openly confess Him, and bear His reproach, 12, 13. Here, we have no permanent residence; and while we live should devote ourselves to God, and live to do good, 14—16. We should obey them that have the rule over us, 17. The apostle exhorts them to pray for him, that he might be restored to them the sooner, 18, 19. Commends them to God in a very solemn prayer, 20, 21. Entreats them to bear the word of exhortation, mentions Timothy, and concludes with the apostolical benediction, 22—25.

A. M. cir. 4067.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

LET ^a brotherly love continue.

^b Be not forgetful to entertain strangers: for thereby ^c some have entertained angels unawares.

³ ^d Remember them that are in bonds,

^a Rom. 12. 10. 1 Thess. 4. 9. 1 Pet. 1. 22. & 2. 17. & 3. 8. & 4. 8. 2 Pet. 1. 7. 1 John 3. 11, &c. & 4. 7, 20, 21. ^b Matt. 25. 35. Rom. 12. 13. 1 Tim. 3. 2. 1 Pet. 4. 9.

NOTES ON CHAP. XIII.

Verse 1. *Let brotherly love continue.*] Be all of one heart and one soul. Feel for, comfort, and support each other; and remember that he who professes to love God, should love his brother also. They had this brotherly love among them; they should take care to retain it. As God is remarkable for His *φιλαθροια, philanthropy*, or love to man; so should they for *φιλανθροια, or love to each other*. See the note on Titus iii. 4.

Verse 2. *To entertain strangers*] In those early times, when there were scarcely any public inns or houses of entertainment, it was an office of charity and mercy to receive, lodge, and entertain travellers: and this is what the apostle particularly recommends.

Entertained angels] Abraham and Lot are the persons particularly referred to. Their history, the angels whom they entertained, not knowing them to be such, and the good they derived from exercising their hospitality on these occasions, are well known: and have been particularly referred to in the notes on Gen. xviii. 3. xix. 2.

Verse 3. *Remember them that are in bonds*] He appears to refer to those Christians who were suffering imprisonment for the testimony of Jesus.

as bound with them; and them which suffer adversity, as being yourselves also in the body.

A. M. cir. 4071.
A. D. cir. 63.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

4 Marriage is honourable in all, and the bed undefiled: ^c but whoremongers and adulterers God will judge.

^c Gen. 18. 3. & 19. 2.—^d Matt. 25. 26. Rom. 12. 15. 1 Cor. 12. 26. Col. 4. 18. 1 Pet. 3. 8.—^e 1 Cor. 6. 2. Gal. 5. 19, 21. Eph. 5. 5. Col. 3. 5, 6. Rev. 22. 15.

As bound with them] Feel for them as you would wish others to feel for you, were you in their circumstances; knowing, that being in the body you are liable to the same evils; and may be called to suffer in the same way for the same cause.

Verse 4. *Marriage is honourable in all*] Let this state be highly esteemed as one of God's own instituting; and as highly calculated to produce the best interests of mankind. This may have been said against the opinions of the *Essenes*, called *Therapeutæ*, who held marriage in little repute: and totally abstained from it themselves, as a state of comparative imperfection. At the same time it shows the absurdity of the popish tenet, that marriage, in the clergy, is both dishonourable and sinful; which is, in fact, in opposition to the apostle: who says, marriage is honourable in ALL; and to the institution of God, which evidently designed that every male and female should be united in this holy bond, and to nature, which, in every part of the habitable world, has produced men and women in due proportion to each other.

The bed undefiled] Every man cleaving to his own wife, and every wife cleaving to her own husband; because *God will judge*, i. e. punish all fornicators and adulterers.

They should copy the faith and CHAP. XIII. *practice of their teachers.*

A. M. cir. 4067.
A. D. cir. 68.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

5 *Let your conversation be without covetousness; and ^a be content with such things as ye have: for he hath said, ^b I will never leave thee, nor forsake thee.*

6 *So that we may boldly say, ^c The Lord is my helper, and I will not fear what man shall do unto me.*

^a Matt. 6. 23, 34. Phil. 4. 11, 12. 1 Tim. 6. 6, 8. — ^b Gen. 28. 15. Deut. 31. 6, 8. Josh. 1. 5. 1 Chron. 28. 20. Psa. 37. 25. — ^c Psa. 27. 1. & 56. 4, 11, 12. & 118. 6.

Instead of *δὲ, but, γὰρ, for*, is the reading of AD*. one other, with the *Vulgate, Coptic*, and one of the *Itala*: it more forcibly expresses the *reason* of the prohibition: *Let the bed be undefiled, for whoremongers and adulterers God will judge.*

Verse 5. *Let your conversation*] That is, the whole tenor of your conduct, *ἥθος*, the *manner of your life*, or rather the *disposition* of your hearts in reference to all your secular transactions; for in this sense the original is used by the best Greek writers.

Be without covetousness] Desire nothing more than what God has given you, and especially covet nothing which the Divine Providence has given to another man; for, this is the very *spirit of robbery*.

Content with such things as ye have] *Ἀρκιμυνη τοῖς παροῦσιν. Being satisfied with present things.* In one of the sentences of *Phocylides*, we have a sentiment in nearly the same words as that of the apostle, *ἀρκισθαί παροῦσι, καὶ ἀλλοτρίων ἀπιχισθαί*. *Be content with present things, and abstain from others.* The covetous man is ever running out into futurity with insatiable desires after secular good: and if this disposition be not checked, it increases as the subject of it increases in years. Covetousness is the vice of old age.

I will never leave thee, nor forsake thee] These words were, in sum, spoken to Joshua, ch. i. 5. "As I was with Moses, so will I be with thee; *I will not fail thee, nor forsake thee.*" They were spoken also by David to Solomon, 1 Chron. xxviii. 20. "David said to Solomon his son, Be strong, and of a good courage, and do it; fear not, nor be dismayed, for the Lord God, even my God, will be with thee; *He will not fail thee, nor forsake thee.*" The apostle, in referring to the same promises, feels authorized to strengthen the expressions, as the Christian dispensation affords more consolation and confidence in matters of this kind, than the Old Covenant did. The words are peculiarly emphatic: *οὐ μὴ σε ἀρῶ, οὐδ' οὐ μὴ σε εγκαταλίπω.* There are no less than *five negatives* in this short sentence, and these connected with two verbs and one pronoun twice repeated. To give a literal translation is scarcely possible: it would run in this way:—"No, I will not leave thee: no, neither will I not, utterly forsake thee." Those who understand the genius of the Greek language, and look at the manner in which these negatives are placed in the sentence, will perceive at once how much the meaning is strength-

A. M. cir. 4067.
A. D. cir. 68.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

7^d *Remember them which ^e have the rule over you, who have spoken unto you the word of God: ^f whose faith follow, considering the end of their conversation:*

8 *Jesus Christ ^g the same yesterday, and to-day, and for ever.*

9^h *Be not carried about with divers*

^d Ver. 17. — ^e Or, *are the guides.* — ^f Ch. 6. 12. — ^g John 8. 58. Ch. 1. 12. Rev. 1. 4. — ^h Eph. 4. 14. & 5. 6. Col. 2. 4, 8. 1 John 4. 1.

ened by them; and to what an emphatic and energetic affirmative they amount.

This promise is made to those who are patiently bearing affliction or persecution for Christ's sake; and may be applied to any faithful soul in affliction, temptation, or adversity of any kind. Trust in the Lord with thy whole heart, and never lean to thy own understanding; for He hath said, "No, I will never leave thee; not I: I will never ever cast thee off."

Verse 6. *So that we may boldly say*] We, in such circumstances, while cleaving to the Lord, may confidently apply to ourselves what God spake to Joshua and to Solomon; and what He spake to David, "The Lord is my Helper, I will not fear what man can do." God is omnipotent, man's power is limited: howsoever strong he may be, he can do nothing against the Almighty.

Verse 7. *Remember them which have the rule over you*] This clause should be translated, *Remember your guides, τῶν ἡγουμένων, who have spoken unto you the doctrine of God.* Theodoret's note on this verse is very judicious: "He intends the saints who were dead, Stephen the first martyr, James the brother of John, and James called The Just. And there were many others who were taken off by the Jewish rage. 'Consider these, (said he) and, observing their example, imitate their faith.'" This remembrance of the dead saints, with admiration of their virtues, and a desire to imitate them, is, says Dr. Macknight, the only worship which is due to them from the living.

Considering the end of their conversation] *ὡς ἀναβιωφύροντες τῆν ἐκθεσὶν τῆς ἀναστροφῆς,* "the issue of whose course of life most carefully consider." They lived to get good and do good. They were faithful to their God and His cause: they suffered persecution; and for the testimony of Jesus died a violent death. God never left them; no, He never forsook them; so that they were happy in their afflictions, and glorious in their death.—Carefully consider this; act as they did; keep the faith, and God will keep you.

Verse 8. *Jesus Christ the same yesterday*] In all past times there was no way to the holiest but through the blood of Jesus, either actually shed, or significantly typified. *To-day* He is the Lamb newly slain, and continues to appear in the presence of God for us; *for ever*, to the conclusion of time, He will be the Way, the Truth, and the Life, none coming to the Father but through Him. And throughout eternity, *ὡς τοὺς ἀναστ,* it will appear that all glorified

A. M. cir. 4067. A. D. cir. 63. An Olymp. cir. CCX. 3. A. U. C. cir. 316. and strange doctrines. For it is a good thing that the heart be established with grace; ^a not with meats, which have not profited them that have been occupied therein.

10 ^b We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For, ^c the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin,

^a Rom. 11. 17. Col. 2. 16. 1 Tim. 4. 3. — ^b 1 Cor. 9. 13. & 10. 18. — ^c Esai. 23. 14. Lev. 4. 11, 12, 21. & 6. 30. & 9. 11. & 16. 27. Numb. 19. 3.

human spirits owe their salvation to His infinite merit. This Jesus was thus witnessed of by your guides, who are already departed to glory. Remember *His*; remember *them*; and take heed to *yourselves*.

Verse 9. *Be not carried about*] *Μη περιφραθε, be not whirled about.* But ABCD. and almost every other MS. of importance, with the *Syriac, Coptic, Arabic, Vulgate,* and several of the Greek fathers, have *μη περιφραθε, be not carried away*, which is undoubtedly the true reading; and signifies here, *do not apostatize*: permit not yourselves to be carried off from Christ and His doctrine.

Divers and strange doctrines] *Διδαχαι ποικιλαι, variegated doctrines*; those that blended the law and the Gospel; and brought in the Levitical sacrifices and institutions, in order to perfect the Christian system! Remember, the Old Covenant is abolished; the *New* alone is in force.

Strange doctrines, διδαχαι ξεναι, foreign doctrines; such as have no *apostolical* authority to recommend them.

To have the heart established with grace] It is well to have the heart, the mind, and conscience, fully satisfied with the truth and efficacy of the *Gospel*; for so the word *χαρις* should be understood here; which is put in opposition to *σπουδασι, meats*, signifying here the Levitical institutions; and especially its *sacrifices*, these being emphatically termed *meats*, because the offerers were permitted to *feast* upon them, after the blood had been poured out before the Lord. — See Lev. vii. 15. Deut. xii. 6, 7.

Which have not profited them] Because they neither took away guilt, cleansed the heart, nor gave power over sin.

Verse 10. *We have an altar*] The altar is here put for the sacrifice on the altar; the Christian altar is the Christian Sacrifice, which is Christ Jesus, with all the benefits of His passion and death. To these privileges they had no right who continued to offer the Levitical sacrifices, and to trust in them for remission of sins.

Verse 11. *For the bodies of those beasts*] Though in making covenants, and in some victims offered according to the law, the flesh of the sacrifice was eaten by the offerers; yet the flesh of the *sin-offering* might no man eat; when the blood was sprinkled before the holy place, to make an atonement for their souls, their skins,

are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, ^d suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing ^e his reproach.

14 ^f For here have we no continuing city, but we seek one to come.

15 ^g By him therefore let us offer

^d John 19. 17, 19. Acts 7. 58. — ^e Ch. 11. 26. 1 Pet. 4. 14. ^f Mic. 2. 10. Phil. 3. 20. Ch. 11. 10, 16. & 12. 22. ^g Eph. 5. 20. 1 Pet. 2. 5.

flesh, entrails, &c. were carried without the camp, and there entirely consumed by fire; and this entire consumption, according to the opinion of some, was intended to show, that sin was not pardoned by such offerings. For, as eating the other sacrifices intimated they were made *partakers* of the benefits procured by those sacrifices: so not being permitted to eat of the *sin-offering*, proved that they had no benefit from it; and that they must look to the Christ, whose sacrifice it pointed out, that they might receive that real pardon of sin which the shedding of His blood could alone procure. While, therefore, they continued offering those sacrifices, and refused to acknowledge the Christ, they had no right to any of the blessings procured by Him; and it is evident they could have no benefit from their own.

Verse 12. *That he might sanctify the people*] That He might consecrate them to God, and make an atonement for their sins. *He suffered without the gate*, at Jerusalem: as the *sin-offering* was consumed, *without the camp*, when the tabernacle abode in the wilderness. Perhaps all this was typical of the abolition of the Jewish sacrifices, and the termination of the whole Levitical system of worship. He left the city, denounced its final destruction, and abandoned it to its fate; and suffered without the gate to bring the Gentiles to God.

Verse 13. *Let us go forth therefore unto him*] Let us leave this city and system, devoted to destruction, and take refuge in Jesus alone; bearing His reproach; being willing to be accounted the refuse of all things, and the worst of men, for His sake who bore the contradiction of sinners against Himself, and was put to death as a malefactor.

Verse 14. *For here have we no continuing city*] Here is an elegant and forcible allusion to the approaching destruction of Jerusalem. The Jerusalem that was *below* was about to be burnt with fire, and erased to the ground: the Jerusalem that was *from above*, was that alone which could be considered to be *perpetual, permanent*. The words seem to say, "Arise, and depart: for this is not your rest: it is polluted." About seven or eight years after this, Jerusalem was wholly destroyed.

Verse 15. *By him, therefore, let us offer the sacrifice of praise*] He has now fulfilled all vision and prophecy; has offered the last bloody

A. M. cir. 4067. a the sacrifice of praise to God continually, that is, b the fruit of our lips, c giving thanks to his name.

16 d But to do good and to communicate forget not: for e with such sacrifices God is well pleased.

17 f Obey them that g have the rule over you, and submit yourselves: for h they watch for your souls, as they that must give account, that they may

a Lev. 7. 12. Psa. 50. 14, 23 & 69. 30, 31. & 107. 22. & 116 17. b Hos. 14. 2. c Gr. confessing to. d Rom. 12. 13. e 2 Cor. 9. 12. Phil. 4. 18. Ch. 6. 10. f Phil. 2. 29. 1 Thess. 5. 12. 1 Tim. 5. 17. Ver. 7. g Or. guide. h Ezek. 3. 17. & 33. 2, 7. Acts 20. 26, 28.

Sacrifice which God will ever accept: and as He is the gift of God's love to the world, let us, through Him, offer the sacrifice of praise to God continually: (this being the substitute for all the Levitical sacrifices.

The Jews allowed that, in the time of the Messiah, all sacrifices, except the sacrifice of praise, should cease. To this maxim the apostle appears to allude; and, understood in this way, his words are much more forcible. In Vayikra Rabbah, sect. 9. fol. 153. and Rabbi Tanchum, fol. 55. "Rabbi Phineas, Rabbi Levi, and Rabbi Jochanan, from the authority of Rabbi Menachem of Galilee, said, In the time of the Messiah all sacrifice shall cease, except the sacrifice of praise." This was, in effect, quoting the authority of one of their own maxims, that now was the time of the Messiah; that Jesus was that Messiah; that the Jewish sacrificial system was now abolished; and that no sacrifice would now be accepted with God, except the sacrifice of praise for the gift of His Son.

That is, the fruit of our lips] This expression is probably borrowed from Hos. xiv. 2. in the version of the Septuagint, καρποὶ χυμάτων, which in the Hebrew text is פריים שפתיים parim sepatinu, "the heifers of our lips." This may refer primarily to the sacrifices, heifers, calves, &c. which they had vowed to God; so that the calves of their lips were the sacrifices which they had promised. But how could the Septuagint translate פריים parim, calves, by καρποὶ, fruit? Very easily, if they had in their copy פרי pery, the mem being omitted; and thus the word would be literally fruit, and not calves. This reading, however, is not found in any of the MSS. hitherto collated.

Verse 16. But to do good and to communicate] These are continual sacrifices which God require; and which will spring from a sense of God's love in Christ Jesus. Praise to God for His unspeakable gift; and acts of kindness to men for God's sake. No reliance, even on the infinitely meritorious sacrifice of Christ, can be acceptable in the sight of God, if a man have not love and charity towards his neighbour. Praise, prayer, and thanksgiving, to God, with works of charity and mercy to man, are the sacrifices which every genuine follower of Christ must offer: and they are the proofs that a man belongs to Christ; and he who does not bear these

do it with joy, and not with grief: for that is unprofitable for you.

18 i Pray for us; for we trust we have k a good conscience, in all things willing to live honestly.

19 But I beseech you l the rather to do this, that I may be restored to you the sooner.

20 Now m the God of peace, n that brought again from the dead our Lord

Rom. 15. 30. Eph. 6. 19. Col. 4. 3. 1 Thess. 5. 25. 2 Thess. 3. 1. o Acts 23. 1. & 24. 16. 2 Cor. 1. 12. p Philem. 22. q Rom. 15. 33. 1 Thess. 5. 23. r Acts 2. 24, 32. Rom. 4. 24. & 8. 11. 1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Gal. 1. 1. Col. 2. 12. 1 Thess. 1. 10. 1 Pet. 1. 31.

fruits, gives full evidence, whatever his creed may be, that he is no Christian.

Verse 17. Obey them that have the rule over you] Obey your leaders, τοὺς ἡγουμένων: He is not fit to rule who is not capable of guiding.— See on ver. 7. In the former verse the apostle exhorts them to remember those who had been their leaders, and to imitate their faith: in this he exhorts them to obey the leaders they now had; and to submit to their authority in all matters of doctrine and discipline, on the ground that they watched for their souls; and should have to give an account of their conduct to God. If this conduct were improper, they must give in their report before the great tribunal with grief: but in it must be given: if holy and pure, they would give it in with joy. It is an awful consideration that many pastors who had loved their flocks as their own souls, shall be obliged to accuse them before God, for either having rejected or neglected the great salvation.

Verse 18. Pray for us] Even the success of apostles depended, in a certain way, on the prayers of the church. Few Christian congregations feel as they ought; that it is their bounden duty to pray for the success of the Gospel, both among themselves, and in the world. The church is weak, dark, poor, and imperfect, because it prays little.

We trust we have a good conscience] We are persuaded that we have a conscience that not only acquits us of all fraud and sinister design; but assures us that in simplicity and godly sincerity we have laboured to promote the welfare of you and of all mankind.

To live honestly] Ἐν παντί καλῶς βιωτέως ἀναστρέφεται, willing in all things to conduct ourselves well; to behave with decency and propriety.

Verse 19. The rather to do this] That is, pray for us; that, being enabled to complete the work which God has given us here to do, we may be the sooner enabled to visit you. It is evident from this, that the people to whom this epistle was written, knew well who was the author of it: nor does there appear, in any place, any design in the writer to conceal his name: and how the epistle came to lack a name, it is impossible to say. I have sometimes thought that a part of the beginning might have been lost; as it not only begins without a name; but begins very abruptly.

A. M. cir. 4067.
A. D. cir. 68.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

Jesus, ^a that great shepherd of the sheep, ^b through the blood of the everlasting ^c covenant,

21 ^d Make you perfect in every good work to do his will, ^e working ^f in you that which is well pleasing in his sight, through Jesus Christ; ^g to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I ^h have written a letter unto you in few words.

^a Isa. 40. 11. Ezek. 34. 23. & 37. 24. John 10. 11. 14. 1 Pet. 2. 25. & 5. 4.—^b Zech. 9. 11. Ch. 10. 22.—^c Or, testament.—^d 2 Thess. 2. 17. 1 Pet. 5. 10.

Verse 20. *Now the God of peace*] We have often seen that *peace* among the Hebrews signifies *prosperity* of every kind. *The God of peace*, is the same as the God of all blessedness, who has at His disposal all temporal and eternal good; who loves mankind, and has provided them a complete salvation.

Brought again from the dead our Lord] As our Lord's sacrificial death is considered as an atonement offered to the Divine justice; God's acceptance of it as an atonement, is signified by His raising the human nature of Christ from the dead: and hence this raising of Christ is, with the utmost propriety, attributed to *God the Father*, as this proves His acceptance of the sacrificial offering.

That great shepherd of the sheep] This is a title of our blessed Lord, given to Him by the prophets: so Isa. xl. 11. *He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom; and shall gently lead those which are with young.* And, Ezek. xxxiv. 23. *I will set up one shepherd over them, and he shall feed them; even my servant David, (i. e. the Beloved, viz. Jesus,) and he shall feed them, and be their shepherd; and Zech. xiii. 7. Awake, O sword, against my shepherd—smile the shepherd, and the flock shall be scattered.* In all these places the term *shepherd* is allowed to belong to our blessed Lord: and He appropriates it to Himself, John x. by calling Himself *the good shepherd, who lays down his life for the sheep.*

Through the blood of the everlasting covenant] Some understand this in the following way: that "God brought back our Lord from the dead on account of His having shed His blood to procure the everlasting covenant." Others, that "the Lord Jesus became the Great Shepherd and Saviour of the sheep, by shedding His blood to procure and ratify the everlasting covenant." The sense, however, will appear much plainer, if we connect this with the following verse:—"Now the God of peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep; make you, through the blood of the everlasting covenant, perfect in every good work to do his will." The Christian system is termed the *everlasting covenant*, to distinguish it from the *temporary covenant* made with the Israelites at Mount Sinai: and to show that

23 Know ye that ¹ our brother Timothy ² is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them ¹ that have the rule over you, and all the saints. They of Italy salute you.

25 ^m Grace be with you all. Amen.

A. M. cir. 4067.
A. D. cir. 68.
An. Olymp.
cir. CCX. 3.
A. U. C. cir. 816.

¶ Written to the Hebrews from Italy by Timothy.

^a Or, doing.—^b Phil. 2. 13.—^c Gal. 1. 5. 2 Tim. 4. 11. Rev. 1. 6.—^d 1 Pet. 5. 12.—^e 1 Thess. 3. 2.—^f 1 Tim. 6. 12.—^g Ver. 7. 17.—^h Tit. 3. 15.

it is the *last* dispensation of grace to the world; and shall endure to the end of time.

Verse 21. *Make you perfect*] Καταρτισαί υμεις, put you completely *in joint*. See the note on 2 Cor. xiii. 9. where the meaning of the original word is largely considered. From the following terms we see what the apostle meant by the *perfection* for which he prays. They were to do the will of God in every good work, from God working in them that which is well pleasing in His sight. 1. This necessarily implies a complete change in the whole soul; that God may be *well pleased* with whatsoever He sees in it; and this supposes its being cleansed from all sin; for God's *sight* cannot be *pleased* with any thing that is unholy. 2. This complete *inward purity* is to produce an outward conformity to God's will—so they were to be *made perfect in every good work*. 3. The *perfection within*, and the *perfection without*, were to be produced by the *blood of the everlasting covenant*. For, although God is love, yet it is not consistent with His justice or holiness to communicate any good to mankind, but through His Son; and through Him, as having died for the offences of the human race.

To whom be glory for ever] As God does all in, by, and through Christ Jesus; to Him be the honour of His own work ascribed through time and eternity! Amen.

Verse 22. *Suffer the word of exhortation*] Bear the word or doctrine of this exhortation. This seems to be an epithet of this whole epistle:—and, as the apostle had in it shown the insufficiency of the Levitical system to atone for sin and save the soul; and had proved that it was the design of God that it should be abolished; and had proved also that it was now abolished, by the coming of Christ, whom He had shown to be a greater priest than Aaron,—higher than all the angels—the only Son of God as to His human nature—and the Creator, Governor, and Judge, of all;—and that their city was shortly to be destroyed; he might suppose that they would feel prejudiced against him, and thus lose the benefit of His kind intentions towards them; therefore, He entreats them to bear the exhortation, which, notwithstanding the great extent of the subject, he had included in a short compass.

I have written a letter unto you in few words] Perhaps it would be better to translate *In few*

ἤτοι ἐπιστολά ὑμῶν, I have written to you briefly; as ἐπιστολά often signifies simply to write; and this appears to be its meaning here.

Verse 23. Know ye that our brother Timothy] The word ἡμῶν, our, which is supplied by our translators, is very probably genuine, as it is found in ACD*, ten others, the Syriac, Erpen's Arabic, the Coptic, Armenian, Slavonic, and Vulgate.

In set at liberty] Ἀπολαύμενος, is sent away; for there is no evidence that Timothy had been imprisoned. It is probable that the apostle refers here to his being sent into Macedonia, Phil. ii. 19—24. in order that he might bring the apostle an account of the affairs of the church in that country. In none of St. Paul's epistles, written during his confinement in Rome, does he give any intimation of Timothy's imprisonment; although it appears, from Phil. i. 1. Col. i. 1. Phil. i. 1. that he was with Paul, during the greatest part of the time.

With whom, if he come shortly, I will see you] Therefore Paul himself, or the writer of this epistle, was now at liberty, as he had the disposal of his person and time in his own power. Some suppose that Timothy did actually visit Paul about this time; and that both together visited the churches in Judea.

Verse 24. Salute all them that have the rule over you] Ὑμῶν ἅπασαν τὴν ἐκκλησίαν. See on verses 7 and 17.

And all the saints] All the Christians; for this is the general meaning of the term in most parts of St. Paul's writings. But a Christian was then a saint; i. e. by profession a holy person: and most of the primitive Christians were actually such. But in process of time the term was applied to all that bore the Christian name; as elect, holy people, sanctified, &c. were to the nation of the Jews, when both their piety and morality were at a very low ebb.

They of Italy salute you] Therefore it is most likely that the writer of this epistle was then in some part of Italy, from which he had not as yet removed after his being released from prison. By they of Italy probably the apostle means the Jews there who had embraced the Christian faith. These salutations show what a brotherly feeling existed in every part of the Christian church: even those who had not seen each other, yet loved one another, and felt deeply interested for each other's welfare.

Verse 25. Grace be with you all.] May the Divine favour ever rest upon and among you; and may you receive from that Source of all good, whatsoever is calculated to make you wise, holy, useful, and happy! And may you be enabled to persevere in the truth to the end of your lives! Amen. May it be so.—May God seal the prayer by giving the blessings!

The subscriptions to this epistle are, as in other cases, various and contradictory.

The VERSIONS are as follow:

The Epistle to the Hebrews was written from Roman Italy, and sent by the hand of Timothy.—SRIAC.

VULGATE nothing, in the present printed copies.

It was written from Italy by Timothy: with the assistance of God, disposing every thing right, the fourteen Epistles of the blessed Paul

are completed; according to the copy from which they have been transcribed. May the Lord extend His benedictions to us. Amen.—ARABIC.

The Epistle to the Hebrews is completed. The End.—ÆTHIOPIC.

Written in Italy, and sent by Timothy.—COP-TIC.

The MANUSCRIPTS, and ancient editions taken from MSS. are not more to be relied on:—

To the Hebrews, written from Rome.—CODEX ALEXANDRINUS.

The Epistles of Saint Paul the Apostle are finished.—COLOPHON, at the end of this Epistle; in one of the first printed Bibles; and in an ancient MS. of the Vulgate in my own collection.

The end of the Epistle to the Hebrews.—GREEK TEXT of the COMPLUTENSIAN EDITION.

The Epistle of the blessed Paul to the Hebrews is finished.—LATIN TEXT of ditto.

To the Hebrews.—The Epistle of Paul, the apostle, to the Hebrews.—The Epistle to the Hebrews written from Italy.—From Athens.—From Italy by Timothy.—Written in the Hebrew tongue, &c.—Various MSS.

Written to the Hebrews from Italy by Timothy.—COMMON GREEK TEXT.

That it was neither written from Athens, nor in the Hebrew tongue, is more than probable; and that it was not sent by Timothy, is evident from chap. xiii. ver. 23. For the author, time, place, and people to whom sent, see the INTRODUCTION.

1. On the term "conscience," as frequently occurring in this epistle, I beg leave to make a few observations.

Conscience is defined by some to be "that judgment which the rational soul passes on all her actions;" and is said to be a faculty of the soul itself, and consequently natural to it. Others state, that it is a ray of Divine light. Milton calls it "God's umpire:" and Dr. Young calls it a "god in man." To me it seems to be no other than a faculty capable of receiving light and conviction from the Spirit of God; and answers the end, in spiritual matters, to the soul; that the eye does to the body in the process of vision. The eye is not light in itself; nor is it capable of discerning any object, but by the instrumentality of solar or artificial light: but it has organs properly adapted to the reception of the rays of light, and the various images of the objects which they exhibit. When these are present to an eye, (the organs of which are perfect,) then there is a discernment of those objects which are within the sphere of vision: but when the light is absent, there is no perception of the shape, dimensions, size, or colour, of any object, howsoever entire or perfect the optic nerve and the different humours may be.

In the same manner, (comparing spiritual things with natural,) the Spirit of God enlightens that eye of the soul which we call conscience: it penetrates it with its effulgence; and (speaking as human language will permit on the subject) it has powers properly adapted to the reception of the Spirit's emanations, which, when received, exhibit a real view of the situation, state, &c. of the soul, as it stands in reference to God and eternity. Thus, the Scripture

says, "The Spirit itself bears witness with our spirit," &c. i. e. it shines into the conscience, and reflects throughout the soul a conviction (proportioned to the degree of light communicated) of *condemnation*, or *acquittance*, according to the end of its coming.

The late Mr. J. Wesley's definition of conscience, taken in a *Christian* sense, is nearly the same with the above: "It is," says he, "that *faculty* of the soul, which, by the *assistance of the grace of God*, sees at one and the same time, 1. Our own tempers and lives; the real nature and quality of our thoughts, words, and actions. 2. The *rule* whereby we are to be directed. And 3. The *agreement or disagreement* therewith. To express this a little more largely, conscience implies, *first*, the *faculty* a man has of knowing himself; of discerning, both in general and in particular, his tempers, words, thoughts, and actions: but this is not possible for him to do, *without the assistance of the Spirit of God*. Otherwise, self-love, and indeed every other irregular passion, would disguise, and wholly conceal him from himself. It implies, *secondly*, a *knowledge* of the rule, whereby he is to be directed in every particular, which is no other than the written word of God. Conscience implies, *thirdly*, a *knowledge*, that all his thoughts, and words, and actions, are *conformable* to that rule. In all these offices of conscience, the *unction of the Holy One* is indispensably needful. Without this, neither could we clearly discern our lives and tempers; nor could we judge of the rule whereby we are to walk; nor of our conformity or disconformity to it. A *good* conscience is a *Divine* consciousness of walking in all things, according to the written word of God. It seems, indeed, that there can be no conscience that has *not a regard to God*. I doubt whether the words *right and wrong*, according to the Christian system, do not imply, in the *very idea of them*, agreement and disagreement to the will and word of God. And if so, there is no such thing as conscience in a Christian, *if we leave God out of the question*."—Sermon on Conscience, page 332.

Some of the Greek fathers seem to consider it as an especial gift of God; a principle implanted immediately by Himself. So *Chrysostom*, on Psa. vii. speaking of conscience, says, *φύσις γὰρ ἐστὶ, καὶ παρὰ τοῦ Θεοῦ καὶ παρὰ τῆν ἀρχὴν ἐν ἡμῖν*. It is a natural thing, but is planted in us by our God from our birth. In his homily on Isa. vi. 2. he explains himself more particularly: *θεὸς γὰρ ἐστὶ, καὶ παρὰ Θεοῦ τὰς κινήσεις ἐν ἡμῖν φέρει*. It is a Divine principle, and is by God himself implanted in our souls. It is allowed on all hands that it is a recorder and judge of human actions, which cannot be corrupted, or he induced to bear a false testimony. Every sense of the body, and every faculty of the mind, may be weakened, obstructed, or impaired, but conscience—all other powers may be deceived, or imposed on, but conscience. "No man," says *Chrysostom*, "can flee from the judgment of his own conscience, which cannot be shunned. It cannot be corrupted—it cannot be terrified—it cannot be flattered or bribed—nor can its testimony be obscured by any lapse of time." *Epist. ad Olymp.* This strongly argues its

Divine nature; and, while the Spirit of God strives with man, conscience has its full influence, and is ever alert in the performance of its office. *Cicero*, in his oration for Milo, describes the power of conscience well, in a few words:—*Magna est vis conscientiae in utramque partem, ut neque timeant qui nihil commiserunt, et poenam semper ante oculos poterari putent qui peccarint*. "Great is the power of conscience in both cases: they fear nothing, who know they have committed no evil; on the contrary, they who have sinned live in continual dread of punishment." One of our poets has said, "Tis conscience that makes cowards of us all." And were we sure that he had been a scholar, we might have supposed, that he had borrowed the thought from *Menander*.

Ὁ συνίσταται αὐτῇ τε, καὶ ἐ βραχυτάτης,
Ἡ συνίστι αὐτῇ δὴλατάτης ἡμῶν πᾶσι.

If a man be conscious of any crime, although he were the most undaunted of mankind, His conscience makes him the most timid of mortals.

Apud Stobæum, Serm. xxiv. p. 192

Conscience is sometimes said to be *good, bad, tender, seared, &c.*—*good*, if it acquit or approve; *bad*, if it condemn or disapprove; *tender*, if it be alarmed at the least approach of evil, and severe in scrutinizing the actions of the mind or body; and *seared*, if it feel little alarm, &c. on the commission of guilt. But these epithets can scarcely belong to it if the common definition of it be admitted; for, how can it be said there is a "tender light," a "dark or hardened light, bad God," &c. &c. But, on the other definition, these terms are easily understood, and are exceedingly proper, e. g. "a good conscience" is one to which the Spirit of God has brought intelligence of the pardon of all the sins of the soul, and its reconciliation to God through the blood of Christ; and this good conscience retained, implies God's continued approbation of such a person's conduct; see Acts xxiii. 1. 1 Tim. i. 5, 19. and here, Heb. xiii. 19. "A bad, or evil, conscience," supposes a charge of guilt brought against the soul by the Holy Spirit, for the breach of the Divine laws; and which He makes known to it by conscience, as a medium of conveying his own light to the mind; see Heb. x. 22. 1 Tim. iv. 2. Tit. i. 3. "A tender conscience," implies one fully irradiated by the light of the Holy Ghost, which enables the soul to view the good as good, and the evil as evil, in every important respect; which leads it to abominate the latter, and cleave to the former: and, if at any time it act in the smallest measure opposite to these views, it is severe in its reprehensions, and bitter in its regret. "A darkened or hardened conscience," means one that has little or none of this Divine light; consequently, the soul feels little or no self-reprehension for acts of transgression, but runs on in sin, and is not aware of the destruction that awaits it; heedless of counsel, and regardless of reproof. This state of the soul St. Paul calls by the name of "seared conscience," or one cauterized by repeated applications of sin, and resistings of the Holy Ghost; so that, being grieved and quenched, He has withdrawn His light and influence from it.

The word conscience itself ascertains the above explication with its deductions, being compounded of *con*, together, or with, and *scio*, to know, because it *knows*, or convinces, by or together with the Spirit of God. The Greek word *συνείδησις*, which is the only word used for conscience, through the whole New Testament, has the very same meaning, being compounded of *syn* together, or with, and *oida*, to know. This is the same as *συνιδειν*, which is the word generally used among ecclesiastical writers.

From the above view of the subject, I think we are warranted in drawing the following inferences :—

1. All men have what is called conscience ; and conscience plainly supposes the Light or Spirit of God. 2. The Spirit of God is given to enlighten, convince, strengthen, and bring men back to God. 3. Therefore, all men may be saved who attend to, and coincide with, the lights and convictions communicated ; for the God of the Christians does not give men his Spirit to enlighten, &c. merely to leave them without excuse ; but that it may direct, strengthen, and lead them to Himself, that they may be finally saved. 4. That this Spirit comes from the grace of God is demonstrable from hence—it is a “good and perfect gift,” and St. James says, all such come from the Father of lights. Again, it cannot be merited, for as it implies the influence of the Holy Spirit, it must be of an infinite value, yet it is given ; that, then, which is not merited, and yet is given, must be of grace ; not *ineffectual* grace, there is no such principle in the Godhead.

Thus it appears all men are partakers of the grace of God, for all acknowledge that conscience is common to all ; and this is but a recipient faculty, and necessarily implies the Spirit of grace, given by Jesus Christ ; not that the world might be thereby condemned, but that it might be saved. Nevertheless multitudes, who are partakers of this heavenly gift, sin against it, lose it, and perish everlastingly, not through the deficiency of the gift, but through the abuse of it. I conclude, that conscience is not a power of the soul, acting by or of itself ; but a recipient faculty, in which that true light that *lighteneth every man that cometh into the world* has its especial operation.

2. In this chapter the apostle inculcates the duty of hospitality, particularly in respect to entertaining *strangers* ; i. e. persons of whom we know nothing ; but that they are now in a state of distress, and require the necessities of life. Some, says they apostle, have entertained angels without knowing them ; and some, we may say, have entertained great men, kings and emperors, without knowing them. By exercising this virtue, many have *gained* ; few have *ever lost*.

God, in many parts of his own word, is represented as the stranger's friend : and there is scarcely a duty in life which He inculcates, on stronger terms than that of hospitality to strangers. The heathen highly applauded this virtue ; and among them the person of a stranger was sacred, and supposed to be under the particular protection of Jove. Homer gives the sentiment in all its beauty, when he puts the following words into the mouth of Eumæus,

when he addressed Ulysses, who appeared a forlorn stranger, and being kindly received by him, implored in his behalf a Divine blessing :—

Ζῆς τε Διὸν, Ζῆν τε, καὶ ἀθανάτοισι θεοῖσι ἀλλοῖσι
Ὅτι μάλιστ' ἐθέλεις, ὅτι μὲ πρῶτον ἰδέσθῃς,
Τοῦ δ' ἀπαμειβόμενος προσέφη, Εὐμαῖος εὐβότα·
Ἐστ' οὐ μοι βίησις ἐσ' οὐδ' ἠ κακῶν σθένος εὖθις.
Ἐῖπον ἀτιμῆσαι· πρὸς γὰρ Διὸς ἔσσι ἀπαντὸς
ἔσσι τε, πτωχοῖ τε· δοῖσι δ' ἄλγος τε φίλον τε
Γεγνηται κτήρην. Odyss. lib. xiv. v. 53.

My gentle host, Jove grant thee, and the gods
All grant thee, for this deed thy best desire !
To whom the herd Eumæus thus replied :—
My guest, it were unjust to treat with scorn
The stranger, though a poorer should arrive
Than even thou ; for all the poor that are,
And all the strangers, are the care of Jove.
Little, and with good will, is all that lies
Within my scope— CowPER.

The Scriptures, which more particularly recommend this duty, are the following : *He doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment. Love ye, therefore, the stranger ; for ye were strangers in the land of Egypt,* Deut. x. 18, 19. *I was a stranger, and ye took me in, Come, ye blessed of my Father,* Matt. xxv. 35. *Given to hospitality,* Rom. xii. 13. *Neglect not to entertain strangers,* Heb. xiii. 2.

“The entertaining of unknown strangers,” says Dr. Owen, “which was so great a virtue in ancient times, is almost driven out of the world by the wickedness of it. The false practices of some, with wicked designs, under the habit and pretence of strangers on the one hand, and pretences for sordid covetousness on the other, have banished it from the earth. And there are enough who are called Christians, who never once thought it to be their duty.” But it is vain to inculcate the duty, where the spirit of it is not found : and we shall never find the spirit of it in any heart, where the love of God and man does not rule.

Benevolent wishes of *Be ye warmed*, and *Be ye clothed*, are frequent enough : these cost nothing ; and, therefore, can be readily used by the most parsimonious. But, to draw out a man's soul to the hungry ; to draw out his warmest affections, while he is drawing out, in order to divide with the destitute, the contents of his purse, belongs to the man of genuine feeling ; and this can scarcely be expected, where the compassionate mind that was in Christ does not rule. One bountiful meal to the poor, may often be a preventative of death : for, there are times in which a man may be brought so low for want of proper nourishment, that, if he get not a timely supply, after-help comes in vain ; nature being too far exhausted ever to recover itself, though the vital spark may linger long. One wholesome meal, in time, may be the means of enabling nature to contend, successfully, with after-privations ; and he who has afforded this meal to the destitute, has saved a life. “But most who go about seeking relief, are idle persons and impostors ; and it would be sinful to relieve them.” When you know the applicant to be such, then refuse his suit : but, if you have nothing but suspicion,

which suspicion generally arises from an uncharitable and unfeeling heart, then beware how you indulge it. If, through such suspicion a man should lose his life, God will require his blood at your hand.

Reader, permit me to relate an anecdote which I have heard from that most eminent man of God, the Reverend *John Wesley*; it may put thee in mind to entertain *strangers*:—"At *Epworth*, in *Lincolnshire*, where (says he) I was born, a poor woman came to a house in the market place, and begged a morsel of bread, saying, *I am very hungry*. The master of the house, called her a *lazy jade*, and bade her *begone*. She went forward, called at another house, and asked for a little small-beer, saying, *I am very thirsty*. Here she was refused, and told to go to the *workhouse*. She struggled on to a third door, and begged a little water, saying, *I am faint*. The owner drove her away, saying, *He would encourage no common beggars*. It was winter; and the snow lay upon the ground. The boys, seeing a poor ragged creature driven away from door to door, began to throw snow-balls at her. She went to a little

distance, sat down on the ground, lifted up her eyes to heaven, reclined on the earth, and expired!" Here was a stranger: had the first to whom she applied relieved her with a morsel of bread, he would have saved her life, and not been guilty of blood. As the case stood, the woman was murdered; and those three householders will stand arraigned at the bar of God for her death. Reader, fear to send any person empty away. If you know him to be an impostor, why then give him nothing. But if you only suspect it, let not your suspicion be the rule of your conduct: give something, however little; because that little may be sufficient to preserve him, if in real want, from present death. If you know him not to be a knave, to you he may be an angel. God may have sent him to exercise your charity, and try your faith. It can never be a matter of regret to you that you gave an alms for God's sake, though you should afterward find that the person to whom you gave it was both a hypocrite and impostor. Better to be imposed on by ninety-nine hypocrites out of an hundred applicants, than send one, like the poor *Epworth woman*, empty away.

THE END OF THE NOTES ON THE EPISTLE TO THE HEBREWS.

PREFACE
 TO
THE GENERAL EPISTLE
 OF
JAMES.

THERE have been more doubts, and more diversity of opinion, concerning the *author* of this epistle, and the *time* in which it was written, than about most other parts of the New Testament. To enter at large into a discussion of the opinions of ancient and modern writers on this subject, would tend but little to the establishment of truth, or to the edification of the reader. Lardner, Michaelis, and Macknight, have entered considerably into the controversy, relative to the author, the time, and the canonical authority, of this book; and to them, the reader who wishes to see the difficulties with which the subject is pressed, may have recourse.

This epistle, (with those of Peter, John, and Jude,) is termed *catholic*, *καθολικη*, from *κατα*, *through*, and *ολος*, *the whole*; for the application of which term (Ecumenius, in cap. i. Jacobi, gives the following reason: *Καθολικαι λεγονται αυται, οτι ουκ εκκλησιαι ειναι ης αφορισμενος εστιν εις η περιαι, αλλα καθολου τοις πιστευαι.* "These epistles are called catholic, universal, or circular, because they were not written to one nation or city, but to believers *every where*."

Yet, as these epistles had some difficulty at first to get into general circulation, but at last were every where received; it is more likely that they obtained the term *catholic* from the circumstance of their being at last *universally* acknowledged as *canonical*; so that the word *catholic* is to be understood here in the same sense as *canonical*.

Who the writer of the epistle in question was, is difficult to say: all that we know *certainly*, is from his own words, that his name was *James*, and that he was a servant of God, and of the Lord Jesus. Two persons of this name are mentioned in the New Testament; James the son of Zebedee, called also James the elder; and James του μικρου, *the less*, or the *little one*, called the *son of Alphaeus* and *brother of our Lord*: but whether one of these, or, if one of them, *which*, or whether one of the same name, different from both, are points that cannot be satisfactorily determined. Michaelis, who has examined the subject with his usual ability, leaves the matter in doubt; but leans to the opinion that *James the son of Zebedee* was the author, and that this epistle was written *before* any of those in the New Testament. Other great authorities ascribe it to *James*, called the *brother of our Lord*, who was president, or bishop, of the church in Jerusalem. Even allowing this opinion to be correct, it is not agreed in what sense James is called our *Lord's brother*, there being *four* or *five* opinions concerning the meaning of this term. From Matt. xiii. 55, 56. we learn that there were four persons called brethren of our Lord; "Is not this the carpenter's son? Is not his mother called Mary? And his brethren *James* and *Joses*, and *Simon*, and *Judas*? And his sisters, are they not all with us?" Now, it is generally allowed, that the James here, is the author of this epistle; and the *Jude* or *Judas*, mentioned with him, the author of that which stands last in this collection. But with respect to the meaning of the term *brother*, as here used, it will be necessary to state the opinions of learned men:—

1. It is supposed that these were children of Joseph, by a former marriage: this is a very ancient opinion: as there is nothing improbable in the supposition that Joseph was a *widower* when he married the blessed Virgin.
2. They are supposed to have been children of Joseph and his wife Mary; all born after the birth of our Lord. This is an opinion extremely probable: see some reasons for it in the note on Matt. xiii. 56. see also on Matt. i. 25.
3. That they were called our *Lord's brethren*, because children of Joseph by the wife of one of his brothers, who had died childless, and whose widow Joseph took, according to the Mosaic law, to raise up seed to his deceased brother. This is very unlikely, because, in this case, it would have been only requisite for Joseph to have had one male by his brother's wife; but here we find *four*, besides several *sisters*.
4. That Cleopas, called also Alphaeus, married a sister of the blessed Virgin, called also *Mary*, by whom he had the above issue; and that these were called brethren of our Lord, from the

PREFACE TO THE

common custom among the Hebrews, to term all the more immediately cognate branches of the same family, *brothers* and *sisters' children*, i. e. cousins-german, *brethren*. These, therefore, being aunt's children of our Lord, are, according to this usage, called His *brethren*. The first and second of these opinions appear to me the most probable; though most modern writers are of the latter opinion.

That, of the two James', *James the less* was the author of this epistle, Dr. Macknight thinks, following Lardner and others, is incontestable: I shall quote his abridgment of Lardner's arguments; but the point in question is not, in my opinion, made out by any of these writers.

"In the catalogue of the apostles, Matt. x. 2. Mark iii. 16. Luke vi. 14. Acts i. 13. we find two persons of the name of James; the first was the son of Zebedee, Matt. x. 2. the second in all the catalogues is called the son of *Alpheus*: one of these apostles is called, Gal. i. 19. *the Lord's brother*. Wherefore, as there were only twelve apostles, and as James the son of Zebedee, so far as we know, was in no respect related to our Lord, the apostle, called James, *the Lord's brother*, must have been *James the son of Alpheus*, called also *James the less or younger*, whose relation to Christ will appear by comparing Mark xv. 40. with John ix. 25. In the former passage, *Mark*, speaking of the women who were present at the crucifixion, says, 'There were also women looking on afar off, among whom were Mary Magdalen, and Mary the mother of James the less, and of *Joses* and *Salome*.' In the latter passage, *John*, speaking of the same women, says, 'There stood by the cross of Jesus, his mother, and his mother's sister, *Mary*, the wife of *Cleophas*, and *Mary Magdalen*;' wherefore, *our Lord's mother's sister, Mary the wife of Cleophas*, mentioned by *John*, is, in all probability, the person whom *Mark* calls *Mary the mother of James the less*, and of *Joses*; consequently, her sons, *James* and *Joses*, were our Lord's cousins-german by his mother. And as the Hebrews call all near relations *brethren*, it is more than probable that James the son of *Alpheus*, who was our Lord's cousin-german, is *James, the Lord's brother*, mentioned Gal. i. 19. Three circumstances confirm this opinion:—1. James and *Joses*, the sons of *Mary*, our Lord's mother's sister, are expressly called *the brethren* of Jesus, Matt. xiii. 55. Mark vi. 3. 2. James, the son of our Lord's mother's sister, being distinguished from another James, by the appellation of *The Less*, Mark xv. 40. There is good reason to suppose that he is the James whom *Mark*, in his catalogue, distinguishes from *James the son of Zebedee*, by the appellation of *the son of Alpheus*. It is true, *Mary*, the mother of James and *Joses*, is called *the wife of Cleophas*, John xix. 25. But *Cleophas* and *Alpheus* are the same name, differently pronounced; the one according to the Hebrew, and the other according to the Greek orthography. 3. Of the persons called *the brethren of Jesus*, Matt. xiii. 59. there are three mentioned in the catalogue as *apostles*; *James*, and *Simon*, and *Judas*. They, I suppose, are the brethren of the Lord, who are said, as apostles, to have had a right to lead about a sister or a wife, &c. 1 Cor. ix. 5. *Jerom* likewise thought *James, the Lord's brother*, was so called because he was the son of *Mary*, our Lord's mother's sister; *Art. Jacobus*. Lardner, Canon. Vol. III. p. 63. says—'Jerom seems to have been the first who said our Lord's brethren were the sons of His mother's sister; and, that this opinion was at length embraced by *Augustine*, and has prevailed very much of late, being the opinion of the *Romanists* in general; and of *Lightfoot*, *Witsius*, *Lampe*, and many of the *Protestants*. On the other hand *Origen*, *Epiphanius*, and other ancient writers, both Greeks and Latins, were of opinion that James, the Lord's brother, was not the son of the virgin's sister, but of *Joseph*, our Lord's reputed father, by a former wife, who died before he espoused the virgin. Of the same opinion were *Vorsinus*, *Barnage*, and *Cave*, among the Protestants, and *Valerius* among the Romanists. *Epiphanius* and *Theophylact* supposed, that *Joseph's* first wife was the widow of *Alpheus*, who being *Joseph's* brother, *Joseph* married her, to raise up seed to him, and therefore James, the issue of that marriage, was fitly called *the son of Alpheus*, and *brother of our Lord*. But these suppositions might have been spared, if the ancients and moderns had recollected, that near relations were called *brethren* by the Hebrews; and that *Alpheus* and *Cleophas* are the same names, differently written. James the less, the son of *Alpheus*, being not only the Lord's near relation, but an apostle, whom, as is generally supposed, He honoured in a particular manner, by appearing to him alone, after his resurrection, 1 Cor. xv. 7. These circumstances, together with his own personal merit, rendered him of such note among the apostles, that they appointed him to reside at Jerusalem, and to superintend the church there. This appointment, Lardner says, was made soon after the martyrdom of *Stephen*; and, in support of this opinion, observes, 'that Peter always speaks first, as president among the apostles, until after the choice of the seven deacons. Every thing said of St. James, after that, implies his presiding in the church at Jerusalem.' Canon Vol. III. pag. 28. For example; when the apostles and elders at Jerusalem came together to consider whether it was needful to circumcise the Gentiles, after there had been much disputing, Peter spake, Acts xv. 7. then *Barnabas* and *Paul*, ver. 12. And when they had ended, James summed up the whole, and proposed the terms on which the Gentiles were to be received into the church, ver. 19, 20, 21. to which the whole assembly agreed, and wrote letters to the Gentiles, conformably to the opinion of James, ver. 22—29. From this it is inferred, that James presided in the council of Jerusalem, because he was president of the church in that city.

"*Chrysostom*, in his Homily on Acts xv. says—'James was bishop of Jerusalem, and therefore spake last.' In the time of this council, Paul communicated the Gospel which he preached among the Gentiles, to three of the apostles, whom he calls *pillars*; and tells us, that when they perceived the inspiration and miraculous powers which he possessed, they gave him the right hand of fellowship, mentioning James first, Gal. ii. 9. 'And knowing the grace that was bestowed on me, James, Cephas, and John, who were pillars, gave to me and *Barnabas* the right hand of fellowship.' This implies, that James, whom, in the first chapter, he had called 'the Lord's brother,' was not only an apostle, but the presiding apostle in the church at Jerusalem. In the same chapter, Paul,

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giving an account of what happened after the council, says, ver. 11. When Peter was come to Antioch, before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew, and separated himself from them who were of the circumcision.' This shows that James resided at Jerusalem, and presided in the church there, and was greatly respected by the Jewish believers. The same circumstance appears from Acts xxi. 17. where, giving an account of Paul's journey to Jerusalem, with the collections from the saints in Judea, Luke says, ver. 18. 'Paul went in with us to James, and all the elders were present.' Further, the respect in which James was held by the apostles, appears from two facts recorded by Luke: the first is, when Paul came to Jerusalem, three years after his conversion, Barnabas took him, and brought him to Peter and James, as the chief apostles.—Compare Acts xix. 27. with Gal. i. 9. The second fact is, after Peter was miraculously delivered out of prison, about the time of the pass-over, in the year 44, 'he came to the house of Mary—where many were gathered together praying, Acts xii. 12. and when he had declared to them how the Lord had brought him out of the prison, he said, Go show these things to James, and to the brethren,' ver. 17. These particulars are mentioned by Lardner, and before him by Whitby and Cave, to show that 'James, the Lord's brother, was really an apostle, in the strict acceptation of the word; consequently, that Eusebius was mistaken when he placed him among the seventy disciples, E. H. lib. vii. c. 12.

"That the Epistle of James was early esteemed an inspired writing, is evident from the following fact:—that while the second Epistle of Peter, the second and third of John, the Epistle of Jude, and the Revelation, are omitted in the first Syriac translation of the New Testament, (*the Peshito*), which was made in the beginning of the second century for the use of the converted Jews; the Epistle of James has found a place in it, equally with the books which were never called in question. This is an argument of great weight; for certainly the Jewish believers, to whom that epistle was addressed and delivered, were much better judges of its authenticity, than the converted Gentiles, to whom it was not sent; and who, perhaps, had no opportunity of being acquainted with it, till long after it was written. Wherefore, its being received by the Jewish believers, is an undeniable proof that they knew it to be written by James the apostle; whereas, the ignorance of the Gentile believers, concerning this epistle, is not even a presumption against its authenticity.

"That the converted Gentiles had little knowledge of the Epistle of James in the first ages, may have been owing to various causes: such as, that it was addressed to the Jews, and that the matters contained in it were personal to the Jews. For, on these accounts, the Jewish believers may have thought it not necessary to communicate it to the Gentiles. And when it was made known to them, they may have scrupled to receive it as an inspired writing, for the following reasons:—1. The Writer does not, in the inscription, take the title of an apostle, but calls himself simply, 'James, a servant of God, and of the Lord Jesus Christ.' 2. Many of the ancients, by calling the writer of this epistle, *James the just*, have rendered his apostleship doubtful. 3. As they have done, likewise, by speaking of him commonly as *Bishop of Jerusalem*, and not as an apostle of Christ. It is little wonder, therefore, that this epistle was not received generally by the converted Gentiles; consequently, that it was not often quoted by them in their writings. But, afterward, when it was considered that this epistle was, from the beginning, received by the Jewish believers, and that it was translated into the Syriac language for their use; and that Paul, though an apostle, sometimes contented himself with the appellation of 'a servant of Christ,' Philip. i. 1. Philem. ver. 1. and sometimes took no appellation but his own name, 1 Thess. i. 1. 2 Thess. i. 1. and that the apostle John, did not, in any of his epistles, call himself an *apostle*, the title which the author of the Epistle of James had to be an apostle, was no longer doubted; but he was generally acknowledged to be *James the son of Alphaeus and the Lord's brother*; and his epistle, after an accurate examination, was received as an inspired writing. So *Estius* tells us, who affirms, that after the fourth century, no church, nor ecclesiastical writer, is found, who ever doubted of the authority of this epistle, but, on the contrary, all the catalogues of the books of Scripture published, whether by general or provincial councils, or by Roman bishops, or other orthodox writers, since the fourth century constantly number it among the *canonical Scriptures*.

"With respect to what is remarked by Eusebius, that there are not many ancient writers who have quoted the Epistle of James; learned men have observed, that *Clement* of Rome has quoted it four several times; and so does *Ignatius*, in his genuine Epistle to the Ephesians, sect. 10, 12, 17, 30. and *Origen*, in his thirteenth Homily on Genesis, sect. 5. That it was not more generally quoted by the ancients, besides the things already mentioned, may have been owing to the following reasons:—1. Being written to the whole Jewish nation, to correct the errors and vices which prevailed among them, the Gentiles may have thought themselves little concerned with it, and may have been at no pains to procure copies of it; by which means it was not so generally known among them as some other books of Scripture. 2. The seeming opposition of the doctrine of this epistle to the doctrine of Paul, concerning *justification by faith, without the works of the law*, may have occasioned it to be less regarded by the most ancient writers; just as it was in later times, on the same account, rejected by Luther, who, to show his contempt of it, called it (*epistola straminea*) a *straw*, or *chaffy*, epistle.

"To conclude, the authority of the Epistle of James, as an inspired writing, is abundantly established, in *Mill's* opinion, by the apostles Paul and Peter, who have in their writings many sentiments and expressions similar to those contained in this epistle; for example,

1 Pet. i. 1. Who hath begotten us again to a living hope through the resurrection of Jesus Christ.
Rom. v. 3. Knowing that affliction worketh out patience, and patience experience.

James i. 18. Having willed it, he hath begotten us by the word.

James i. 3. Knowing that the proving of your faith worketh out patience.

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Rom. ii. 13. That the hearers of the law are not just before God, but the doers of the law shall be justified.

Rom. vii. 23. I see another law in my members, warring against the law of my mind.

1 Pet. ii. 11. Lusts which war against the soul.

1 Pet. v. 8. Your adversary the devil; 9. whom resist, steadfast in the faith.

1. Pet. v. 6. Be humbled under the mighty hand of God, that he may exalt you.

Rom. iv. 4. Who art thou that condemnest another man's household servant?

1 Pet. iv. 8. Love covereth a multitude of sins.

James i. 22. And be ye doers of the law, and not hearers only, deceiving yourselves by false reasoning.

James iv. 1. Come they not hence, even from your lusts, which war in your members?

James iv. 7. Resist the devil, and he will flee from you.

James iv. 10. Be humbled in the presence of God, and he will lift you up.

James iv. 12. Thou, who art thou that condemnest another?

James v. 20. Will cover a multitude of sins."

See Macknight's Preface

That James the less may have been our Lord's cousin-german, or even our Lord's brother by a former wife of Joseph, or even by the Virgin, is perfectly possible; and that he was an *apostle*, and an eminent man among both Jews and Christians, may be readily credited; and that he was author of this epistle, is also possible:—but I must still assert, that we have neither decisive nor satisfactory evidence on this subject; and that it is arguing in a circle, to deduce the evidence of its authenticity from the apostleship of James the less; because this person is not proved to be its author. The chief and proper evidence of its being *canonical*, must be taken from the fact, that it was universally received by the church of Christ; and without scruple, incorporated with those writings, which were, on all hands, allowed to have been given by the inspiration of God.

Before I conclude, I shall mention the opinion of *Michaelis* relative to the author of this epistle.

"All things considered," says he, "I see no ground for the assertion, that James the son of Zebedee was not the author of this epistle. One circumstance affords, at least, a presumptive argument in favour of the opinion, that it was really written by the elder James, and at a time when the Gospel had not been propagated among the Gentiles: namely, that it contains no exhortations to harmony between the Jewish and Gentile converts; which, after the time that the Gentiles were admitted into the church, became absolutely necessary. Had it been written after the apostolic council of Jerusalem, mentioned Acts v. and by the younger James, we might have expected that, at least, some allusion would be made in it to the decree of that council, which was propounded by the younger James in favour of the Gentile converts; and that the epistle would contain an admonition to the Jewish converts, to consider the Gentile converts as their brethren." *Introduction to the New Testament.*

The epistle itself is entirely different in its complexion from all those in the Sacred Canon; the style and manner are more that of a Jewish prophet, than a Christian apostle. It scarcely touches on any subject purely Christian. Our blessed Lord is only mentioned twice in it, Chap. i. 1. & ii. 1. but it has nothing of His miracles or teaching; of His death or resurrection; nor of any redemption by Him. It begins without any apostolical salutation; and ends without any apostolical benediction. In short, had it not been for the two slight notices of our blessed Lord, we had not known that it was the work of any Christian writer. It may be considered a sort of connecting link between Judaism and Christianity, as the ministry of John Baptist was between the Old Covenant and the New. There is neither plan nor arrangement in it; but it contains many invaluable lessons, which no serious person can read without profit.

James the less was martyred at Jerusalem about A. D. 62; and the epistle is supposed to have been written a short time before his death. Though I believe it to be the work of an unknown author, not long after the ascension of our Lord, I shall follow the usual Chronology, and date it in the year 61: not because I think that to be the true date, but because it is what is generally adopted.

THE
GENERAL EPISTLE
OF
JAMES.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5569.—Year of the Alexandrian era of the world, 5563.—Year of the Antiochian era of the world, 5553.—Year of the world, according to Archbishop Usher, 4065.—Year of the world, according to Eusebius, in his Chronicon, 4289.—Year of the minor Jewish era of the world, or that in common use, 3821.—Year of the Greater Rabbinical era of the world, 4420.—Year from the Flood, according to Archbishop Usher, and the English Bible, 2409.—Year of the Cali yuga, or Indian era of the Deluge, 3163.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1001.—Year of the era of Nabonassar, king of Babylon, 810.—Year of the CCXth Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 808.—Year from the building of Rome, according to Frontinus, 812.—Year from the building of Rome, according to the Fasti Capitolini, 813.—Year from the building of Rome, according to Varro, which was that most generally used, 814.—Year of the era of the Seleucidae, 373.—Year of the Cæsarean era of Antioch, 109.—Year of the Julian era, 106.—Year of the Spanish era, 99.—Year from the birth of Jesus Christ, according to Archbishop Usher, 65.—Year of the Vulgar era of Christ's nativity, 61.—Year of Porcius Festus, governor of the Jews, 1.—Year of Vologesus, king of the Parthians, 12.—Year of Domitius Corbulo, governor of Syria, 2.—Jesus, high-priest of the Jews.—Year of the Dionysian period, or Easter Cycle, 62.—Year of the Grecian Cycle of nineteen years, or Common Golden number, 5; or the second embolismic.—Year of the Jewish Cycle of nineteen years, 2; or the year before the first embolismic.—Year of the Solar Cycle, 14.—Dominical Letter, it being the first after the Bissextile, or Leap-year, D.—Day of the Jewish Pass-over, according to the Roman computation of time, the XIth of the calends of April, or, in our common mode of reckoning, the 22d of March, which happened in this year on the day after the Jewish Sabbath.—Easter Sunday, the IVth of the calends of April, named by the Jews, the 22d of Nisan or Abib; and by Europeans in general, the 29th of March.—Epact, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible.) 14.—Epact, according to the present mode of computation, or the moon's age on New-Year's day, or the calends of January, 22.—Monthly Epacts, or age of the moon on the calends of each month, respectively, (beginning with January,) 22, 24, 22, 23, 24, 25, 26, 27, 28, 28, 0, 0.—Number of Direction, or the number of days from the twenty-first of March, to the Jewish Pass-over, 1.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor, computing from Octavianus or Augustus Cæsar, properly the first Roman Emperor 8.—Roman Consuls C. Cæsonius Petus, and, C. Patronius Turpilianus.

CHAPTER I.

He addresses the dispersed of the twelve tribes, 1. Shows that they should rejoice under the cross, because of the spiritual good which they may derive from it; especially in the increase and perfecting of their patience, 2—4. They are exhorted to ask wisdom of God, who gives liberally to all, 5. But they must ask in faith, and not with a doubting mind, 6—8. Directions to the rich and the poor, 9—11. The blessedness of the man that endures trials, 12. How men are tempted and drawn away from God, 13—15. God is the Father of lights, and all good proceeds from Him, 16—13. Cautions against hasty words, and wrong tempers, 19—21. We should be doers of the word, and not hearers merely, lest we resemble those who, beholding their natural face in a glass, when it is removed, forget what manner of persons they were, 22—24. We should look into the perfect law of liberty, and continue therein, 25. The nature and properties of pure religion, 26, 27.

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JAMES,^{a b} a servant of
God and of the Lord Je-
sus Christ,^c to the^d twelve
tribes which are scattered

abroad, greeting,
2 My brethren, count it all joy

when ye fall into divers
temptations;

3^e Knowing *this*, that
the trying of your faith
worketh patience.

4 But let patience have *her* perfect

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^a Acts 12. 17. & 15. 13. Gal. 1. 19. & 2. 9. Jude 1. — ^b Tit.
1. 1. — ^c Acts 28. 7. — ^d Deut. 32. 26. John 7. 35.

Acts 2. 5. & 8. 1. 1 Pet. 1. 1. — ^e Matt. 5. 12. Acts 5. 41.
Heb. 10. 34. 1 Pet. 4. 13, 16. — ^f 1 Pet. 1. 6. — ^g Rom. 5. 3.

NOTES ON CHAP. I.

Verse 1. *James, a servant of God*] For an account of this person, or rather for the conjectures concerning him, see the *Preface*. He neither calls himself an *apostle*, nor does he say that he was the *brother of Christ*, nor *bishop of Jerusalem*: whether he was *James the elder*, son of Zebedee, or *James the less*, called our Lord's brother, or some other person of the same name, we know not. The assertions of writers concerning these points are worthy of no regard. The church has always received him as an apostle of Christ.

To the twelve tribes—scattered abroad] To the Jews whether converted to Christianity or not, who lived out of Judea, and sojourned among the Gentiles, for the purpose of trade or commerce. At this time there were Jews partly *travelling*, partly *sojourning*, and partly *resident*, in most parts of the civilized world; particularly in Asia, Greece, Egypt, and Italy. I see no reason for restricting it to Jewish believers only; it was sent to all whom it might concern, but particularly to those who had received the faith of our Lord Jesus Christ: much less must we confine it to those who were scattered abroad at the persecution raised concerning Stephen, Acts viii. 1, &c. ix. 19, &c. That the twelve tribes were in actual existence when James wrote this epistle, Dr. Maeknight thinks evident, from the following facts:—"1. Notwithstanding Cyrus allowed all the Jews in his dominions to return to their own land, many of them did not return. This happened agreeably to God's purpose, in permitting them to be carried captive into Assyria and Babylonia; for He intended to make himself known among the heathens, by means of the knowledge of His being and perfections, which the Jews, in their dispersion, would communicate to them. This also was the reason that God determined that the ten tribes should never return to their own land, Hos. i. 6. viii. 8. ix. 3, 15—17. 2. That, comparatively speaking, few of the twelve tribes returned in consequence of Cyrus' decree, but continued to live among the Gentiles, appears from this, that in the days of Ahasuerus, one of the successors of Cyrus, who reigned from India to Ethiopia, over a hundred and twenty-seven provinces, Esther iii. 8. *The Jews were dispersed among the people in all the provinces of his kingdom, and their laws were diverse from the laws of all other people, and they did not keep the king's laws*; so that, by adhering to their own usages, they kept themselves distinct from all the nations among whom they lived. 3. On the day of Pentecost, which happened next after our Lord's ascension, Acts ii. 5, 9. *There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven; Parthians, Medes, and Elamites, &c.* So numerous

were the Jews, and so widely dispersed through all the countries of the world. 4. When Paul travelled through Asia and Europe, he found the Jews so numerous, that, in all the noted cities of the Gentiles, they had synagogues in which they assembled for the worship of God, and were joined by multitudes of proselytes from among the heathens, to whom likewise he preached the Gospel. 5. The same apostle, in his speech to king Agrippa, affirmed that the twelve tribes were then existing, and that they served God day and night, in expectation of the promise made to the fathers, Acts xxvi. 6. 6. Josephus, *Ant. i.* 14. cap. 12. tells us, that one region could not contain the Jews, but they dwelt in most of the flourishing cities of Asia and Europe, in the islands and continent, not much less in number than the heathen inhabitants. From all this it is evident, that the Jews of the dispersion were more numerous than even the Jews in Judea; and that James very properly inscribed this letter to the *twelve tribes which were in the dispersion*, seeing the twelve tribes really existed then, and do still exist, although not distinguished by separate habitations, as they were anciently in their own land."

Greeting] *Χαίρει*, health; a more expression of benevolence; a wish for their prosperity; a common form of salutation; see Acts xv. 23. xxiii. 26. 2 John, ver. 11.

Verse 2. *Count it all joy*] The word *συμπεπυ*, which we translate *temptation*, signifies affliction, persecution, or trial of any kind: and in this sense it is used here, not intending diabolic suggestion, or what is generally understood by the word *temptation*:

Verse 3. *The trying of your faith*] Trials put religion, and all the graces of which it is composed, to *proof*: the man that *stands* in such trials, gives proof that his religion is sound: and the evidence afforded to his own mind, induces him to take courage, bear patiently, and persevere.

Verse 4. *Let patience have her perfect work*] That is, continue faithful, and your patience will be *crowned* with its full reward; for in this sense is *κρῖνον*, which we translate *work*, to be understood. It is any effect produced by a cause, as interest from money; *fruit*, from tillage; *gain*, from labour; a reward for services performed: the perfect work is the full reward.—See many examples in *Kypke*.

That ye may be perfect and entire] *Ἕνθετος*, fully instructed in every part of the doctrine of God; and in his whole will concerning you: *ἀσπαστος*, having all your parts, members, and portions: that ye may have every grace which constitutes the mind that was in Christ; so that your knowledge and holiness may be complete, and bear a proper proportion to each other. These expressions, in their present application, are by some thought

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work, that ye may be perfect and entire, wanting nothing.

5 ^a If any of you lack wisdom, ^b let him ask of God; that giveth to all men liberally, and upbraideth not; and ^c it shall be given him.

6 ^d But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

^a 1 Kings 3. 9, 11, 12. Prov. 2. 3.—^b Matt. 7. 7. & 21. 22. Mark 11. 24. Luke 11. 9. John 14. 13. & 15. 7. & 16. 23. ^c Jer. 29. 12. 1 John 5. 14, 15.—^d Mark 11. 24. 1 Tim. 2. 8.

to be borrowed from the Grecian games; the man was *ταμιος*, perfect, who in any of the athletic exercises had got the victory; he was *ολοκλιτος*, entire, having every thing complete, who had the victory in the pentathlon, in each of the five exercises. Of this use of the last term I do not recollect an example; and therefore, think the expressions are borrowed from the sacrifices under the law. A victim was *ταμιος*, perfect, that was perfectly sound, having no disease; it was *ολοκλιτος*, entire, if it had all its members; having nothing redundant, nothing deficient. Be then, to the Lord, what He required His sacrifices to be; let your whole heart, your body, soul and spirit, be sanctified to the Lord of Hosts, that He may fill you with all His fulness.

Verse 5. *If any of you lack wisdom*] Wisdom signifies, in general, knowledge of the best end, and the best means of attaining it: but, in Scripture, it signifies the same as true religion; the thorough practical knowledge of God, of one's self, and of a Saviour.

Let him ask of God] Because God is the only Teacher of this wisdom.

That giveth to all men liberally] Who has all good, and gives all necessary good to every one that asks fervently. He who does not ask thus, does not feel his need of Divine teaching. The ancient Greek maxim appears, at first view, strange; but it is literally true:—

Ἄρχη γνῶσεως, τῆς ἀγνοίας ἡ γνῶσις.

“The beginning of knowledge, is the knowledge of ignorance.”

In knowledge we may distinguish these four things:—

1. INTELLIGENCE—which is intuitive truths.
2. WISDOM—which is employed in finding out the best end.
3. PRUDENCE—which regulates the whole conduct through life.
4. ART—which provides infallible rules to reason by.

Verse 6. *Let him ask in faith*] Believing that God is; that He has all good; and that He is ever ready to impart to His creatures whatever they need.

Nothing wavering] Μὴτε διαπρανομενος, not judging otherwise; having no doubt concerning the truth of these grand and fundamental principles; never supposing that God will permit him

7 For, let not that man think that he shall receive any thing of the Lord.

8 ^a A double-minded man is unstable in all his ways.

9 Let the brother of low degree ^b rejoice in that he is exalted:

10 But the rich, in that he is made low: because ^c as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the

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^a Ch. 4. 8.—^b Or, glory.—^c Job 14. 2. Psa. 37. 2. & 90. 5, 6. & 102. 11. & 103. 15. Isa. 40. 6. 1 Cor. 7. 31. Ch. 4. 14. 1 Pet. 1. 24. 1 John 2. 17.

to ask in vain, when he asks sincerely and fervently. Let him not hesitate; let him not be irresolute; no man can believe too much good of God.

Is like a wave of the sea] The man who is not thoroughly persuaded that, if he ask of God, he shall receive, resembles a wave of the sea; he is in a state of continual agitation; driven by the wind, and tossed; now rising by hope, then sinking by despair.

Verse 7. *Let not that man think*] The man whose mind is divided, who is not properly persuaded either of his own wants, or God's sufficiency. Such persons may pray; but, having no faith, they can get no answer.

Verse 8. *A double-minded man*] *ἄνθρωπος διπλοῦς*, the man of two souls; who has one for earth, and another for heaven; who wishes to secure both worlds; he will not give up earth, and he is loath to let heaven go. This was a usual term among the Jews, to express the man who attempted to worship God, and yet retained the love of the creature. Rab. Tanchum, fol. 84. on Deut. xxvi. 17. said: “Behold, the Scripture exhorts he Israelites, and tells them, when they pray, *לֹא יִבְרַח לִבְךָ לַיהוָה לֵאמֹר יְהוָה לֵאלֹהֵינוּ שְׁתֵּי לֵבָבוֹת*; that they should not have two hearts, one for the holy blessed God, and one for something else.” A man of this character is continually distracted: he will neither let earth nor heaven go; and yet he can have but one. Perhaps St. James refers to those Jews who were endeavouring to incorporate the law with the Gospel; who were divided in their minds and affections; not willing to give up the Levitical rites, and yet unwilling to renounce the Gospel. Such persons could make no progress in Divine things.

Verse 9. *Let the brother of low degree*] The poor destitute Christian may glory in the cross of Christ, and the blessed hope laid up for him in heaven; for, being a child of God, he is an heir of God, and a joint heir with Christ.

Verse 10. *But the rich, in that he is made low*] *Ἐν ταπεινώσει*, in his humiliation; in his being brought to the foot of the cross, to receive, as a poor and miserable sinner, redemption through the blood of the cross; and especially let him rejoice in this, because all outward glory is only as the flower of the field, and, like that, will wither and perish.

Verse 11. *For the sun is no sooner risen*] We need not pursue this metaphor, as St. James'

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grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 ^a Blessed is the man that endureth temptation: for when he is tried, he shall receive ^b the crown of life, ^c which the Lord hath promised to them that love him.

a Job 5. 17. Prov. 8. 11, 12. Heb. 12. 5. Rev. 3. 19.
b 1 Cor. 9. 25. 2 Tim. 4. 8. Ch. 2. 5. 1 Pet. 5. 4. Rev. 2. 10.

meaning is sufficiently clear:—All human things are transitory: *rise and fall, or increase and decay*, belong to all the productions of the earth, and to all its inhabitants. This is unavoidable; for, in many cases, the very cause of their growth becomes the cause of their decay and destruction. The sun, by its genial heat, nourishes and supports all plants and animals; but when it arises with a *burning heat*, the atmosphere not being tempered with a sufficiency of moist vapours, the juices are exhaled from the plants; the earth, for lack of moisture, cannot afford a sufficient supply; vegetation becomes checked; and the plants soon wither and die. Earthly possessions are subject to similar mutations. God gives and resumes them at His pleasure; and for reasons which He seldom explains to man. He shows them to be uncertain, that they may never become an object of confidence to His followers, and that they may put their whole trust in God. If, for righteousness' sake, any of those who were in affluence suffer loss, or spoiling of their goods, they should consider that while they have gained that of infinite worth, they have lost what is but of little value; and which, in the nature of things, they must soon part with, though they should suffer nothing on account of religion.

Verse 12. *Blessed is the man that endureth temptation*] This is a mere Jewish sentiment; and on it the Jews speak some excellent things. In *She-moth Rabbi*, sect. 31. fol. 129. and in *Rab. Tanchum*, fol. 29. 4. we have these words; "Blessed is the man *שׂוֹבֵר בְּיָדָיו מִיָּדוֹ שֶׁהֵיְעָה בְּרֵמֶד בְּנֵסֵינוֹ*, who stands in his temptation; for there is no man whom God does not try. He tries the rich, to see if they will open their hands to the poor: He tries the poor, to see if they will receive affliction, and not murmur. If, therefore, the rich stand in his temptation, and give alms to the poor, he shall enjoy his riches in this world, and his horn shall be exalted in the world to come; and the holy blessed God shall deliver him from the punishment of hell. If the poor stand in his temptation, and do not repine, (kick back) he shall have double in the world to come." This is exactly the sentiment of James. Every man is, in this life, in a state of temptation or trial; and in this state he is a candidate for another and a better world: he that stands in his trial shall receive the crown of life which the Lord hath promised to them that love Him. It is only *love to God*, that can enable a man to endure the trials of life. Love feels no loads; all practicable things are possible to him who loveth.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with ^d evil, neither tempteth he any man:

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14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then, ^e when lust hath conceived, it bringeth forth sin: and sin, when it

e Matt. 10. 22. & 19. 23, 29. Ch. 2. 5.—d Or, evils.—e Job 15. 35. Psa. 7. 14.

There may be an allusion here to the contests in the Grecian games. He is crowned who conquers; and none else.

Verse 13. *Let no man say*] Lest the former sentiment should be misapplied; as the word *temptation* has two grand meanings, *solicitation to sin*, and trial from *providential situation or circumstances*; James, taking up the word in the former sense, after having used it in the latter, says, *Let no man say, when he is tempted, (solicited to sin) I am tempted of God*; for God cannot be tempted with evil: *neither tempteth he (thus) any man*. Thus the author has explained and guarded his meaning.

Verse 14. *But every man is tempted*] Successfully solicited to sin; *when he is drawn away of his own lust*: when, giving way to the evil propensity of his own heart, he does that to which he is solicited by the enemy of his soul.

Among the rabbins we find some fine sayings on this subject. In *Midrash hanaalam*, fol. 20. and *Yalcut rubeni*, fol. 17. it is said, "This is the custom of evil concupiscence, *עַוְוָה יַעֲרָאֵר הָרָאָה*: to-day it saith, Do this; to-morrow, Worship an idol. The man goes and worships. Again it saith, Be angry.

"Evil concupiscence is, at the beginning, like the thread of a spider's web; afterward it is like a cart-roppe." *Sanhedrin*, fol. 99.

In the words, *drawn away by his own lust and enticed*, *ὁ ἑαυτοῦ ἐπιθυμίας ἑλκεσθενοῦ καὶ δολοζῶμενοῦ*, there is a double metaphor; the first referring to the *dragging a fish out of the water by a hook* which it had swallowed, because *concealed by a bait*; the second, to the *enticements* of impure women, who draw away the unwary into their snares, and involve them in their ruin. Illicit connexions of this kind the writer has clearly in view: and every word that he uses refers to something of this nature, as the following verse shows.

Verse 15. *When lust hath conceived*] When the evil propensity works unobeyed, *it bringeth forth sin*. The evil act between the parties is perpetuated.

And sin, when it is finished] When this breach of the law of God, and of innocence, has been a sufficient time completed, *it bringeth forth death*. The spurious offspring is the fruit of the criminal connexion; and the evidence of that *death, or punishment*, due to the transgressors.

Any person acquainted with the import of the verbs *συνλαβέναι, τίκτειν, and γεννᾶναι*, will see that this is the metaphor; and that I have not

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is finished, ^a bringeth forth death.

16 Do not err, my beloved brethren.

17 ^b Every good gift and every perfect gift is from above, and cometh down from the Father of lights, ^c with

^a Rom. 6. 21, 23.—^b John 3. 37. 1 Cor. 4. 7.—^c Numb. 23. 19. 1 Sam. 15. 29. Mal. 3. 6. Rom. 11. 29.

exhausted. *Συλλαμματα* signifies concipio sobolem, *quæ comprehenditur utero*; concipio fatum; —*τιτω*, pario, genero, efficio; *αυωωω, εε, ατε, et αυω* *prægnans sum*, in utero gero. *Verbum proprium prægnantium, quæ fatum maturum emittunt. Interdum etiam gignendi notionem habet.*—MATIUS Obser. Sacr. Vol. II. page 184. *Kypke and Schleuser.*

Sin is a small matter in its commencement: but, by indulgence, it grows great, and multiplies itself beyond all calculation. To use the rabbinical metaphor lately adduced, it is, in the commencement, like the thread of a spider's web, almost imperceptible through its extreme tenuity, or fineness; and as easily broken;—for it is, as yet, but a simple irregular imagination; afterward it becomes a cart-ropes; it has, by being indulged, produced strong desire and delight; next consent; then, time, place, and opportunity serving, that which was conceived in the mind and finished in the purpose, is consummated by act.

“The soul, which the Greek philosophers considered as the seat of the appetites and passions, is called by *Philo*, το θλυ, the female part of our nature; and the *spirit*, το ανη, the male part. In allusion to this notion, James represents men's lust as a harlot, who entices their understanding and will into its impure embraces, and from that conjunction conceives sin. Sin being brought forth, immediately acts, and is nourished by frequent repetition, till at length it gains such strength that in its turn it begets death. This is the true genealogy of sin and death. Lust is the mother of sin, and sin the mother of death; and the sinner the parent of both.” See *Macknight*.

Verse 16. *Do not err*] By supposing that God is the Author of sin, or that He impels any man to commit it.

Verse 17. *Every good gift and every perfect gift is from above*] Whatever is good, is from God; whatever is evil, is from man himself. As from the sun, which is the father or fountain of light, all light comes; so from God, who is the infinite Fountain, Father, and Source of good, all good comes. And whatever can be called good, or pure, or light, or excellence of any kind, must necessarily spring from Him, as He is the only Source of all goodness and perfection.

With whom is no variableness] The sun, the fountain of light to the whole of our system, may be obscured by clouds; or the different bodies which revolve round him, and particularly the earth, may, from time to time, suffer a diminution of his light, by the intervention of other bodies eclipsing his splendour: and his apparent tropical variation, shadow of turning; when, for instance, in our winter, he has declined to the southern tropic, (the tropic of Capricorn,)

whom is no variableness, neither shadow of turning.

18 ^d Of his own will begat he us with the word of truth, ^e that we should be a kind of ^f first-fruits of his creatures.

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^d John 1. 13. & 3. 3. 1 Cor. 4. 15. 1 Pet. 1. 23.—^e Eph 1. 12.—^f Jer. 2. 3. Rev. 14. 4.

so that our days are greatly shortened, and we suffer in consequence a great diminution, both of light and heat. But there is nothing of this kind with God; He is never affected by the changes and chances to which mortal things are exposed. He occupies no one place in the universe; He fills the heavens and the earth, is every where present, sees all, pervades all, and shines upon all; dispenses His blessings equally to the universe; hates nothing that He has made; is loving to every man; and His tender mercies are over all His works: therefore, He is not affected with evil; nor does He tempt, or influence to sin, any man. The sun, the source of light, rises and sets with a continual variety, as to the times of both; and the length of the time in which, in the course of three hundred and sixty-five days, five hours, forty-eight minutes, and forty-eight seconds, it has its revolution through the ecliptic, or rather the earth his its revolution round the sun; and by which its light and heat are, to the inhabitants of the earth, either constantly increasing or decreasing; but God, the Creator and Preserver of all things, is eternally the same; dispensing His good and perfect gifts, His earthly and heavenly blessings, to all His creatures: ever unclouded in Himself; and ever willing evil, and willing good. Men may hide themselves from His light by the works of darkness, as owls and bats hide themselves in dens and caves of the earth, during the prevalency of the solar light. But His good will to His creatures is permanent; He wills not the death of a sinner, but rather that he may come unto him and live; and no man walks in wretchedness or misery but he who will not come unto God that he may have life. See diagram and notes at the end of this chapter.

Verse 18. *Of his own will begat he us*] God's will here is opposed to the lust of man, verse 15. His truth, the means of human salvation, to the sinful means referred to in the above verse; and the new creatures, to the sin conceived and brought forth, as above. As the will of God is essentially good, all its productions must be good also; as it is infinitely pure, all its productions must be holy. The word or doctrine of truth, what St. Paul calls the word of the truth of the Gospel, Coloss. 1. 5. is the means which God uses to convert souls.

A kind of first-fruits] By creatures, we are here to understand the Gentiles; and by first-fruits, the Jews, to whom the Gospel was first sent; and those of them that believed, were the first-fruits of that astonishing harvest which God has since reaped over the whole Gentile world.—See the notes on Rom. viii. 19, &c. There is a remarkable saying in *Philo* on this subject, *De*

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19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath :

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

* Eccles. 5. 1.—Prov. 10. 19. & 17. 27. Eccles. 5. 2. & Prov. 14. 17. & 16. 32. Eccles. 7. 9.—4 Col. 3. 8. 1 Pet. 2. 1.—Acts 13. 28. Rom. 1. 18. 1 Cor. 15. 2.

Allegoria, lib. ii. p. 101. God begat Isaac, for he is the father of the perfect nature ; σπέρμα τῆς τέλει φύσεως, sowing seed in souls, and begetting happiness.

Verse 19. Swift to hear] Talk little, and work much, is a rabbinical adage.—Pirkey Aboth. cap. i. 15.

The righteous speak little, and do much ; the wicked speak much, and do nothing.—Bava Metria, fol. 87.

The son of Sirach says, chap. v. 11. Γίνε ταχὺς ἐν τῇ ἀκοῇ σου, καὶ ἐν μετρώσειν ἀποκρίσεων.—“Be swift to hear ; and with deep consideration give answer.”

Slow to wrath] “There are four kinds of dispositions, says the *Midrash Hanaalam*, cap. v. 11.—First, those who are easily incensed, and easily pacified. These gain on one hand, and lose on the other. Secondly, Those who are not easily incensed, but are difficult to be appeased : these lose on the one hand, and gain on the other. Thirdly, Those who are difficult to be incensed, and are easily appeased : these are the good. Fourthly, Those who are easily angered, and difficult to be appeased : these are the wicked.”

Those who are hasty in speech, are generally of a peevish or angry disposition. A person who is careful to consider what he says, is not likely to be soon angry.

Verse 20. The wrath of man] A furious zeal in matters of religion, is detestable in the sight of God : He will have no sacrifice that is not consumed by fire from His own altar. The zeal that made the Papiests persecute and burn the Protestants, was kindled in hell. This was the wrath of man, and did not work any righteous act for God ; nor was it the means of working righteousness in others : the bad fruit of a bad tree.

Verse 21. All filthiness] Πᾶσαι ρυτίαις. This word signifies any impurity that cleaves to the body ; but, applied to the mind, it implies all impure and unholy affections, such as those spoken of ver. 15. which pollute the soul : in this sense it is used by the best Greek writers.

Superfluity of naughtiness] Περιουσίαν κακίας, the overflowing of wickedness. Perhaps there is an allusion here to the part cut off in circumcision, which was the emblem of impure desire ; and to lessen that propensity, God, in His mercy, enacted this rite. Put all these evil dispositions aside ; for they blind the soul, and render it incapable of receiving any good, even from that

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22 But, be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Eph. 1. 15. Tit. 2. 11. Heb. 2. 3. 1 Pet. 1. 9.—Matt. 7. 21. Luke 6. 46. & 11. 29. Rom. 2. 13. 1 John 2. 7. & Luke 6. 47, &c. See Ch. 2. 14, &c.

ingrafted word of God, which otherwise would have saved their souls.

The ingrafted word] That doctrine which has already been planted among you ; which has brought forth fruit in all them that have meekly and humbly received it ; and is as powerful to save your souls, as the souls of those who have already believed. I think this to be the meaning of *σπέρμα λόγου*, the ingrafted word, or doctrine. The seed of life had been sown in the land ; many of them had received it to their salvation ; others had partially credited it, but not so as to produce in them any saving effects. Besides, they appear to have taken up with other doctrines, from which they had got no salvation ; he, therefore, exhorts them to receive the doctrine of Christ, which would be the means of saving them unto eternal life.

Verse 22. But be ye doers of the word] They had heard this doctrine ; they had believed it ; but they had put it to no practical use. They were downright Antinomians, who put a sort of stupid inactive faith in the place of all moral righteousness. This is sufficiently evident from the second chapter.

Deceiving your own selves.] Παροργίζετε σαυτοὺς, imposing on your own selves by sophistical arguments ; this is the meaning of the words. They had reasoned themselves into a state of carnal security ; and the object of St. James is, to awake them out of their sleep.

Verse 23. Beholding his natural face in a glass] This metaphor is very simple, but very expressive. A man wishes to see his own face ; and how, in its natural state, it appears ; for this purpose he looks into a mirror, by which his real face, with all its blemishes and imperfections, is exhibited. He is affected with his own appearance ; he sees deformities that might be remedied ; spots, superfluities, and impurities, that might be removed. While he continues to look into the mirror he is affected, and wishes himself different to what he appears ; and forms purposes of doing what he can to render his countenance agreeable. On going away he soon forgets what manner of person he was, because the mirror is now removed, and his face is no longer reflected to himself ; and he no longer recollects how disagreeably he appeared, and his own resolutions of improving his countenance. The doctrines of God, faithfully preached, are such a mirror ; he who hears cannot help discovering his own character, and being affected with his own deformity ; he sorrows, and pur-

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25 But ^a whose looketh into the perfect ^b law of liberty, and continueth *therein*, he being not a forgetful

hearer, but a doer of the work, ^c this man shall be blessed in his ^d deed.

26 If any man among you seem to be religious, and ^e bridleth not his tongue,

^a 2 Cor. 3. 18. — ^b Ch. 2. 12. — ^c John 13. 17. — ^d Or, doing. — ^e Pa. 34. 13. & 59. 1. 1 Pet. 3. 10.

poses amendment; but when the preaching is over, the mirror is removed; and not being careful to examine the records of his salvation, the perfect law of liberty, ver. 25. or, not continuing to look therein, he soon forgets what manner of man he was; or, reposing some unscriptural trust in God's mercy, he reasons himself out of the necessity of repentance and amendment of life, and thus deceives his soul.

Verse 25. *But whose looketh into the perfect law*] The word *κατανοεω*, which we translate *looketh into*, is very emphatic, and signifies that deep and attentive consideration given to a thing or subject which a man cannot bring up to his eyes, and therefore must *bend his back and neck, stooping down*, that he may see it to the greater advantage. The law of liberty must mean the Gospel; it is a law, for it imposes obligations from God, and prescribes a rule of life; and it punishes transgressors, and rewards the obedient. It is, nevertheless, a law that gives liberty from the guilt, power, dominion, and influence of sin. And it is perfect, providing a fulness of salvation for the soul: and it may be called perfect here, in opposition to the law, which was a system of types and representations of which the Gospel is the sum and substance. Some think that the word *κατανοεω*, perfect, is added here to signify that the whole of the Gospel must be considered and received; not a part; all its threatenings, with its promises; all its precepts, with its privileges.

And continueth] *Παρουσας*, takes time to see and examine the state of his soul, the grace of his God, the extent of his duty, and the height of the promised glory. The metaphor here is taken from those females who spend much time at their glass, in order that they may decorate themselves to the greatest advantage; and not leave one hair, or the smallest ornament, out of its place.

He being not a forgetful hearer] This seems to be a reference to Deut. iv. 9. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen; and lest they depart from thy heart all the days of thy life." *He who studies and forgets, is like to a woman who brings forth children, and immediately buries them.*—*Aboth R. Nathan*, cap. 23.

Shall be blessed in his deed] In *Pirkey Aboth*, cap. v. 14. it is said, "There are four kinds of men who visit the synagogues:—1. He who enters, but does not work. 2. He who works, but does not enter. 3. He who enters and works. 4. He who neither enters nor works. The first two are indifferent characters; the third is the righteous man; the fourth is wholly evil.

but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, ^f To visit the fatherless and widows in their affliction, ^g and to keep himself unspotted from the world.

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^f Isa. 1. 16, 17. & 58. 6, 7. Matt. 25. 36. — ^g Rom. 12. 2. Ch. 4. 4. 1 John 5. 18.

As the path of duty is the way of safety, so it is the way of happiness: he who obeys God from a loving heart, and pure conscience, will infallibly find continual blessedness.

Verse 26. *Seem to be religious*] The word *θεραπεω*, and *εραστια*, which we translate *religious* and *religion*, (see the next verse,) are of very uncertain etymology. *Suidas*, under the word *θεραπειω*, which he translates *θεωραω, υπηρεσις τοις θεοις, he worships or serves the gods*, accounts for the derivation thus: "It is said, that Orpheus, a Thracian, instituted the mysteries, (or religious rites,) of the Greeks, and called the worshipping of God *θεραπειω, threakeuein*, as being a Thracian invention." Whatever its derivation may be, the word is used both to signify *true religion*, and *superstition, or heterodoxy*.—See *Hesychius*: and see on verse 27.

Bridleth not his tongue] He who speaks not according to the oracles of God, whatever pretences he makes to religion, only shows, by his want of Scriptural knowledge, that his religion is false, *ματαιος, or empty* of solid truth, profit to others, and good to himself. Such a person should *bridle his tongue*, put the bit in his mouth; and, particularly, if he be a professed teacher of religion; no matter where he has studied, or what else he has learned, if he have not learned religion he can never teach it. And religion is of such a nature that no man can learn it but by *experience*: he who does not feel the doctrine of God to be the power of God to the salvation of his soul, can neither teach religion, nor act according to its dictates; because he is an unconverted, unrenewed man. If he be *old*, let him retire to the desert, and pray to God for light; if he be in the *prime of life*, let him turn his attention to some honest calling; if he be *young*, let him tarry at Jericho till his beard grows.

Verse 27. *Pure religion and undefiled*] Having seen something of the etymology of the word *θεραπειω*, which we translate *religion*, it will be well to consider the etymology of the word *religion* itself.

In the 28th chapter of the 1vth book of his *Divine Institutions*, LACTANTIUS, who flourished about A. D. 300. treats of *hope, true religion*, and *superstition*: of the two latter, he gives Cicero's definition from his book *de Natura Deorum*, lib. ii. c. 28. which, with his own definition, will lead us to a correct view not only of the etymology, but of the thing itself.

"*Superstition*," according to that philosopher, "had its name from the custom of those who offered daily prayers and sacrifices, that their children might survive them; *ut sui sibi liberi*

superstitēs essent. Hence they were called *superstitiosi*, superstitious. On the other hand, religion, *religio*, had its name from those who, not satisfied with what was commonly spoken concerning the nature and worship of the gods, searched into the whole matter, and *perused the writings* of past times; hence they were called *religiosi*, from *re*, again, and *lego*, I read."

This definition Lactantius ridicules, and shows that religion has its name from *re*, intensive, and *ligo*, I bind, because of that *bond of piety*, by which it binds us to God; and this he shows was the notion conceived of it by *Lucretius*, who laboured to dissolve this bond, and make men Atheists

*Primum quod magnis docco de rebus et ARCTIS,
RELIGIONUM ANIMOS NODIS EXSOLVERE PERGO.*

For, first, I teach great things in lofty strains,
And loose men from religion's grievous chains.
Lucret. lib. i. ver. 930—31.

As to *superstition*, he says it derived its name from those who paid religious veneration to the memory of the dead; (*qui superstitem memoriam defunctorum colunt*;) or from those who, surviving their parents, worshipped their images at home, as household gods. *Aut qui parentibus suis superstites, colebant imagines eorum domi, tanquam deos penates.* *Superstition*, according to others, refers to novel rites and ceremonies in religion, or to the worship of new gods. But by *religion* is meant the *ancient forms* of worship belonging to those gods, which had been long received. Hence that saying of Virgil:

Vana superstitione veterumque ignara deorum.
Vain superstition not knowing the ancient gods.

Here Lactantius observes, that as the ancient gods were consecrated precisely in the same way with these *new ones*, that, therefore, it was nothing but *superstition* from the beginning. Hence he asserts, the *superstitiosa* are those who worship many and false gods; and the *Christians* alone are *religious*, who worship and supplicate the one true God only. St. James' definition rather refers to the *effects of pure religion*, than to its *nature*. *The life of God in the soul of man*, producing *love to God and man*, will show itself in the acts which St. James mentions here. It is *pure* in the *principle*; for it is Divine truth and Divine love. It is *undefiled* in all its operations—it can produce nothing *unholy*, because it ever acts in the *sight of God*; and it can produce no *ungentle* word, nor *unkind* act, because it comes from the *Father*.

The words *καθαρά και ακίρρα*, *pure and undefiled*, are supposed to have reference to a *diamond* or *precious stone*, whose perfection consists in its being *free from flaws*; not *cloudy*, but of a *pure water*. True religion is the *ornament of the soul*, and its *effects* the *ornament of the life*.

To visit the *fatherless and widows in their affliction*.] Works of *charity and mercy* are the proper fruits of religion; and none are more especially the objects of charity and mercy than the *orphans and widows*. False religion may perform acts of mercy and charity; but its *motives* not being *pure*, and its principle being *defiled*, the *flesh*, self, and hypocrisy, *spot* the

man, and *spot* his acts. True religion does not merely *give* something for the *relief* of the distressed, but it *visits* them—it takes the *overnight of them*—it takes them under its care—so *επισκεπτομαι* means; it goes to their houses and speaks to their hearts. It relieves their wants, sympathizes with them in their distresses, instructs them in Divine things, and recommends them to God. And all this it does for the Lord's sake. This is the religion of Christ. The religion that does not prove itself by works of charity and mercy, is not of God. Reader, what religion hast thou? Has thine ever led thee to cellars, garrets, cottages, and houses, to find out the distressed? Hast thou ever fed, clothed, and visited, a destitute representative of Christ?

The subject in verse 11. suggests several reflections on the mutability of human affairs; and the end of all things.

1. Nature itself is subject to mutability; though, by her secret and inscrutable exertions, she effects her renovation from her decay; and thus *change* is prevented from terminating in *destruction*. Yet nature herself is tending, by continual mutations, to a final destruction: or rather to a fixed state, when *time*, the place and sphere of mutability, shall be absorbed in eternity. Time and nature are coeval; they began and must terminate together. All *changes* are efforts to arrive at destruction or renovation; and destruction must be the *term*, or bound of all created things, had not the Creator purposed that His works should endure for ever. According to His promise, we look for a *new heaven* and a *new earth*; a fixed, permanent, and endless state of things;—an everlasting sabbath to all the works of God.

I shall confirm these observations with the last verses of that incomparable poem, the *Fairy Queen*, of our much-neglected but univalled poet *Edmund Spenser* :—

“When I bethink me on that speech whylear,
Of mutability, and well it weigh;
Me seems, that though she all unworthy were
Of the Heaven's rule; yet very sooth to say,
In all things else she bears the greatest sway;
Which makes me loath this state of life so tickle,
And love of things so vain and cast away;
Whose *flow'ring pride*, so *fading* and so *fickle*,
Short Time shall soon cut down with his consuming
sickle.

Then 'gin I think on that which Nature said,
Of that same time when no more change shall be,
But *steadfast* rest of all things, firmly stayd
Upon the pillars of eternity,
That is contrayr to mutability:
For all that *moveth* doth in *change* delight:
But thenceforth all shall rest eternally
With Him that is the God of Sabaoth hight:
O that great Sabaoth God, grant me that Sabaoth's sight!”

When this is to be the glorious *issue*, who can regret the speedy lapse of time! Mutability shall end in permanent perfection, when time, the destroyer of all things, shall be absorbed in eternity. And what has a righteous man to fear from that “wreck of matter, and that crush of worlds,” which to him shall usher in

the glories of an eternal day? A moralist has said, "Though heaven shall vanish like a vapour, and this firm globe of earth shall crumble into dust; the righteous man shall stand unmoved amidst the shocked depredations of a crushed world; for, He who hath appointed the heavens and the earth to fail, hath said unto the virtuous soul, Fear not! for thou shalt neither perish, nor be wretched."

Another of our poets, in *canticis sacris facile princeps*, has expressed the whole with all the strength of *Spencer*, and in words formed of fire from the celestial altar:—

"Stand the Omnipotent decree,
Jehovah's will be done!
Nature's end we wait to see,
And hear her final groan.—
Let this earth dissolve, and blend
In death the wicked and the just:—
Let those ponderous orbs descend
And grind us into dust:
Rests secure the righteous man
At his Redeemer's beck:
Sure to emerge, and rise again,
And mount above the wreck:
Lo! the heavenly spirit towers
Like flames o'er nature's funeral pyre;
Triumphs in immortal powers,
And claps her wings of fire.
Nothing hath the just to lose
By worlds on worlds destroyed;
Far beneath his feet he views,
With smiles, the flaming void;
Sees the universe renewed;
The grand millennial reign begun:
Shouts with all the sons of God,
Around th' eternal throne." WESLEY.

One word more, and I shall trouble my Reader no further on a subject on which I could wear out my pen, and drain the last drop of my ink. The learned Reader will join in the wish:—

"*Talia sæcla, suis dixerunt, currite, fuis*
Concordere stabili fatorum numine Parcæ.
Aggredere ò magnos (aderit jam tempus!) ho-
nores,
Cara Deùm soboles, magnùm Jovis incrementum.
Aspice convexo mutantem pondere mundum,
Terrasque, tractusque maris, calumque profun-
dum:
Aspice, venturo lætentur ut omnia sæclo.
O mihi tam longæ maneant pars ultima vitæ,
Spiritus, et quantum sat erit tua dicere facta!"
VIRG. *Eclog.* iv.

There has never been a translation of this, worthy of the poet; and to such a piece I cannot persuade myself to append the hobbling verses of Mr. Dryden.

2. Taken in every point of view, the 17th verse is one of the most curious and singular in the New Testament. It has been well observed, that the first words made a regular *Greek hexameter verse*, supposed to be quoted from some Greek poet not now extant: and the last clause of the verse, with a very little change, makes another hexameter.

Πᾶσα δοῦσις κρύβη, καὶ παν δαρημα τέλει,
Ἴς ἀπὸ τῶν φωτῶν Πατρὸς καταβαίνει ἀνάθη.
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"Every goodly gift, and every perfect donation, Is from the Father of lights; and from above it descendeth."

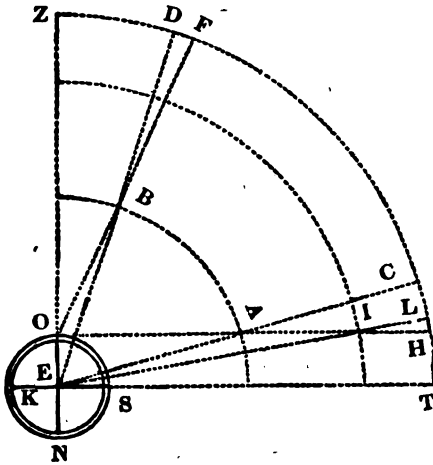
The first line, which is incontestably a *perfect hexameter*, may have been designed by St. James; or, in the course of composition, may have originated from accident; a thing which often occurs to all good writers; but the sentiment itself is immediately from heaven. I know not that we can be justified by sound criticism in making any particular distinction between *δοῦσις* and *δαρημα*—our translators have used the same word in rendering both. They are often synonymous; but sometimes we may observe a shade of difference, *δοῦσις* signifying a gift of any kind, here probably meaning *earthly blessings* of all sorts; *δαρημα* signifying a *free gift*—one that comes without constraint, from the mere *benevolence* of the giver. And here it may signify all *spiritual and eternal blessings*. Now, all these come from above; God is as much the *ΑΥΤΗΡ* of our *earthly good*, as He is of our *eternal salvation*. Earthly blessings are simply good: but they are *imperfect*; they perish in the using. The blessings of *grace and glory* are supreme goods—they are permanent and perfect—and to the gift that includes these the term *τέλειον*, *perfect*, is here properly added by St. James.

3. In the latter part of the verse, *παρ ἢ οὐκ ἐστὶ παραλλαγή, ἢ τροπὴ ἀποσκίασμα*, which we translate with whom is no variableness, neither shadow of turning, there is an allusion to some of the most abstruse principles in astronomy. This is not accidental; for every word in the whole verse is astronomical. In his *πατὴρ τῶν φωτῶν*, *Father of lights*, there is the most evident allusion to the sun, who is the *father, author, or source*, of all the *lights*, or luminaries, proper to our system. It is not only his light which we enjoy by day; but it is his light also which is reflected to us, from the moon's surface, by *night*. And it is demonstrable that all the *planets, Mercury, Venus, the Earth, the Moon, Mars, Ceres, Pallas, Juno, Vesta, Jupiter, Saturn, Saturn's Rings, and Herschel*, or the *Georgium Sidus*; with the *four satellites* of Jupiter, the *seven satellites* of Saturn, and the *six satellites* of the *Georgium Sidus*, thirty-one bodies in all, besides the *comets*; all derive their light from the sun, being perfectly *opaque* or *dark* in themselves; the sun being the only luminous body in our system; all the rest being *illuminated* by him.

The word *παραλλαγή*, which we translate *variableness*, from *παραλλαττω*, to change alternately; to pass from one change to another, evidently refers to *parallax* in astronomy. To give a proper idea of what astronomers mean by this term, it must be premised that all the diurnal motions of the heavenly bodies, from east to west, are only *apparent*, being occasioned by the rotation of the earth upon its axis in an opposite direction in about twenty-four hours. These diurnal motions are, therefore, performed *uniformly* round the axis, or polar diameter, of the earth, and not round the place of the spectator, who is upon the earth's surface. Hence every one who observes the apparent motion of the heavens from this equal, will find that this motion is not even, these equal arches being described in unequal times:—for if a globular

body, such as the earth, describe equally the circumference of a circle by its rotatory motion, it is evident the equality of this motion can be seen in no other points than those in the axis of the circle; and, therefore, any object viewed from the centre of the earth will appear in a different place from what it does when observed from the surface. This difference of place of the same object, seen at the same time from the earth's centre and surface, is called its *parallax*.

As I shall make some further use of this point, in order to make it plain to those who are not much acquainted with the subject to which I am satisfied St. James alludes, I shall introduce the following diagram :



Let the circle OKNS, in the above figure, represent the earth, E its centre, O the place of an observer on its surface, whose visible or sensible horizon is OH, and the line EST, parallel to OH, the rational, true, or mathematical horizon. Let ZDFT be considered a portion of a great circle in the heavens, and A the place of an object in the visible horizon. Join EA by a line produced to C: then C is the true place of the object, and H is its apparent place; and the angle CAH is its *parallax*; and, because the object is in the horizon, it is called its *horizontal parallax*. As OAE, the angle which the earth's radius, or semidiameter, subtends at the object, is necessarily equal to its opposite angle CAH; hence the *horizontal parallax* of an object is defined to be the angle which the earth's semidiameter subtends at that object.

The whole effect of parallax is in a vertical direction; for the parallactic angle is in the plane passing through the observer and the earth's centre; which plain is necessarily perpendicular to the horizon, the earth being considered as a sphere. The more elevated an object is above the horizon, the less the parallax, the distance from the earth's centre continuing the same. To make this sufficiently clear, let B represent an object at any given altitude above the visible horizon OAH; then the angle DBF, formed by the straight lines OB and EB,

produced to F and D, will be the parallax of the object at the given altitude, and is less than the parallax of the same object, when in the visible horizon OAH, for the angle DBF is less than the angle CAH. Hence the horizontal parallax is the greatest of all diurnal parallaxes; and when the object is in the zenith, it has no parallax; the visual ray passing perpendicularly from the object, through the observer, to the earth's centre, as in the line ZOE.

The quantity of the horizontal parallax of any object is in proportion to its distance from the place of observation, being greater or less, as the object is near to, or further removed from the spectator. In illustration of this point, let I be the place of an object in the sensible horizon; then will LIH be its horizontal parallax, which is a smaller angle than CAH, the horizontal parallax of the nearer object A.

The horizontal parallax being given, the distance of the object from the earth's centre, EA or EI, may be readily found in semidiameters of the earth by the resolution of the right-angled triangled OEA, in which we have given, the angle OAE, the horizontal parallax, the side OE, the semidiameter of the earth, considered as unity, and the right angle AOE, to find the side EA, the distance of the object from the earth's centre. The proportion to be used in this case is: The sine of the horizontal parallax is to unity, the semidiameter of the earth; as radius, *i. e.* the right angle AOE, the sine of ninety degrees being the radius of a circle, is to the side EA. This proportion is very expeditiously wrought by logarithms as follows: subtract the logarithmic sine of the horizontal parallax from 10, the radius, and the remainder will be the logarithm of the answer.

Example.—When the moon's horizontal parallax is a degree, what is her distance from the earth's centre in semidiameters of the earth?

From the radius,	- - -	10.000000
Subtract the sine of 1 degree	-	8.2418553

Remainder the logarithm of 57.2987 1.7581447

Which is the distance of the moon in semidiameters of the earth, when her horizontal parallax amounts to a degree. If 57.2987 be multiplied by 3977, the English miles contained in the earth's semidiameter, the product, 227876.9 will be the moon's distance from the earth's centre in English miles.

The sun's horizontal parallax is about eight seconds and three-fifths, as is evident from the phenomena attending the transits of Venus, of 1761 and 1769, as observed in different parts of the world:—a method of obtaining the solar parallax abundantly less liable to be materially affected by error of observation than that of Hipparchus, who lived between the 154th and 163d Olympiad, from lunar eclipses; or than that of Aristarchus the Samian, from the moon's dichotomy; or even than that of modern astronomers from the parallax of Mars when in opposition, and, at the same time, in or near his perihelion. The sun's horizontal parallax being scarcely the 418th part of that of the moon given in the preceding example, if 227876.9, the distance of the moon as found above, be multiplied by 418.6, (for the horizontal parallax

decreases nearly in proportion as the distance increases,) the product will be the distance of the sun from the earth's centre, which will be found to be upwards of *ninety-five millions* of English miles.

When we know the horizontal parallax of any object, its magnitude is easily determined. The apparent diameter of the sun, for example, at his mean distance from the earth, is somewhat more than *thirty-two minutes of a degree*, which is at least a hundred and eleven times greater than the double of the sun's horizontal parallax, or the apparent diameter of the earth as seen from the sun; therefore, the real solar diameter must be at least a *hundred and eleven* times greater than that of the earth; i. e. upwards of 880,000 English miles. And as spherical bodies are to each other as the cubes of their diameters, if 111 be cubed, we shall find that the magnitude of the sun is more than *thirteen hundred thousand* times greater than that of the earth.

The whole effect of parallax being in a *vertical circle*, and the circles of the sphere not being in this direction, the parallax of a star will evidently change its true place with respect to these different circles; whence there are *five* kinds of diurnal parallaxes, viz. the parallax of *longitude*, parallax of *latitude*, parallax of *ascension* or *descension*, parallax of *declination*, and parallax of *altitude*, the last of which has been already largely explained; and the meaning of the first four, simply, is the *difference* between the *true* and *visible* longitude, latitude, right ascension, and declination, of an object. Besides these, there is another kind of parallax, called by modern astronomers, the *parallax* of the *earth's ANNUAL ORBIT*, by which is meant the difference between the places of a planet as seen from the sun and the earth at the same time, the former being its *true* or *heliocentric* place, and the latter its *apparent* or *geocentric* place. The ancient astronomers gave the term *parallax* only to the diurnal apparent inequalities of motion in the moon and planets; Ptolemy, who lived in the second century, calling *prosthaphæresis orbis* what is now named the *parallax* of the *great or annual orbit*. This parallax is more considerable than the diurnal parallax, as the earth's annual orbit is more considerable than the earth's semidiameter. This parallax, when greatest, amounts in Mars, the nearest superior planet, to upwards of *forty-seven* degrees;—in Jupiter to near *twelve* degrees;—Saturn to more than *six* degrees, &c. In the region of the nearest fixed stars, i. e. those new ones of 1572 and 1604 *double the radius* of the earth's orbit does not subtend an angle of a *single minute* of a degree; whence it is evident the nearest fixed stars are at least *hundreds of times* more distant from us than the Georgium Sidus is, whose greatest annual parallax amounts to upwards of *three* degrees. The annual parallaxes of the fixed stars are, in general *too minute* to be measured; hence their distances from the earth must be inconceivably great. Any further description of parallax would be useless in reference to the subject to be illustrated.

The words *тень отъ солнца*, *shadow of turning*, either refer to the darkness in which the earth is involved in consequence of its *turning round its axis* once in every twenty-four hours, by means of which one hemisphere, or half of

its surface, is involved in darkness, being hidden from the sun by the opposite hemisphere; or, to the different portions of the earth which come gradually into the solar light, by its revolution round its *orbit*; which, in consequence of the pole of the earth being inclined nearly twenty-three degrees and a half to the plane of its orbit, and keeping its *parallelism* through every part of its revolution, causes all the *vicissitudes of seasons*, with all the increasing and decreasing proportions of light and darkness, and of cold and heat.

Every person who understands the images, will see with what propriety St. James has introduced them; and through this, his great object is at once discernible. It is evident from this chapter, that there were persons among those to whom he wrote, that held very erroneous opinions concerning the Divine nature; viz. that God tempted, or influenced, men to sin: and, consequently, that He was the author of all the evil that is in the world; and that he withholds His light and influence when necessary to convey the truth, and to correct vice. To destroy this error, he shows, that though the sun, for its *splendour*, *genial heat*, and *general utility* to the globe and its inhabitants, may be a fit emblem of God; yet, in several respects, the metaphor is very *imperfect*, for the sun himself is liable to repeated obscurations; and although, as to his mass, he is in the *focus of the system*, giving light and heat to all; yet he is not every where present, and both his light and heat may be intercepted by a great variety of opposing bodies, and other causes.—St. James refers particularly to the Divine *ubiquity*, or omnipresence. Whatever His light and energy are, there is He *Himself*: neither His *Word* nor His *Spirit* gives false or inconsistent views of His nature and gracious purposes. He has no *parallax*, because He is equally present every where, and intimately *near* to all his creatures; HE is never *seen where He is not*; or *not seen where HE is*. *He is the God and Father of all; who is ABOVE all, and THROUGH all, and IN all*; “in the wide waste, as in the city full.” Nor can any thing be hidden from his light and heat. There can be no opposing bodies to prevent Him from sending forth His light and His truth, because He is every where *essentially* present. He suffers no *eclipses*—He *changes* not in His nature—He varies not in His designs—He is ever a full, free, and eternal fountain of mercy, goodness, truth, and good will to all His intelligent offspring. Hallelujah, the Lord God Omnipotent reigneth! Amen.

In concluding these observations, I think it necessary to refer to Mr. Wakefield's translation of this text, and his vindication of that translation: *Every good gift, and every perfect kindness, cometh down from above, from the Father of lights, with whom is no parallax, nor tropical shadow*. “Some have affected,” says he, “to ridicule my translation of this verse—if it be obscure, the author must answer for that, and not the translator. Why should we impoverish the sacred writers, by robbing them of the learning and science they display? Why should we conceal in them, what we should ostentatiously point out in profane authors? And if any of

these wise, learned, and judicious critics think they understand the phrase *shadow of turning*. I wish they would condescend to explain it." Yes, if such a sentiment were found in *Aratus*, or in any other ancient astronomical writer, whole pages of commentary would be written on it, and the subtle doctrine of the parallaxic angle proved to be well known in itself, and its use in determining the distances and magnitudes of the heavenly bodies, to the ancients some hundreds of years before the Christian æra.

The sentiment is as elegant as it is just; and forcibly points out the *unchangeableness* and *benevolence* of God. He is the Sun, not of a

system, but of all worlds; the great Fountain and Dispenser of light and heat; of power and life; of order, harmony, and perfection. In Him, all live and move; and from Him they have their being. There are no spots on His disk; all is unclouded splendour. Can He who dwells in this unsufferable and unapproachable light, in his own eternal self-sufficiency, concern Himself with the affairs of mortals?—Yes, *for we are his offspring*; and it is one part of His perfection to delight in the welfare of His intelligent creatures. He is loving to every man: He hates nothing that He has made: and His praise endureth for ever!

CHAPTER II.

We should not prefer the rich to the poor, nor show any partiality inconsistent with the Gospel of Christ, 1—4. God has chosen the poor, rich in faith, to be heirs of his kingdom, even those whom some among their brethren despised and oppressed, 5, 6. They should love their neighbour as themselves, and have no respect of persons, 7—9. He who breaks one command of God, is guilty of the whole, 10, 11. They should act as those who shall be judged by the law of liberty; and he shall have judgment without mercy, who shows no mercy, 12, 13. Faith without works of charity and mercy is dead; nor can it exist where there are no good works, 14—20. Abraham proved his faith by his works, 21—24. And so did Rahab, 25. As the body without the soul is dead; so is faith without good works, 26.

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

MY brethren, have not the faith of our Lord Jesus Christ, ^a the Lord of glory, with ^b respect of

persons.

2 For if there come unto your ^c assembly, a man with a gold ring, in goodly apparel, and there come in

^a 1 Cor. 2. 8.—^b Lev. 19. 15. Deut. 1. 17. & 16. 19. Prov. 24. 23. & 28. 21. Matt. 22. 16.

NOTES ON CHAP. II.

Verse 1. *My brethren, have not*] This verse should be read interrogatively, *My brethren, do ye not make profession of the faith or religion of our glorious Lord Jesus Christ, with acceptance of persons?* That is, preferring the rich to the poor, merely because of their riches, and not on account of any moral excellence, personal piety, or public usefulness. *Πιστις, faith*, is put here for religion: and *τις δόξης, of glory*, should, according to some critics, be construed with it as the Syriac and Coptic have done. Some connect it with *our Lord Jesus Christ—the religion of our glorious Lord Jesus Christ*. Others translate thus, *the faith of the glory of our Lord Jesus*. There are many various readings in the MSS. and Versions on this verse; the meaning is clear enough, though the connexion be rather obscure.

Verse 2. *If there come unto your assembly*] *Ἐκ τῶν συναγωγῶν, into the synagogue*. It appears from this, that the apostle is addressing Jews, who frequented their synagogues, and carried on their worship there, and judicial proceedings, as the Jews were accustomed to do. Our word *assembly* does not express the original: and we cannot suppose that these synagogues were, at this time, occupied with Christian worship: but that the Christian Jews continued to fre-

also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him. Sit thou here ^d in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

Ver. 9. Jude 16.—^a Gr. *synagogue*.—^d Or, *well, on assembly*.

quent them for the purpose of hearing the Law and the prophets read, as they had formerly done, previously to their conversion to the Christian faith. But St. James may refer here to proceedings in a court of justice.

With a gold ring, in goodly apparel] The ring on the finger, and the splendid garb, were proofs of the man's opulence; and his ring, and his coat, not his worth, moral good qualities, or the righteousness of his cause, procured him the respect of which St. James speaks.

There come in also a poor man] In ancient times petty courts of Judicature were held in the Synagogues, as *Vitringa* has sufficiently proved, *De Vet. Syn.* 1. 3. p. 1. c. 11. and it is probable that the case here adduced was one of a judicial kind; where, of the two parties, one was rich, and the other poor; and the master, or ruler of the synagogue, or he who presided in this court, paid particular deference to the rich man, and neglected the poor man; though, as *plaintiff* and *defendant*, they were equal in the eye of justice: and should have been considered so by an impartial judge.

Verse 3. *Sit here under my footstool*] This evidently prejudging the cause, and giving the poor man to see that he was to expect no impartial administration of justice in his cause.

A. W. cir. 4065. 4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, hath not God chosen the poor of this world^b rich in faith, and heirs of^c the kingdom^d which he hath promised to them that love him?

6 But^e ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy

name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well;

9 But^b if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For^k he that said, Do not com-

^a John 7. 48. 1 Cor. 1. 26, 28. — ^b Luke 12. 21. 1 Tim. 6. 18. Rev. 2. 9. — ^c Or. that. — ^d Exod. 20. 6. 1 Sam. 2. 30. Prov. 8. 17. Matt. 5. 3. Luke 6. 20. & 12. 32. 1 Cor. 2. 9. 2 Tim. 4. 8. Ch. 1. 12. — ^e 1 Cor. 11. 22.

^f Acts 13. 50. & 17. 6. & 18. 12. Ch. 5. 6. — ^g Lev. 19. 18. Matt. 22. 39. Rom. 13. 8, 9. Gal. 5. 14. & 6. 2. — ^h Ver. 1. — ⁱ Deut. 27. 26. Matt. 5. 19. Gal. 3. 10. — ^k Or, that law which said. — 1 Exod. 20. 13, 14.

Verse 4. *Are ye not then partial*] Ου διακρίβετε. Do ye not make a distinction, though the case has not been heard, and the law has not decided?

Judges of evil thoughts] Κριται διαλογισμων ωπιμων: Judges of evil reasonings; that is, judges who reason wickedly. Who, in effect, say in your hearts, We will espouse the cause of the rich, because they can befriend us; we will neglect that of the poor, because they cannot help us, nor have they power to hurt us.

Verse 5. *Hath not God chosen the poor of this world*] This seems to refer to Matt. xi. 5. And the poor have the Gospel preached to them. These believed on the Lord Jesus, and found His salvation, while the rich despised, neglected, and persecuted Him. These had that faith in Christ which put them in possession of the choicest spiritual blessings, and gave them a right to the kingdom of heaven. While, therefore, they were despised of men, they were highly prized of God.

Verse 6. *Do not rich men oppress you*] The administration of justice was, at this time, in a miserable state of corruption among the Jews; but a Christian was one who was to expect no justice any where but from his God. The words καταδυναστευουσιν, exceedingly oppress, and αλωουσιν ως πριτηρια, drag you to courts of justice, show how grievously oppressed and maltreated the Christians were by their countrymen the Jews; who made law a pretext to afflict their bodies, and spoil them of their property.

Verse 7. *Blaspheme that worthy name*] They took every occasion to asperse the Christian name and the Christian faith; and have been, from the beginning to the present day, famous for their blasphemies against Christ and His religion. It is evident that these were Jews of whom St. James speaks; no Christians in these early times could have acted the part here mentioned.

Verse 8. *The royal law*] Νομον βασιλικον. This epithet, of all the New Testament writers, is peculiar to James: but it is frequent among the Greek writers in the sense in which it appears St. James uses it. Βασιλικος, royal, is used to signify any thing that is of general concern; is suitable to all, and necessary for all, as brotherly love is. This commandment, Thou

shalt love thy neighbour as thyself, is a royal law; not only because it is ordained of God, and proceeds from His kingly authority over men; but because it is so useful, suitable, and necessary, to the present state of man: and as it was given us particularly by Christ Himself, John xiii. 34. xv. 12. who is our King, as well as Prophet and Priest, it should ever put us in mind of His authority over us, and our subjection to Him. As the regal state is the most excellent for secular dignity, and civil utility, that exists among men; hence we give the epithet royal to whatever is excellent, noble, grand, or useful.

Verse 9. *But if ye have respect to persons*] In judgment, or in any other way, ye commit sin against God, and against your brethren; and are convinced, εαρχομενος, and are convicted by the law; by this royal law, Thou shalt love thy neighbour as thyself;—as transgressors, having shown this sinful acceptance of persons, which has led you to refuse justice to the poor man, and uphold the rich in his oppressive conduct.

Verse 10. *For whosoever shall keep the whole law, &c.*] This is a rabbinical form of speech. In the Tract Shabbath, fol. 70. where they dispute concerning the thirty-nine works commanded by Moses, Rabbi Yochanan says, But if a man do the whole, with the omission of one, he is guilty of the whole, and of every one. In Bamidbar rabba, sect. 9. fol. 200. and in Tanchum, fol. 60. there is a copious example given, how an adulteress, by that one crime, breaks all the ten commandments: and, by the same mode of proof, any one sin may be shown to be a breach of the whole decalogue. The truth is, any sin is against the Divine authority: and he who has committed one transgression, is guilty of death; and, by his one deliberate act, dissolves, as far as he can, the sacred connexion that subsists between all the Divine precepts, and the obligation under which he is to obey; and thus casts off, in effect, his allegiance to God. For, if God should be obeyed in any one instance, he should be obeyed in all; as the authority and reason of obedience are the same in every case: he, therefore, who breaks one of these laws, is, in effect, if not in fact, guilty

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mit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by ^a the law of liberty.

* Ch. 1. 25.— Job 22. 6. &c. Prov. 21. 13. Matt. 6. 15. & 18. 35. & 23. 41, 42.

of the whole. But there is scarcely a more common form of speech among the rabbins than this; for they consider, that any one sin has the seeds of all others in it.—See a multitude of examples in Schoetgen.

Verse 11. *For he that said*] That is, the authority that gave one commandment, gave also the rest; and he who breaks one, resists this authority; so that the breach of any one commandment may be justly considered a breach of the whole law. It was a maxim also among the Jewish doctors, that if a man kept any one commandment carefully, though he broke all the rest, he might assure himself of the favour of God; for while they taught that, "He who transgresses all the precepts of the law, has broken the yoke, dissolved the covenant, and exposed the law to contempt; and so has he done who has broken even one precept;" (*Mechilla*, fol. 5. *Yalcut Simeoni*, Par. 1. fol. 59.) they also taught, "That he who observed any principal command, was equal to him who kept the whole law;" (*Kiddushin*, fol. 39.) and they give for example, "If a man abandon idolatry, it is the same as if he had fulfilled the whole law." *Ibid.* fol. 40. To correct this false doctrine, James lays down that in the 11th verse. Thus they did, and undid.

Verse 12. *So speak ye, and so do*] Have respect to every commandment of God; for this, the law of liberty, the Gospel of Jesus Christ, particularly requires: and this is the law by which all mankind, who have had the opportunity of knowing it, shall be judged. But all along St. James particularly refers to the precept, *Thou shalt love thy neighbour as thyself*.

Verse 13. *For he shall have judgment*] He who shows no mercy to man; or, in other words, he who does not exercise himself in works of charity and mercy to his needy fellow creatures, shall receive no mercy at the hand of God: for He hath said, *Blessed is the merciful, for they shall obtain mercy*. The unmerciful, therefore, are *curst*; and they shall obtain no mercy.

Mercy rejoiceth against judgment.] These words are variously understood. 1. *Mercy*, the merciful man, the abstract for the concrete, exalts over judgment; that is, he is not afraid of it, having acted according to the law of liberty, *Thou shalt love thy neighbour as thyself*. 2. Ye shall be exalted by mercy above judgment. 3. For He, (God) exalts mercy above judgment. 4. A merciful man rejoices rather in opportunities of showing mercy, than in acting according to strict justice. 5. In the great day, though justice might condemn every man,

13 For ^b he shall have judgment without mercy, that hath showed no mercy; and ^c mercy ^d rejoiceth against judgment.

14 ^e What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

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* 1 John 4. 17, 18.—d Or, *gloriosa*.—e Matt. 7. 26. Ch. 1. 25.

according to the rigour of the law; yet, God will cause mercy to triumph over justice in bringing those into His glory, who, for His sake, had fed the hungry, clothed the naked, ministered to the sick, and visited the prisoners.—See what our Lord says, Matt. xxv. 31—46.

In the MSS. and Versions there is a considerable variety of readings on this verse: and some of the senses given above, are derived from those readings. The spirit of the saying may be found in another Scripture, *I will have mercy, and not sacrifice*; I prefer works of charity and mercy to every thing else, and especially to all acts of worship. The ROYAL LAW, *Thou shalt love thy neighbour as thyself*, should particularly prevail among men; because of the miserable state to which all are reduced by sin, so that each particularly needs the help of his brother.

Verse 14. *What doth it profit—though a man say he hath faith*] We now come to a part of this epistle which has appeared to some eminent men to contradict other portions of the Divine records. In short, it has been thought, that James teaches the doctrine of justification by the merit of good works; while St. Paul asserts this to be insufficient, and that man is justified by faith: Luther, supposing that James did actually teach the doctrine of justification by works, which his good sense showed him to be absolutely insufficient for salvation; was led to condemn the epistle in toto, as a production unauthenticated by the Holy Spirit; and, consequently, worthy of no regard; he, therefore, termed it, *epistola straminea, a chaffy epistle, an epistle of straw*, fit only to be burnt. Learned men have spent much time in striving to reconcile these two writers, and to show that St. Paul and St. James perfectly accord: one teaching the pure doctrine; the other guarding men against the abuse of it. Mr. Wesley sums the whole up in the following words, with his usual accuracy and precision:—"From ch. i. 22. the apostle has been enforcing Christian practice. He now applies to those who neglect this, under the pretence of faith. St. Paul had taught that a man is justified by faith without the works of the law. This, some already began to wrest to their own destruction. Wherefore, St. James, purposely repenting, ver. 21, 23, 25, the same phrases, testimonies, and examples, which St. Paul had used, Rom. iv. 3. Heb. xi. 17, 31. refutes not the doctrine of St. Paul, but the error of those who abused it. There is, therefore, no contradiction between the apostles: they both delivered the truth of God, but in a different manner, as having to do with different

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15 ^a If a brother or sister be naked, and destitute of daily food,

16 And ^b one of you say unto them, Depart in peace, be ye warned and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it profit?*

17 Even so faith, if it hath not works, is dead, being ^c alone.

^a See Job 31. 19, 20. Luke 3. 11.—^b 1 John 3. 18.—^c Gr. by itself.—^d Some copies read, by thy works.

kinds of men. This verse is a summary of what follows:—*What profiteth it*, is enlarged on, ver. 15—17. *Though a man say*, ver. 18, 19. *Can that faith save him?* ver. 20. It is not *though he have faith*; but, *though he say I have faith*. Here, therefore, true living faith is meant. But in other parts of the argument the apostle speaks of a dead imaginary faith. He does not, therefore, teach that true faith *can*, but that it *cannot*, subsist without works. Nor does he oppose *faith to works*, but that empty name of faith, to real faith, working by love. *Can that faith which is without works save him?* No, more than it can profit his neighbour.—*Explanatory Notes.*

That St. James quotes the same Scriptures, and uses the same phrases, testimonies, and examples, which St. Paul has done, is fully evident; but it does not follow that he wrote after St. Paul. It is *possible* that one had seen the epistle of the other; but, if so, it is strange that neither of them should quote the other. That St. Paul might write to correct the abuses of St. James' doctrine, is as possible as that James wrote to prevent St. Paul's doctrine from being abused: for, there were *Antinomians* in the church in the time of St. James, as there were *Pharisaic persons* in it at the time of St. Paul. I am inclined to think, that James is the elder writer; and rather suppose that neither of them had ever seen the other's epistle. Allowing them both to be inspired, God could teach each what was necessary for the benefit of the church, without their having any knowledge of each other.—See the *Preface to this epistle.*

As the Jews, in general, were very strenuous in maintaining the *necessity of good works, or righteousness*, in order to justification; wholly neglecting the doctrine of *faith*: it is not to be wondered at, that those who were converted, and saw the absolute necessity of *faith*, in order to their justification, should have gone into the contrary extreme.

Can faith save him? That is, his profession of faith; for it is not said that he *has faith*; but that *he says*, I have faith. St. James probably refers to that faith which simply took in the being and unity of God.—See on ver. 19, 24, 25.

Verse 15. *If a brother or sister be naked?* That is, ill-clothed: for *γυμνός, naked*, has this meaning in several parts of the New Testament; signifying bad clothing, or the want of some particular article of dress.—See Matt. xxv. 36, 38, 43,

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith ^d without thy works, ^e and I will show thee my faith by my works.

19 Thou believest that there is one God: thou doest well: ^f the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

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^g Ch. 3. 13.—^h Matt. 8. 29. Mark 1. 24. & 5. 7. Luke 4. 34. Acts 16. 17. & 19. 15.

44. and John xxi. 7. It has the same *comparative* signification in most languages.

Verse 16. *Be ye warned and filled?* Your saying so to them, while you give them nothing, will just profit them as much as your professed faith, without those works which are the genuine fruits of true faith, will profit you in the day when God comes to sit in judgment upon your soul.

Verse 17. *If it hath not works, is dead?* The faith that does not produce works of charity and mercy, is without the living principle which animates all true faith, that is, *love to God*, and *love to man*. They had faith, such as a man has who credits a well-circumstanced relation, because it has all the appearance of truth; but they had nothing of that faith that a sinner, convicted of his sinfulness, God's purity, and the strictness of the Divine laws, is obliged to exert in the Lord Jesus, in order to be saved from his sins.

Verse 18. *Show me thy faith without thy works?* Your pretending to have faith, while you have no works of charity or mercy, is utterly vain: for, as faith, which is a principle in the mind, cannot be discerned but by the *effects*, that is *good works*; he who has no good works, has, presumptively, no faith.

I will show thee my faith by my works. My works of charity and mercy will show, that I have faith; and that it is the living tree, whose root is love to God and man; and whose fruit is the good works here contended for.

Verse 19. *Thou believest that there is one God?* This is the faith in which these persons put their hope of pleasing God, and of obtaining eternal life. Believing in the *being and unity of God* distinguished them from all nations of the world; and having been circumcised, and thus brought into the covenant, they thought themselves secure of salvation. The insufficiency of this St. James immediately shows.

The devils also believe and tremble. It is well to believe, there is one only true God; this truth universal nature proclaims. Even the devils believe it; but, far from *justifying* or *saving* them, it leaves them in their damned state; and every act of it only increases their torment;—*σπασσόντες, they shudder with horror*; they believe and tremble; are increasingly tormented; but they can neither *love* nor *obey*.

Verse 20. *But wilt thou know?* Art thou willing to be instructed in the nature of true saving faith? Then attend to the following examples.

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21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar ?

22 ^b Seest thou ^c how faith wrought with his works, and by works was faith made perfect ?

23 And the Scripture was fulfilled which saith, ^d Abraham believed God, and it was imputed unto him for righteousness: and he was called ^e the Friend of God.

* Gen. 22. 9, 12.—b Or, *Thou seest.*—c Heb. 11. 17.
d Gen. 15. 6. Rom. 4. 3. Gal. 3. 6.

Verse 21. *Was not Abraham our father*] Did not the conduct of Abraham, in offering up his son Isaac on the altar, sufficiently prove, that *he believed in God*, and that it was his *faith* in Him, that led him to this extraordinary act of obedience.

Verse 22. *Seest thou how faith wrought*] Here is a proof that faith cannot exist without being active in works of righteousness. His faith in God would have been of no avail to him, had it not been manifested by works; for *by works*, by his obedience to the commands of God, *his faith was made perfect*; it dictated obedience; he obeyed; and thus faith, *επιλυαθη*, had its consummation.—Even true faith will soon die, if its possessor do not live in the spirit of obedience.

Verse 23. *The Scripture was fulfilled*] He believed God; this faith was never inactive; it was accounted to him for righteousness; and being justified by thus believing, his life of obedience showed that he had not received the grace of God in vain.—See the notes on Gen. xv. 6. Rom. iv. 3. Gal. iii. 6. where this subject is largely explained.

The Friend of God] The highest character ever given to man. As among friends, every thing is in common; so God took Abraham into intimate communion with Himself, and poured out upon him the choicest of His blessings: for as God can never be in want, because he possesses all things: so Abraham, His friend, could never be destitute, because God was his friend.

Verse 24. *Ye see then how*] It is evident from this example, that Abraham's faith was not merely believing that there is a God; but a principle that led him to credit God's promises relative to the future Redeemer, and to implore God's mercy: this he received, and was justified by faith. His faith now began to work by love: and, therefore, he was found ever obedient to the will of his Maker. He brought forth the fruits of righteousness; and his works justified, proved the genuineness of his faith, and he continued to enjoy the *Divine approbation*; which he could not have done, had he not been thus obedient: for the Spirit of God would have been grieved, and his principle of faith would have perished. Obedience to God is essentially requisite to maintain faith. Faith lives, under God, by works: and works have their being and excellence from faith. Neither can subsist without the other: and this is the point which St. James labours to

24 Ye see then how A. M. cir. 4065
that by works a man is A. D. cir. 61.
justified, and not by faith An. Olymp.
only. cir. CCX. 1
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25 Likewise also ^c was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way.

26 For, as the body without the ^e spirit is dead, so faith without works is dead also.

* 2 Chron. 20. 7. Isai. 44. 8.—c Josh. 2. 1. Heb. 11. 31.
e Or, *breath.*

prove, in order to convince the Antinomians of his time, that their faith was a delusion, and that the hopes built on it must needs perish.

Verse 25. *Rahab the harlot*] See the notes on Joshua, chap. ii. 1, &c. and Heb. xi. 31. &c. Rahab had the *approbation* due to genuine faith, which she actually possessed; and gave the fullest proof that she did so, by her conduct. As justification signifies not only the pardon of sin, but receiving the *Divine approbation*; James seems to use the words in this latter sense. God approved of them, because of their obedience to His will; and He approves of no man who is not obedient.

Verse 26. *For, as the body without the spirit is dead*] There can be no more a genuine faith without good works, than there can be a living human body without a soul.

We shall never find a series of disinterested godly living without true faith. And we shall never find true faith without such a life. We may see works of apparent benevolence without faith: their principle is ostentation; and as long as they can have the reward (human applause) which they seek, they may be continued. And yet the experience of all mankind shows, how short-lived such works are: they want both principle and spring; they endure for a time, but soon wither away. Where true faith is, there is God; His Spirit gives life, and His love affords motives to righteous actions. The use of any Divine principle leads to its increase. The more a man exercises faith in Christ, the more he is enabled to believe; the more he believes, the more he receives; and the more he receives, the more able he is to work for God. Obedience is his delight, because love to God and man is the element in which his soul lives. Reader, thou professest to believe—show thy faith, both to God and man, by a life conformed to the royal law, which ever gives liberty and confers dignity.

“Some persons, known to St. James, must have taught, that men are justified by merely believing in the one true God; or he would not have taken such pains to confute it. Crediting the unity of the Godhead, and the doctrine of a future state, was that faith through which both the Jews in St. James' time, and the Mohammedans of the present day, expect justification. St. James, in denying this faith to be of avail, if

unaccompanied with good works, has said nothing more than what St. Paul has said in other words, Rom. chap. ii. where he combats the same Jewish error, and asserts, that not the

hearers, but the doers of the law, will be justified; and that a knowledge of God's will, without the performance of it, serves only to increase our condemnation."—*Michaelis*.

CHAPTER III.

They are exhorted not to be many masters, 1. And to bridle the tongue, which is often an instrument of much evil, 2—12. The character and fruits of true and false wisdom, 13—18.

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MY brethren, ^a be not many masters, ^b knowing that we shall receive the greater ^c condemnation.

2 For ^d in many things we offend all. ^e If any man offend not in word, ^f the same is a perfect

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^a Matt. 23. 8, 14. Rom. 2. 20, 21. 1 Pet. 5. 3. — ^b Luke 6. 37. — ^c Or, judgment. — ^d 1 Kings 8. 46. 2 Chron. 6. 36. Prov. 20. 9.

Eccles. 7. 20. 1 John 1. 8. — ^e Ps. 34. 13. Eccles. 14. 1. & 19. 16. & 25. 3. Ch. 1. 26. 1 Pet. 3. 10. — ^f Matt. 12. 37.

NOTES ON CHAP. III.

Verse 1. *Be not many masters*] Do not affect the teacher's office; for many wish to be teachers who have more need to learn. There were many teachers, or rabbins, among the Jews, each affecting to have THE truth, and to draw disciples after him. We find a caution against such persons, and of the same nature with that of St. James, in *Pirkey Aboth*, c. 1. 10. *Love labour, and hate the rabbin's office*.

This caution is still necessary: there are multitudes whom God has never called, and never can call, because He has never qualified them for the work, who earnestly wish to get into the priest's office. And of this kind, in opposition to St. James, we have many masters: persons who undertake to show us the way of salvation; who know nothing of that way, and are unsaved themselves. These are found among all descriptions of Christians, and have been the means of bringing the ministerial office into contempt. Their case is awful; they shall receive greater condemnation than common sinners; they have not only sinned in thrusting themselves into that office, to which God has never called them; but, through their insufficiency, the flocks, over whom they have assumed the mastery, perish for lack of knowledge; and their blood will God require at the watchman's hand. A man may have this mastery according to the law of the land; and yet not have it according to the Gospel—another may affect to have it according to the Gospel, because he dissents from the religion of the state; and not have it according to Christ. Blockheads are common; and knaves and hypocrites may be found every where.

Verse 2. *In many things we offend all*] Πτανομεν παντα, we all stumble, or trip. Dr. Barrow very properly observes, "As the general course of life is called a way, and particular actions steps; so going on in a regular course of right action is walking uprightly; and acting amiss, tripping or stumbling." There are very few who walk so closely with God, and inoffensively with men, as never to stumble; and, although it is the privilege of every follower of God to be sincere and without offence to the day of Christ; yet few of them are so. Were this unavoidable, it would be useless to make it a subject of re-

gret; but as every man may receive grace from his God, to enable him to walk in every respect uprightly, it is to be deplored that so few live up to their privileges. Some have produced these words as a proof that "no man can live without sinning against God; for James himself, a holy apostle, speaking of himself, all the apostles, and the whole church of Christ, says, in many things we offend all." This is a very bad and dangerous doctrine; and, pushed to its consequences, would greatly affect the credibility of the whole Gospel system. Besides, were the doctrine as true as it is dangerous and false, it is foolish to ground it upon such a text; because St. James, after the common mode of all teachers, includes himself in his addresses to his hearers. And were we to suppose, that where he appears, by the use of the plural pronoun, to include himself, he means to be thus understood; we must then grant that himself was one of those many teachers who were to receive a great condemnation, ver. 2.—that he was a horse-breaker, because he says, "we put bits in the horses' mouths, that they may obey us," ver. 3.—that his tongue was a world of iniquity, and set on fire of hell, for he says, "so is the tongue among our members," ver. 6.—that he cursed men: "wherewith curse we men," ver. 9. No man possessing common sense could imagine that James, or any man of even tolerable morals, could be guilty of those things. But some of those were to whom he wrote; and, to soften his reproofs, and to cause them to enter the more deeply into their hearts; he appears to include himself in his own censure. And yet not one of his readers would understand him as being a brother delinquent.

Offend not in word, the same is a perfect man] To understand this properly, we must refer to the caution St. James gives in the preceding verse: *Be not many masters, or teachers*. Do not affect that for which you are not qualified; because, in your teaching, not knowing the heavenly doctrine, ye may sin against the analogy of faith. But, says he, if any man offend not, οὐ πτασει, trip not, οὐ λεγοι, in doctrine, teaching the truth, the whole truth, and nothing but the truth; the same is τελως ανη, a man fully instructed in divine things. How often the term λεγοι, which we render word, is used to express

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man, and able also to
bridle the whole body.

3 Behold, we put bits
in the horses' mouths, that

they may obey us; and we turn about
their whole body.

4 Behold also the ships, which though
they be so great, and are driven of fierce
winds, yet are they turned about with
a very small helm, whithersoever the
governor listeth.

a Psa. 32. 9.—b Prov. 12. 18. & 15. 2.—c Psa. 12. 3. & 73.
8, 9.—d Or, wood.

doctrine, and the doctrine of the Gospel, we
have seen in many parts of the preceding com-
ment. And how often the word *teachers*, which
we translate *perfect*, is used to signify an *adult
Christian*, one *thoroughly instructed* in the doc-
trines of the Gospel, may be seen in various
parts of St. Paul's writings. See, among others,
1 Cor. ii. 6. xiv. 20. Eph. iv. 13. Phil. iii. 15.
Coloss. iv. 12. Heb. v. 14. The man, therefore,
who advanced no false doctrine, and gave no
imperfect view of any of the great truths of
Christianity, that man proved himself thereby
to be *thoroughly instructed* in divine things;
to be no novice, and, consequently, among the
many teachers, to be a *perfect master*, and worthy
of the sacred vocation.

Able also to bridle the whole body] Grotius,
by *body*, believed that the church of Christ was
intended: and this, the view we have taken of
the preceding clauses, renders very probable.
But some think the *passions* and *appetites* are
intended: yet these persons understand *not
offending in word*, as referring simply to well-
guarded speech. Now, how a man's cautious-
ness is *what he says*, can be a proof that he has
every passion and appetite under control, I can-
not see. Indeed, I have seen so many examples of
a contrary kind, that I can have no doubt of the
impropriety of this exposition. But it is objected,
"that *χαλασθῆναι* signifies to *check, turn, or
rule with a bridle*; and is never applied to the
government of the church of Christ." Probably
not: but St. James is a very peculiar writer;
his phraseology, metaphors, and diction, in gen-
eral, are different from all the rest of the New
Testament writers, so as to have scarcely any
thing in common with them, but only that he
writes in Greek. The sixth verse is supposed
to be a proof against the opinion of Grotius; but
I conceive that verse to belong to a different
subject, which commences ver. 3.

Verse 3. *Behold, we put bits in the horses'
mouths*] In order to show the necessity of regu-
lating the tongue, to which St. James was led
by his exhortation to them who wished to thrust
themselves into the teacher's office, supposing,
because they had the *gift of a ready flow of
speech*, that therefore they might commence
teachers of divine things; he proceeds to show
that the tongue must be bridled as the horse,
and governed as the ships; because, though it is
small, it is capable of ruling the whole man, and
of irritating and offending others.

5 Even so the tongue
is a little member, and
boasteth great things.
Behold, how great a mat-
ter a little fire kindleth!

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6 And the tongue is a fire, a world
of iniquity; so is the tongue among
our members, that it defileth the
whole body, and setteth on fire the
course of nature; and it is set on
fire of hell.

e Prov. 16. 27.—f Matt. 15. 11, 19, 20. Mark 7. 15, 20, 23.
g Gr. wheel.

Verse 5. *Boasteth great things*] That is, *can
do great things*, whether of a good or evil kind.
He seems to refer here to the powerful, and all-
commanding eloquence of the Greek orators;
they could carry the great mob whithersoever
they wished; calm them to peaceableness and
submission, or excite them to furious sedition.

Behold, how great a matter] See what a flame
of discord and insubordination one man, merely
by his persuasive tongue, may kindle among the
common people.

Verse 6. *The tongue is a fire*] It is often the
instrument of producing the most desperate con-
tentions and insurrections.

A world of iniquity] This is an unusual form
of speech; but the meaning is plain enough:
WORLD, signifies here, a *mass a great collection*,
an *abundance*. We use the term in the same
sense, a *world of troubles*, a *world of toil*, a
world of anxiety; for great troubles, *oppressive
toil*, most distressing anxiety. And one of our
lexicographers calls his work *A world of words*;
i. e. a vast collection of words: so we also say, a
deluge of wickedness, a *sea of troubles*; and the
Latin, *oceanus malorum*, an ocean of evils. I
do not recollect an example of this use of
the word among the Greek writers; but in this
sense it appears to be used by the Septuagint
Prov. xviii. 6. Του πιστου δαος ο κοσμος των χρηματων,
του δε απιστου ουδι οβολος; which may be translated,
"The faithful has a world of riches, but the un-
faithful not a penny." This clause has nothing
answering to it in the Hebrew text. Some
think that the word is thus used, 2 Pet. ii. 5.
*And brought the flood, κοσμου ασβησ, on the mul-
titude of the ungodly.* Mr. Wakefield translates
the clause thus: the tongue is the *varnish* of
injustice. We have seen that *κοσμος* signifies
adorned, elegant, beautiful, &c. but I can scarce-
ly think that this is its sense in this place. The
Syriac gives a curious turn to the expression;
*And the tongue is a fire; and the world of in-
iquity is like a wood.* Above, the same version
has, *A little fire burns great woods.* So the
world of iniquity is represented as inflamed by
the wicked tongues of men; the world being
fuel, and the tongue a *fire*.

So is the tongue among our members] I think
St. James refers here to those well-known
speeches of the rabbins *Vayikra Rabba*, sect.
16. fol. 159. "Rabbi Eleasar said, Man has one
hundred and forty-eight members; some con-
fined, others free. The tongue is placed between

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp. cir. CCX. 1.
A. U. C. cir. 814.

7 For every kind of beasts, and of birds, and of serpents, and of things in

the sea, is tamed, and hath been tamed of mankind:
8 But the tongue can no

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp. cir. CCX. 1.
A. U. C. cir. 814.

a Gr. nature.

b Gr. nature of man.

the jaws; and from under it proceeds a fountain of water, (the great sublingual salivary gland,) and it is folded with various foldings. Come and see what a flame the tongue kindles! Were it one of the unconfined members, what would it not do? The same sentiment, with a little variation, may be found in Midrash, Yalcut Simeoni, par. 2. fol. 107. And in Erachin, fol. xv. 2. on Psa. cxx. 3. What shall be given unto thee? Or, What shall be done unto thee, thou false tongue? "The Holy Blessed God said to the tongue: All the rest of the members of the body are erect, but thou liest down; all the rest are external, but thou art internal. Nor is this enough: I have built two walls about thee; the one bone, the other flesh: What shall be given unto thee? and what shall be done unto thee, O thou false tongue?"

Selleth on fire the course of nature] Φλογίζωα τον τροχον της γωνιας, and selleth on fire the wheel of life.—I question much whether this versè be in general well understood; there are three different interpretations of it.—1. St. James does not intend to express the whole circle of human affairs, so much affected by the tongue of man; but rather the penal wheel of the Greeks, and not unknown to the Jews, on which they were accustomed to extend criminals, to induce them to confess, or to punish them for crimes: under which wheels fire was often placed to add to their torments. In the book De Maccabeis, attributed to Josephus, and found in Haverkamp's edition, Vol. II. p. 497—520. where we have the account of the martyrdom of seven Hebrew brothers, in chap. 9.; speaking of the death of the eldest, it is said, Ανθαλει αυτοι επι του τροχου—πυρι ου κατατιπομενοι.—"They cast him on the wheel, over which they extended him; πυρ υπεστροφεν και διεκινησαν τον τροχον προσκατατιποντες; they put coals under it, and strongly agitated the wheel." And of the martyrdom of the sixth brother, it is said, cap. 11. Παρωγει επι του τροχου, εφ' ου κατατιπομενοι εκμηλων και κεφηνδουλζιμων υπεικαιστο, και βλισκους δε οφει πυρσανατες, τοις νοτοι προσπορον, και τα πλυρα διατιματις αυτου, και τα σπλαγχνα διεκαιστο; "they brought him to the wheel; on which having distended his limbs, and broken his joints, they scorched him with the fire placed underneath; and, with sharp spits heated in the fire, they pierced his sides, and burned his bowels."

The fire and the wheel are mentioned by Achilles Tatius, lib. 7. p. 449. "Having stripped me of my garments, I was carried aloft, τον μη μεστωτας κρημιντων των δι πυρ και τροχου, some bringing scourges, others the fire and the wheel." Now, as γωνια often signifies life, then the wheel of life will signify the miseries and torments of life. To set on fire the wheel of life, is to increase a man's torments; and to be set on fire from hell, implies having these miseries rendered more active by diabolic agency; or, in other words, bad men, instigated by the devil, through their lies and calumnies, make

life burdensome to the objects of their malicious tongues. The wheel and the fire, so pointedly mentioned by St. James, makes it probable that this sort of punishment might have suggested the idea to him. See more in Kyprke.

2. But is it not possible that, by the wheel of life, St. James may have the circulation of the blood in view? Angry or irritating language has an astonishing influence on the circulation of the blood: the heart beats high and frequent; the blood is hurried through the arteries to the veins, through the veins to the heart, and through the heart to the arteries again, and so on; an extraordinary degree of heat is at the same time engendered; the eyes become more prominent in their sockets, the capillary vessels suffused with blood, the face flushed; and, in short, the whole wheel of nature is set on fire of hell. No description can be more natural than this; but it may be objected that this intimates that the circulation of the blood was known to St. James:—now supposing it does, is the thing impossible? It is allowed by some of the most judicious medical writers, that Solomon refers to this in his celebrated portraiture of old age, Eccles. xii. particularly in ver. 6. "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." Here is the very wheel of life from which St. James might have borrowed the idea; and the different terms evidently refer to the circulation of the blood, which might be as well known to St. James as the doctrine of the parallax of the sun.—See on chap. i. 17.

3. It is true, however, that the rabbins use the term גילגל גלגל gilgal toledoth, "the wheel of generations," to mark the successive generations of men: and it is possible that St. James might refer to this; as if he had said, "the tongue has been the instrument of confusion and misery through all the ages of the world." But the other interpretations are more likely.

Versè 7. Every kind of beasts] That is, every species of wild beasts, παντα ζωα θηρας, is tamed; i. e. brought under man's power and dominion. Beasts, birds, serpents, and some kinds of fishes, have been tamed so as to be domesticated; but every kind, particularly των θαλων, of sea monsters, has not been thus tamed; but all have been subjected to the power of man; both the shark and whale become an easy prey to the skill and influence of the human being.

Versè 8. But the tongue can no man tame] No cunning, persuasion, or influence, has ever been able to silence it. Nothing but the grace of God, excision, or death, can bring it under subjection.

It is an unruly evil] Ανατασχερον καλον, an evil that cannot be restrained; it cannot be brought under any kind of government; it breaks all bounds.

Full of deadly poison] He refers here to the tongues of serpents, supposed to be the means of conveying their poison into wounds made by

A. M. cir. 4065. A. D. cir. 61. An. Olymp. cir. CCX. 1. A. U. C. cir. 314.

tame; it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the

same place sweet water and bitter?

12 Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

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• Psa. 110. 3.—> Gen. 1. 26. & 5. 1. & 9. 6.—> Or, hole.

4 Gal. 6. 4.—> Ch. 2. 18.—> Ch. 1. 21.

their teeth. Throughout the whole of this poetic and highly declamatory description, St. James must have the tongue of the slanderer, calumniator, backbiter, whisperer, and talebearer, particularly in view. Vipers, basilisks, and rattlesnakes, are not more dangerous to life, than these are to the peace and reputation of men.

Verse 9. Therewith bless we God] The tongue is capable of rehearsing the praises, and setting forth the glories of the eternal King: what a pity that it should ever be employed in a contrary work! It can proclaim and vindicate the truth of God, and publish the Gospel of peace and good will among men: what a pity that it should ever be employed in falsehoods, calumny, or in the cause of infidelity!

And therewith curse we men] In the true Satanic spirit, many pray to God the Father to destroy those who are objects of their displeasure! These are the common swearers, whose mouths are generally full of direful imprecations against those with whom they are offended.

The consideration that man was made after the image of God, should restrain the tongue of the swearer: but there are many who, while they pretend to sing the high praises of God, are ready to wish the direst imprecations on those who either offend them, or with whom they choose to be offended.

Verse 10. Out of the same mouth] This saying is something like that, Prov. xviii. 21. Death and life are in the power of the tongue; and on this, for an illustration of St. James' words, hear *Vayikra Rabba*, sect. 33. "Rabbi Simeon, the son of Gamaliel, said to his servant Tobias, Go and bring me some good food from the market: the servant went, and he bought tongues. At another time, he said to the same servant, Go and buy me some bad food: the servant went and bought tongues. The master said, What is the reason that when I ordered thee to buy me good and bad food, thou didst bring tongues? The servant answered, From the tongue both good and evil come to man: if it be good, there is nothing better; if bad, there is nothing worse."

A saying very like that of St. James is found in *Rabbi Tanchum*, fol. 10. 4.—"The mouth desires to study in the law, and to speak good words; to praise God, to glorify Him, and to celebrate Him with hymns: but it can also slander, blaspheme, reproach, and swear falsely."—See *Schoetgen*.

To find a man who officiates in sacred things to be a common swearer, a slanderer, &c. is truly monstrous: but there have been many

cases of this kind; and I have known several Let me say to all such, My brethren, these things ought not so to be.

Verse 11. Doth a fountain send forth—sweet water and bitter] In many things nature is a sure guide to man; but no such inconsistency is found in the natural world as this blessing and cursing in man. No fountain, at the same openings, sends forth sweet water and bitter: no fig-tree can bear olive berries; no vine can bear figs; nor can the sea produce salt water and fresh from the same place. These are all contradictions, and indeed impossibilities, in nature.—And it is depraved man alone that can act the monstrous part already referred to.

Verse 12. So can no fountain both yield salt water and fresh.] For the reading of the common text, which is *ουτως ουδωμις ποτα αλκυει και γλυκυ ποιειαι υδωρ*, so no fountain can produce salt water and sweet, there are various other readings in the MSS. and Versions. The word *ουτως*, so, which makes this a continuation of the comparison in ver. 11. is wanting in ABC. one other, with the Armenian and ancient Syriac; the latter Syriac has it in the margin, with an asterisk. ABC. five others, with the Coptic, *Vulgate*, one copy of the *Itala* and *Cyril*, have *ουτως ουδωμις γλυκυ ποιειαι υδωρ*, neither can salt water produce sweet. In the Syriac and the Arabic of Erpen it is, So likewise, sweet water cannot become bitter; and bitter water cannot become sweet. The true reading appears to be, Neither can salt water produce sweet, or neither can the sea produce fresh water; and this is a new comparison, and not an inference from that in ver. 11. This Reading *Griesbach* has admitted into the text; and of it professor *White*, in his *Crisces*, says, *Lectio indubie genuina*, "a reading undoubtedly genuine." There are, therefore, four distinct comparisons here.—1. A fountain cannot produce sweet water and bitter. 2. A fig-tree cannot produce olive berries. 3. A vine cannot produce figs. 4. Salt water cannot be made sweet. That is, according to the ordinary operations of nature, these things are impossible. Chemical analysis is out of the question.

Verse 13. Who is a wise man] One truly religious; who, although he can neither bridle nor tame other men's tongues, can restrain his own.

And endued with knowledge] *Καλοεπιστημος*, and qualified to teach others.

Let him show] Let him, by a holy life and chaste conversation, show, through meekness and gentleness, joined to his Divine information, that he is a Christian indeed; his works and his

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A. U. C. cir. 814.

14 But if ye have ^a bitter envying and strife in your hearts, ^b glory not, and lie not against the truth.

15 ^c This wisdom descendeth not from above, but is earthly, ^d sensual, devilish.

16 For ^e where envying and strife is, there is ^f confusion and every evil work.

^a Rom. 13. 13.—^b Rom. 2. 17, 23.—^c Ch. 1. 17. Phil. 3. 19.—^d Or, natural, Jude 19.—^e 1 Cor. 3. 3. Gal. 5. 20. ^f Gr. tumult, or, unquietness.—^g 1 Cor. 2. 6, 7.

spirit proving that God is in him of a truth; and that, from the fulness of a holy heart, his feet walk, his hands work, and his tongue speaks. We may learn from this, that *genuine wisdom* is ever accompanied with *meechness and gentleness*. Those *proud, overbearing, and disdainful men*, who pass for *great scholars and eminent critics*, may have *learning*; but they have not *wisdom*. Their learning implies their correct knowledge of the *structure of language*, and of *composition in general*; but *wisdom* they have none; nor any *self-government*. They are like the blind man who carried a lantern in day-light to keep others from jostling him in the street. That *learning* is not only *little worth*, but *despicable*, that does not teach a man to *govern his own spirit*; and to be humble in his conduct towards others.

Verse 14. *If ye have bitter envying and strife*] If *ye* be under the influence of an *unkind, fierce, and contemptuous spirit*, even while attempting, or pretending, to defend, true religion; *do not boast* either of your *exertions or success* in silencing an adversary: ye have *no religion*, and no *true wisdom*; and, to profess either, is to *lie against the truth*. Let all writers on what is called *polemic fighting, warring divinity*, lay this to heart. The pious Mr. Herbert gives excellent advice on this subject:—

Be calm in arguing, for *fierceness makes Error a fault and truth discourtesy*:
Why should I feel another man's mistakes
More than his *sickness or his poverty*?
In *love* I should: but *anger* is not *love*;
Nor *wisdom* neither; therefore, *g-e-n-t-l-y*
m-o-d-e-r.

Verse 15. *This wisdom descendeth not from above*] God is not the Author of it, because it is *bitter, not meek*.—See at the end of this chapter.

Is earthly] Having *this life* only in view.

Sensual] *Ἔρως*, animal; having for its object the gratification of the *passions and animal propensities*.

Devilish] *Δαιμονιάς*, demoniacal, inspired by demons, and maintained in the soul by their inward influence.

Verse 16. *For where envying and strife is*] *Ζῆλος καὶ φθῖσα*, zeal, fiery inflammatory passion and contention; altercations about different points of the law, of no use for edification: such as those mentioned Tit. iii. 9. The *Jews* were the most intolerant of all mankind: it was a maxim with them to kill those who would not conform to their law; and their salvation they believed to be im-

17 But ^a the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, ^b without partiality, ^c and without hypocrisy.

18 ^d And the fruit of righteousness is sown in peace of them that make peace.

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^a Or, without wrangling.—^b Rom. 12. 9. 1 Pet. 1. 22. & 2. 1. 1 John 3. 18.—^c Prov. 11. 18. Hos. 10. 12. Matt. 5. 9. Phil. 1. 11. Heb. 12. 11.

possible. This has been the spirit of *popery*, and of the Romish church at large: in vain do they attempt to deny it; they have written it in characters of *blood and fire*, even in this country, (England) when they were possessed of political power. With them it is still an established maxim, that, out of their church there is no redemption; and fire and fagot have been, in that church, legal means of *conversion or extinction*. In the short popish reign of *Mary*, in this country, besides multitudes who suffered by fine, imprisonment, confiscation, &c. two hundred and seventy-seven were *burnt alive*; among whom were one archbishop, *four bishops, twenty-one clergymen, eight lay gentlemen, eighty-four tradesmen, one hundred husbandmen, fifty-five women, and four children!* O earth, thou hast not drunk their *blood*; but their ashes have been strewed on the face of the field.

Verse 17. *The wisdom that is from above*] The pure religion of the Lord Jesus, bought by His blood, and infused by his Spirit.—See the rabbinical meaning of this phrase at the end of this chapter.

Is first pure] *Ἄσπν*, chaste, holy, and clean.

Peaceable] *Ἐπιεικῆ*, living in peace with others, and promoting peace among men.

Gentle] *Ἐπιεικῆ*, meek, modest, of an equal mind, taking every thing in good part, and putting the best construction upon all the actions of others.

Easy to be entreated] *Ἐπιεικῆ*, not stubborn nor obstinate; of a yielding disposition in all indifferent things; obsequious, docile:—

Full of mercy] Ready to pass by a transgression, and to grant forgiveness to those who offend; and performing every possible act of kindness.

Good fruits] Each temper and disposition producing fruits suited to, and descriptive of, its nature.

Without partiality] *Ἀδιαφορῶς*, without making a difference, rendering to every man his due; and being never swayed by self-interest, worldly honour, or the fear of man; knowing no man after the flesh.—One of the *Itala* has it *irreprehensible*.

Without hypocrisy] *Ἀυτοψύχως*, without dissimulation; without pretending to be what it is not; acting always in its own character; never working under a mask. Seeking nothing but God's glory; and using no other means to attain it than those of His own prescribing.

Verse 18. *And the fruit of righteousness is sown*] The whole is the *principle of righteousness*

ness in the soul; and all the above virtues are the fruits of that righteousness.

In sown in peace] When the peace of God rules the heart, all these virtues and graces grow and flourish abundantly.

Of them that make peace] The peace-makers are continually recommending this wisdom to others; and their own conduct is represented as a sowing of heavenly seed, which brings forth Divine fruit. Perhaps sowing in peace signifies sowing prosperously, being very successful. This is not only the proper disposition for every teacher of the Gospel, but for every professed follower of the Lord Jesus.

Some render this verse, which is confessedly obscure, thus:—*And the peaceable fruits of righteousness are sown for the practisers of peace. He who labours to live peaceably, shall have peace for his reward.*

1. Almost the whole of the preceding chapter is founded on maxims highly accredited in the rabbinical writings; and, without a reference to those writings, it would have been impossible, in some cases, to have understood St. James' meaning. There is one phrase, the rabbinical meaning and use of which I have reserved for this place: viz. *The wisdom that is from above.* This is greatly celebrated among them by the terms חוכמה עליונה, *chocmah aliona*, the *supernal wisdom.* This they seem to understand to be a peculiar inspiration of the Almighty; or a teach-

ing communicated immediately by the angels of God. In *Sohar, Yalcut Rubeni*, fol. 19. *Rabbi Chiyas* said, *The wisdom from above* was in Adam more than in the supreme angels; and he knew all things.

In *Sohar Chadash*, fol. 35. it is said, concerning *Enoch*, "That the angels were sent from heaven, and taught him the wisdom that is from above." *Ibid.* fol. 42. 4. "Solomon came, and he was perfect in all things, and strongly set forth the praises of the wisdom that is from above."—See more in *Schoetgen.* St. James gives us the properties of this wisdom, which are not to be found in such detail in any of the rabbinical writers. It is another word for the life of God in the soul of man, or true religion: it is the teaching of God in the human heart; and he who has this not, is not a child of God: for it is written, *All thy children shall be taught of the Lord.*

2. To enjoy the peace of God in the conscience, and to live to promote peace among men, is to answer the end of our creation; and to enjoy as much happiness ourselves, as the present state of things can afford. They who are in continual broils, live a wretched life; and they who love the life of the salamander, must share no small portion of the diabolical nature. In domestic society such persons are an evil disease: therefore a canker in the church; and a pest in the state.

CHAPTER IV.

The origin of wars and contentions, and the wretched lot of those who are engaged in them, 1, 2. Why so little heavenly good is obtained, 3. The friendship of the world is enmity with God, 4. 5. God resists the proud, 6. Men should submit to God, and pray, 7, 8. Should humble themselves, 9, 10. And not speak evil of each other, 11, 12. The impiety of those who do not consult the will of God, and depend not on his providence, 13—15. The sin of him who knows the will of God, and does not do it, 16, 17.

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

FROM whence come wars and fightings among you? come they

not hence, even of your lusts that war in your members?

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

^a Or, *brawlings.*—^b Or, *pleasures.* So ver. 3.

^c Rom. 7. 23. Gal. 5. 17. 1 Pet. 2. 11.

NOTES ON CHAP. IV.

Verse 1. *From whence come wars and fightings*] About the time in which St. James wrote, whether we follow the early or the latter date of this epistle, we find, according to the accounts given by Josephus, *Bell. Jud.* lib. ii. c. 17, &c. that the Jews, under pretence of defending their religion, and procuring that liberty, to which they believed themselves entitled, made various insurrections in Judea against the Romans; which occasioned much bloodshed and misery to their nation. The factions also, into which the Jews were split, had violent contentions among themselves, in which they massacred and plundered each other. In the provinces, likewise, the Jews became very turbulent; particularly in Alexandria, and different other parts of Egypt, of Syria, and other places, where they made war against the heathens, killing many, and being massacred in their turn. They were led to

these outrages by the opinion, that they were bound by their law to extirpate idolatry, and to kill all those who would not become proselytes to Judaism. These are probably the wars and fightings to which St. James alludes; and which they undertook rather from a principle of *covetousness* than from any sincere desire to convert the heathen.—See *Macknight.*

Come they not hence—of your lusts] This was the principle from which these Jewish contentions and predatory wars proceeded; and the principle from which all the wars that have afflicted and desolated the world have proceeded. One nation or king covets another's territory or property; and, as conquest is supposed to give right to all the possessions gained by it, they kill, slay, burn, and destroy, till one is overcome or exhausted; and then, the other makes his own terms; or, several neighbouring potentates fall upon one that is weak; and, after murdering one half of the people, partition

A. M. cir. 4066.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

2 Ye lust, and have not :
ye ^a kill, and desire to
have, and cannot obtain :
ye fight and war, yet ye
have not, because ye ask not.

3 ^b Ye ask, and receive not, ^c because
ye ask amiss, that ye may consume it
upon your ^d lusts.

4 ^e Ye adulterers and adulteresses,

^a Or, envy.—b Job 27. 9. & 35. 12. Psa. 18. 41. Prov. 1.
29. Isa. 1. 16. Jer. 11. 11. Mir. 3. 4. Zech. 7. 18.
^c Psa. 66. 18. 1 John 3. 22. & 5. 14.—d Or, pleasures.

among themselves the fallen king's territory ;
just as the *Austrians, Prussians, and Russians*,
have done with the kingdom of *Poland*!—a
stain upon their justice and policy, which no
lapse of time can ever wash out.

These wars and fightings could not be at-
tributed to the Christians in that time; for,
howsoever fallen or degenerate, they had no
power to raise contentions; and no political con-
sequence to enable them to resist their enemies
by the edge of the sword, or by resistance of
any kind.

Verse 2. *Ye lust, and have not*] Ye are ever
covetous, and ever poor.

Ye kill, and desire to have] Ye are constantly
engaged in insurrections and predatory wars,
and never gain any advantage.

Ye have not, because ye ask not.] Ye get no
especial blessing from God, as your fathers did;
because ye do not pray. Worldly good is your
god; ye leave no stone unturned in order to
get it; and as ye ask nothing from God but to
consume it upon your evil desires and propensi-
ties, your prayers are not heard.

Verse 3. *Ye ask, and receive not*] Some think
that this refers to their prayers for the con-
version of the heathen; and, on the pretence
that they were not converted thus, they thought
it lawful to extirpate them, and possess their
goods.

Ye ask amiss] *Kaxa: aruwrh, ye ask evilly ;
wickedly.* Ye have not the proper dispositions
of prayer; and ye have an improper object.
Ye ask for worldly prosperity, that ye may em-
ploy it in riotous living. This is properly the
meaning of the original; *iva n tauc idwac dawa-
mwwi, That ye may expend it upon your plea-
sures.* The Rabbins have many good observa-
tions on asking amiss, or asking improperly;
and give examples of different kinds of this sort
of prayer; the phrase is *Jewish*, and would nat-
urally occur to St. James in writing on this
subject. Whether the *lusting* of which St.
James speaks, were their desire to make pro-
selytes, in order that they might increase their
power and influence by means of such; or,
whether it were a desire to cast off the Roman
yoke, and become independent; the *motive* and
the *object* were the same: and the prayers were
such as God could not hear.

Verse 4. *Ye adulterers and adulteresses*] The
Jews, because of their covenant with God, are
represented as being espoused to Him; and
hence their idolatry and their iniquity, in gen-
eral, is represented under the notion of adul-

know ye not that the
friendship of the world is
enmity with God? ^e who-
soever, therefore, will be
a friend of the world is the enemy
of God.

5 Do ye think that the scripture
saith in vain, ^b The spirit that dwelleth
in us lusteth ¹ to envy.

A. M. cir. 4066.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

^a Psa. 73. 27.—f 1 John 2. 15.—g John 15. 19. & 17. 14.
Gal. 1. 10.—h See Gen. 6. 5. & 8. 21. Numb. 11. 29.
Prov. 21. 10.—i Or, enviously.

tery. And although they had not, since the
Babylonish captivity, been guilty of idolatry,
according to the letter; yet what is intended by
idolatry, having their hearts estranged from
God, and seeking their portion in this life, and
out of God, is that of which the Jews were then
notoriously guilty. And I rather think that it
is in this sense, especially, that St. James uses
the words. "Lo! they that are far from Thee
shall perish; Thou hast destroyed all them that
go a whoring from Thee." But, perhaps some-
thing more than spiritual adultery is intended.—
See ver. 9.

The friendship of the world] The world was
their god: here they committed their spiritual
adultery: and they cultivated this friendship in
order that they might gain this end.

The word *μωχευειν, adulteresses*, is wanting
in the Syriac, Coptic, *Aethiopic, Armenian,*
Vulgate, and one copy of the *Itala*.

Whosoever will be a friend of the world] How
strange it is that people professing Christ-
ianity can suppose that with a worldly spirit,
worldly companions, and their lives governed
by worldly maxims, they can be in the favour
of God, or even get to the kingdom of heaven!
When the world gets into the church, the church
becomes a painted sepulchre; its spiritual vir-
tality being extinct.

Verse 5. *Do ye think that the scripture saith
in vain.*] This verse is exceedingly obscure.
We cannot tell what Scripture St. James refers
to: many have been produced by learned men,
as that which he had particularly in view.
Some think, Gen. vi. 5. "Every imagination
of the thoughts of his heart was only evil con-
tinually." Gen. viii. 21. "The imagination of
man's heart is evil from his youth." Numb. ix.
29. "Moses said unto him, *Enviest thou for my
sake*?" and Prov. xxi. 10. "The soul of the
wicked desireth evil." None of these Scrip-
tures, nor any others, contain the precise words
in this verse; and, therefore, St. James may
probably refer not to any particular portion,
but to the spirit and design of the Scripture in
those various places where it speaks against
envy, covetousness, worldly associations, &c. &c.

Perhaps the words in this and the two suc-
ceeding verses may be well paraphrased, thus :
—"Do ye think that concerning these things
the Scripture speaks falsely, or that the Holy
Spirit which dwells in us can excite us to envy
others, instead of being contented with the state
in which the providence of God has placed us?
Nay, far otherwise; for He gives us more grace

A. M. cir. 4065.
A. D. cir. 61.
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cir. CCX. 1.
A. U. C. cir. 814.

6 But he giveth more grace. Wherefore he saith, ^a God resisteth the proud, but giveth grace unto the

humble.

7 Submit yourselves therefore to God. ^b Resist the devil, and he will flee from you.

8 ^c Draw nigh to God, and he will

^a Job 22. 29. Ps. 138. 6. Prov. 3. 34. & 29. 23. Matt. 23. 12. Luke 1. 52. & 14. 11. & 18. 14. 1 Pet. 5. 5. — ^b Eph. 4. 27. & 6. 11. 1 Pet. 5. 9.

to enable us to bear the ills of life, and to lie in deep humility at His feet, knowing that His Holy Spirit has said, Prov. iii. 34. *God resisteth the proud; but giveth grace to the humble.* Seeing these things are so, *submit yourselves to God; resist the devil, who would tempt you to envy, and he will flee from you; draw nigh to God, and he will draw nigh to you.*

I must leave this sense as the best I can give, without asserting that I have hit the true meaning. There is not a critic in Europe, who has considered the passage, that has not been puzzled with it. I think the 5th verse should be understood as giving a contrary sense to that in our translation. Every genuine Christian is a habitation of the Holy Ghost; and that Spirit, *σπς φθονος κραδους, excites strong desires against envy; therefore, a man must not suppose that he is a Christian, if he have an envious or covetous heart.*

Verse 6. *But he giveth more grace*] *Μεζωτα χρισμα*, a greater benefit than all the goods that the world can bestow, for he gives genuine happiness, and this the world cannot confer. May this be St. James' meaning?

God resisteth the proud] *Αντιστασθαι, sets himself in battle array against him.*

Giveth grace to the humble] The sure way to please God, is to submit to the dispensations of His grace and providence: and when a man acknowledges Him in all his ways, He will direct all His steps. The covetous man grasps at the shadow, and loses the substance.

Verse 7. *Submit—to God*] Continue to bow to all His decisions, and to all His dispensations.

Resist the devil] He cannot conquer you, if you continue to resist. Strong as he is, God never permits him to conquer the man who continues to resist him. He cannot force the human will. He who, in the terrible name of JESUS, opposes even the devil himself, is sure to have a speedy and glorious conquest. He flees from that Name, and from His conquering blood.

Verse 8. *Draw nigh to God*] Approach HIM in the name of Jesus, by faith and prayer, and *He will draw nigh to you; He will meet you at your coming.* When a soul sets out to seek God, God sets out to meet that soul; so that while we are drawing near to Him, He is drawing near to us. There is a delicacy and beauty in these expressions, that are but seldom noted.

Cleanse your hands, ye sinners] This I think to be the beginning of a new address, and to different persons; and should have formed the commencement of a new verse. Let your

draw nigh to you. ^d Cleanse your hands, ye sinners; and ^e purify your hearts, ye ^f double-minded.

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

9 ^g Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 ^h Humble yourselves in the sight of the Lord, and he shall lift you up.

^e 2 Chron. 15. 2. — ^d 1 Is. 1. 16. — ^c 1 Pet. 1. 22. 1 John 3. 5. — ^f Ch. 1. 8. — ^g Matt. 5. 4. — ^h Job 22. 29. Matt. 23. 12. Luke 14. 11. & 18. 14. 1 Pet. 5. 6.

whole conduct be changed; cease to do evil, learn to do well. *Washing, or cleansing the hands, was a token of innocence and purity.*

Purify your hearts] *Separate* yourselves from the world, and consecrate yourselves to God: this is the true notion of sanctification. We have often seen, that to sanctify, signifies to separate a thing or person from profane or common use, and consecrate it or him to God. This is the true notion of *קדש kadash*, in Hebrew, and *αγιαζω*, in Greek. The person or thing thus consecrated, or separated, is considered to be holy, and to be God's property; and then God hallows it to Himself. There are, therefore, two things implied in a man's sanctification:—

1. That he separates himself from evil ways and evil companions, and devotes himself to God.
2. That God separates guilt from his conscience, and sin from his soul, and thus makes him internally and externally holy.

This double sanctification is well expressed in Sohar, Levit. fol. 33. col. 132. on the words, *Be ye holy, for I the Lord am holy*; *וְיָצַק עָלָיְכֶם מִלְּקַחְתְּכֶם מִן הָאָרֶץ, אֵת הַשָּׁמַיִם* A man sanctifies himself on the earth, and then he is sanctified from heaven. As a man is a sinner, he must have his hands cleansed from wicked works; as he is double-minded, he must have his heart sanctified. Sanctification belongs to the heart, because of pollution of mind; cleansing belongs to the hands, because of sinful acts.—See the note on chap. i. 8. for the signification of *double-minded*.

Verse 9. *Be afflicted and mourn*] Without true and deep repentance, ye cannot expect the mercy of God.

Let your laughter be turned into mourning] It appears most evidently, that many of those, to whom St. James addressed this epistle, had lived a very irregular and dissolute life. He had already spoken of their lusts and pleasures, and he had called them adulterers and adulteresses; and perhaps they were so in the gross sense of the words. He speaks here of their laughter and their joy—and all the terms, taken together, show that a dissolute life is intended. What a strange view must he have of the nature of primitive Christianity, who can suppose that these words can possibly have been addressed to people professing the Gospel of Jesus Christ, who were few in number, without wealth or consequence; and were persecuted and oppressed both by their brethren the Jews, and by the Romans.

Verse 10. *Humble yourselves in the sight of the Lord*] In verse 7. they were exhorted to

A. M. cir. 465.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

11. ^a Speak not evil one of another, brethren. He that speaketh evil of his brother, ^b and judgeth his

brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, ^c who is able to save and to destroy: ^d who art thou that judgest another?

A. M. cir. 465.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

13 ^e Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

^a Eph. 4. 31. ¹ Pet. 2. 1.—^b Matt. 7. 1. Luke 6. 37. Rom. 2. 1. ¹ Cor. 4. 5.

^c Matt. 18. 28.—^d Rom. 14. 4, 18.—^e Prov. 27. 1. Luke 12. 18, &c.

submit to God: here they are exhorted to *humble themselves in His sight*. Submission to God's authority will precede *humiliation* of soul; and genuine repentance is performed as in the *sight* of God; for, when a sinner is truly awakened to a sense of his guilt and danger, he seems to see, whithersoever he turns, the *face* of a justly incensed God turned against him.

He shall lift you up] Mourners and penitents lay on the ground, and rolled themselves in the dust. When comforted and pardoned, they arose from the earth, shook themselves from the dust, and clothed themselves in their better garments. God promises to raise these from the dust, when sufficiently humbled.

Verse 11. *Speak not evil one of another*] Perhaps this exhortation refers to evil speaking, slander, and backbiting in general: the writer having no particular persons in view. It may, however, refer to the *contentions* among the *zealots*, and different *factions* then prevailing among this wretched people; or to their calumnies against those of their brethren who had embraced the Christian faith.

He that speaketh evil of his brother] It was an avowed and very general maxim among the rabbins, that "no one could speak evil of his brother without denying God, and becoming an Atheist." They consider detraction as the devil's crime originally: he calumniated God Almighty in the words, "He doth know that in the day in which ye eat of it, your eyes shall be opened, and ye shall be like God, knowing good and evil;" and, therefore, insinuated that it was through *any* God had prohibited the tree of knowledge.

Speaketh evil of the law] The law condemns all *evil speaking* and *detraction*. He who is guilty of these, and allows himself in these vices, in effect judges and condemns the law; i. e. he considers it unworthy to be kept; and that it is no sin to break it.

Thou art not a doer of the law, but a judge] Thou rejectest the law of God, and settest up thy own mischievous conduct as a rule of life; or, by allowing this *evil speaking* and *detraction*, dost intimate that the law that condemns them is improper, imperfect, or unjust.

Verse 12. *There is one lawgiver*] *Kai apoc.*, and judge, is added here by AB. about thirty others; with both the *Syriac*, *Erpen's Arabic*, the *Coptic*, *Armenian*, *Ethiopic*, *Slavonic*, *Vulgate*, two copies of the *Itala*, *Cyril of Antioch*, *Betharius*, *Theophylact*, and *Cassiodorus*. On this evidence Griesbach has received it into the text.

The man who breaks the law, and teaches others so to do, thus in effect sets himself up as a *lawgiver* and *judge*. But there is only one such Lawgiver and Judge—God Almighty—who is able to *save* all those who obey Him; and able to *destroy* all those who trample under feet His testimonies.

Who art thou that judgest another] Who art thou who darest to usurp the office and prerogative of the Supreme Judge? But what is that *law* of which St. James speaks? and who is this *Lawgiver and Judge*? Most critics think that the *law* mentioned here is the same as that which he elsewhere calls the *royal law*, and the *law of liberty*; thereby meaning the *Gospel*: and that *Christ* is the Person who is called the *Lawgiver and Judge*. This, however, is not clear to me: I believe James means the *Jewish law*; and by the *Lawgiver and Judge*, God Almighty, as acknowledged by the Jewish people. I find, or think I find, from the closest examination of this epistle, but few references to Jesus Christ, or His Gospel. His Jewish creed, forms, and maxims, this writer keeps constantly in view; and it is probable he should, considering the persons to whom he wrote. Some of them were, doubtless, *Christians*—some of them certainly *no Christians*—and some of them *half Christians and half Jews*. The two latter descriptions are those most frequently addressed.

Verse 13. *Go to now*] *Αγα νυν*, Come now, the same in meaning as the Hebrew, *van, habah, come*, Gen. xi. 3, 4, 7. *Come, and hear what I have to say, ye that say, &c.*

To-day or to-morrow we will go] This presumption on a precarious life is here well reproved; and the ancient Jewish rabbins have some things on the subject, which probably St. James had in view. In *Debarim Rabba*, sect. 9. fol. 261. 1. we have the following little story:—"Our rabbins tell us a story, which happened in the days of Rabbi Simeon, the son of Chelpatha. He was present at the circumcision of a child, and staid with its father to the entertainment. The father brought out wine for his guests, that was seven years old, saying, *With this wine will I continue for a long time to celebrate the birth of my new-born son*. They continued supper till midnight. At that time, Rabbi Simeon arose and went out, that he might return to the city in which he dwelt. On the way he saw the angel of death walking up and down. He said to him, Who art thou? He answered, I am the messenger of God. The rabbin said, Why wanderest thou about thus? He answered, I slay those persons who say, *We will do this*,

A. M. cir. 4965. 14 Whereas ye know not
 A. D. cir. 61. what shall be on the mor-
 An. Olymp. row. For what is your
 cir. CCX. I. life? * It is even a vapour
 A. U. C. cir. 814. that appeareth for a little time, and
 then vanisheth away.

15 For ^b that ye ought to say, ^c If the

o Or, For it is.— Job 7. 7. Psa. 102. 3. Ch. 1. 10. 1 Pet.
 1. 24. 1 John 2. 17.— Acts 13. 21. 1 Cor. 4. 19. & 16. 7.

or that, and think not how soon death may over-
 power them: that man with whom thou hast
 supped, and who said to his guests, *With this
 wine will I continis for a long time to celebrate
 the birth of my new-born son, behold the end
 of his life is at hand, for he shall die within thirty
 days.*” By this parable they teach the necessity
 of considering the shortness and uncertainty of
 human life: and that God is particularly dis-
 pleased with those—

“Who, counting on long years of pleasure here,
 Are quite unfurnished for a world to come.”

*We will—continue there a year, and buy and
 sell*] This was the custom of those ancient times;
 they traded from city to city, carrying their
 goods on the backs of camels. The Jews traded
 thus to Tyre, Sidon, Cæsarea, Crete, Ephe-
 sus, Philippi, Thessalonica, Corinth, Rome, &c.
 And it is to this kind of itinerant mercantile life
 that St. James alludes. See at the end of this
 chapter.

Verse 14. *Whereas ye know not*] This verse
 should be read in a parenthesis. It is not only
 impious, but grossly absurd, to speak thus con-
 cerning futurity, when ye know not what a day
 may bring forth. Life is utterly precarious: and
 God has not put it within the power of all the
 creatures He has made, to command one mo-
 ment of what is future.

It is even a vapour] ἄσμος γαρ ἐστίν, it is a smoke,
 always fleeting, uncertain, evanescent, and ob-
 scured with various trials and afflictions. This
 is a frequent metaphor with the Hebrews; See
 Psa. cii. 11. *My days are like a shadow*; Job viii.
 9. *Our days upon earth are a shadow*; 1 Chron.
 xxix. 16. *Our days on the earth are a shadow,
 and there is no abiding.* Quid tam circumcisium,
 tam breve, quam hominis vita longissimu, Plin. 1.
 iii. Ep. 7. “What is so circumscribed, or so
 short, as the longest life of man?” “All flesh is
 grass, and all the goodliness thereof is as the
 flower of the field. The grass withereth, and
 the flower fadeth, because the breath of the
 Lord bloweth upon it. Surely the people is
 like grass.” St. James had produced the same
 figure, chap. i. 10, 11. But there is a very
 remarkable saying in the book of Ecclesiasticus,
 which should be quoted:—“As of the green
 leaves of a thick tree, some fall and some grow;
 so is the generation of flesh and blood, one
 cometh to an end, and another is born.” Ecclus.
 xiv. 18.

We find precisely the same image in *Homæ*
 as that quoted above. Did the apocryphal
 writer borrow it from the Greek poet?

Οὐκ ἔτι φύλλων γένει, τοῖσι δὲ καὶ ἀνδρῶν.
 θύλλα τὰ μὲν τ’ ἀέριμος χαμαὶ δὲ χεῖν, ἀλλὰ δὲ θύλα

Lord will, we shall live,
 and do this, or that.

16 But now ye rejoice in
 your boastings: ^d all such
 rejoicing is evil.

17 Therefore ^e to him that knoweth to
 do good, and doeth it not, to him it is sin.

A. M. cir. 4965.
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 cir. CCX. I.
 A. U. C. cir. 814.

Heb. 6. 3.—d 1 Cor. 5. 6.— Luke 12. 47. John 9. 41.
 & 15. 22. Rom. 1. 30, 21, 32. & 2. 17, 13, 22.

Ἐπιβουλεύσα φωνὴ, ὡς ἂν ἐπιγένηται αἶψα—
 ὡς ἀνέστη γένει, ἢ μὲν φωνὴ ἢ δ’ ἀπολογία.

Il. l. vi. v. 146.

Like leaves on trees, the race of man is found,
 Now green in youth, now withering on the
 ground:

Another race the following spring supplies;
 They fall successive, and successive rise.

So generations in their course decay:
 So flourish these, when those are passed away.

POPE.

Verse 15. *For that ye ought to say*] Ἄρτι τῷ
 λέγειν ὑμᾶς: Instead of saying; or, instead of
 which ye should say.

If the Lord will, we shall live] I think St.
 James had another example from the rabbins
 in view, which is produced by *Drusius, Gregory,
 Cartwright, and Schoelgen* on this clause:
 “The bride went up to her chamber, not know-
 ing what was to befall her there.” On which
 there is this comment:—“No man should ever
 say that he will do this or that, without the con-
 dition IF GOD WILL. A certain man said,
 ‘To-morrow shall I sit with my bride in my
 chamber, and there shall rejoice with her.’ To
 which some standing by said, ὁμοῦν τῷ ὄκῳ ἡ
 γοῦσα ἠα σθεν, ‘If the Lord will.’ To which
 he answered, ‘Whether the Lord will or not,
 to-morrow will I sit with my bride in my cham-
 ber.’ He did so; he went with his bride into
 his chamber; and at night they lay down: but
 they both died, *antequam illam cognosceret.*”
 It is not improbable that St. James refers to
 this case, as he uses the same phraseology.

On this subject I shall quote another passage,
 which I read when a schoolboy, and which, even
 then, taught me a lesson of caution, and of respect
 for the Providence of God. It may be found in
Lucian, in the piece intitled, *Χαμῶν, ἢ σωμα-
 πικῶν*, c. 6. *Ἐπι δύναισι, οἰραὶ, κλάδου ὡς τῶν
 τῶν φύλων ὡς τῶν ὑστράκων, μαλίστα ἐστίν, ἔφη, καὶ
 μεταξὺ λέγοντες, ἀπὸ τοῦ πύου κερμακὶ ὑπεκίνοισα,
 οὐκ ἂν ὄτου κινηταῖος, ἀκίτηται αὐτοῦ ἑλάσσου
 οὐ, οὐκ ἐπιτελαστος τῶν φησιχῶν.* “A man was
 invited by one of his friends to come the next
 day to supper. *I will certainly come,* said he.
 In the mean time, a tile fell from a house, I
 knew not who threw it, and killed him. I
 therefore laughed at him for not fulfilling his
 engagement.”—It is often said, *Fit est ad haec
 doceri,* “we should learn even from our ene-
 mies.” Take heed, Christian, that this heathen
 buffoon laugh these not out of countenance.

Verse 16. *But now ye rejoice in your boastings*] Ye
 glory in your proud and self-sufficient con-
 duct, exulting that ye are free from the trammels
 of superstition, and that ye can live inde-

pendently of God Almighty. *All such boasting is wicked, vana est, is impious.* In an old English work, intituled. *The godly man's picture drawn by a Scripture pencil*, there are these words: "Some of those who despise religion say, *Thank God we are not of this holy number!* They who thank God for their unholiness, had best go ring the bells for joy that they shall never see God."

Verse 17. *To him that knoweth to do good*] As if he had said, After this warning none of you can plead ignorance—if, therefore, any of you shall be found to act their ungodly part, not acknowledging the Divine Providence, the uncertainty of life, and the necessity of standing every moment prepared to meet God; as you will have the greater sin, you will infallibly get the greater punishment. This may be applied to all, who know better than they act. He who does not the Master's will, because he does not know it, will be beaten with few stripes; but he who knows it, and does not do it, shall be beaten with many; Luke xii. 47, 48. St. James may have the *Christians* in view, who were converted from Judaism to Christianity. They had much more light and religious knowledge than the Jews had; and God would require a proportionable improvement from them.

1. *Saady*, a celebrated Persian poet, in his *Gulistan*, gives us a remarkable example of this going from city to city to buy and sell and get gain. "I knew," says he, "a merchant who used to travel with a hundred camels laden with merchandise, and who had forty slaves in his employ. This person took me one day to his warehouse, and entertained me a long time with conversation good for nothing. 'I have,' said he, 'such a partner in Turkestan—such and such property in India—a bond for so much cash in such a province—a security for such another sum.' Then, changing the subject, he said, 'I purpose to go and settle at Alexandria, because the air of that city is salubrious.' Correcting himself, he said, 'No, I will not go to Alexandria; the African sea (the Mediterranean) is too dangerous. But I will make another voyage; and after that, I will retire into some quiet corner of the world, and give up a mercantile life.' I asked him, (says Saady,) what

voyage he intended to make? He answered, 'I intend to take *brimstone* to *Persia* and *China*, where I am informed it brings a good price: from *China* I shall take *porcelain* to *Greece*: from *Greece* I shall take *gold tissue* to *India*: from *India* I shall carry *steel* to *Haleb* (Aleppo;) from *Haleb* I shall carry *glass* to *Yemen* (Arabia Felix;) and from *Yemen* I shall carry *printed goods* to *Persia*. When this is accomplished, I shall bid farewell to the mercantile life, which requires so many troublesome journeys, and spend the rest of my life in a shop.' He said so much on this subject, till at last he wearied himself with talking; then turning to me, he said, 'I entreat thee, Saady, to relate to me something of what thou hast seen and heard in thy travels.' I answered, Hast thou never heard what a traveller said, who fell from his camel in the desert of Joor? *Two things only can fill the eye of a covetous man—contentment, or the earth that is cast on him when laid in his grave.*"

This is an instructive story, and is taken from *real life*. In this very way, to those same places, and with the above specified goods, trade is carried on to this day in the Levant. And often the same person takes all these journeys, and even more. We learn also from it, that a covetous man is restless and unhappy; and that to avarice there are no bounds. This account properly illustrates that to which St. James refers: *To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain.*

2. Providence is God's government of the world: he who properly trusts in Divine Providence, trusts in God; and he who expects God's direction and help, must walk uprightly before Him; for it is absurd to expect God to be our *Friend* if we continue to be His *enemy*.

3. That man walks most safely, who has the least confidence in himself. True *magnanimity* keeps God continually in view. He appoints it its work, and furnishes discretion and power; and its chief excellence consists in being a resolute worker together with Him. Pride ever sinks where humility swims; for that man who abases himself God will exalt. To know that we are dependent creatures is well—to feel it, and to act suitably, is still better.

CHAPTER V.

The profligate rich are in danger of God's judgments, because of their pride, fraudulent dealings, riotous living, and cruelty, 1—6. The oppressed followers of God should be patient, for the Lord's coming was nigh; and should not grudge against each other, 7—9. They should take encouragement from the example of the prophets, and of Job, 10, 11. Swearing forbidden, 12. Directions to the afflicted, 13—15. They should confess their faults to each other, 16. The great prevalence of prayer instanced in Elijah, 17, 18. The blessedness of converting a sinner from the error of his way, 19, 20.

A. M. cir. 4066.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments are moth-eaten.
3 Your gold and silver is

A. M. cir. 4066.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

a Prov. 11. 28. Luke 6. 24. 1 Tim. 6. 9.

b Job 13. 28. Matt. 6. 20. Ch. 2. 2.

NOTES ON CHAP. V.

Verse 1. *Go to now*] See on chap. iv. 13. *Weep and howl for your miseries*] St. James

seems to refer here, in the spirit of prophecy, to the destruction that was coming upon the Jews, not only in Judea, but in all the provinces where

A. M. cir. 466A.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

cankered : and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.

Ye have heaped treasure together for the last days.

Behold, the hire of the labourers who have reaped down your fields,

a Rom. 2. 4.—b Lev. 19. 13. Job 24. 10, 11. Jer. 22. 13. Mal. 3. 5. Eccles. 34. 21, 22.

they sojourned. He seems here to assume the very air and character of a prophet; and in the most dignified language, and peculiarly expressive and energetic images, foretells the desolations that were coming upon this bad people.

Verse 2. Your riches are corrupted] *Στοιβάς*, are putrefied. The term *πλούτος*, riches, is to be taken here, not for gold, silver, or precious stones, (for these could not putrefy,) but for the produce of the fields and flocks, the different stores of grain, wine, and oil, which they had laid up in their granaries; and the various changes of raiment, which they had amassed in their wardrobes.

Verse 3. Your gold and silver is cankered] Instead of helping the poor, and thus honouring God with your substance, ye have, through the principle of covetousness, kept all to yourselves.

The rust of them shall be a witness against you] Your putrefied stores, your moth-eaten garments, and your tarnished coin, are so many proofs, that it was not for want of property that you assisted not the poor; but through a principle of avarice; loving money, not for the sake of what it could procure, but for its own sake, which is the genuine principle of the miser. This was the very character given to this people by our Lord Himself; he called them *ἀγαπητοὶ τοῦ ἀργυρίου*, lovers of money. Against this despicable and abominable disposition, the whole of the xiith chapter of St. Luke is levelled: but it was their easily besetting sin; and is so to the present day.

Shall eat your flesh as it were fire] This is a very bold and sublime figure. He represents the rust of their coin as becoming a canker that should produce gangrenes and phagedenous ulcers in their flesh, till it should be eaten away from their bones.

Ye have heaped treasure together] This verse is variously pointed. The word *ὡς*, like as, in the preceding clause, is left out by the *Syriac*, and some others; and *καὶ*, fire, is added here from that clause; so that the whole verse reads thus; "Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall consume your flesh. Ye have treasured up *πλούτη* against the last days." This is a bold and fine image; instead of the treasures of corn, wine, and oil, rich stuffs, with silver and gold, which ye have been laying up, ye shall find a treasure, a magazine of fire, that shall burn up your city, and consume even your temple. This was literally true; and these solemn denunciations of Divine wrath were most completely fulfilled. See the notes on

A. M. cir. 466A.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts, as in a day of slaughter.

c Deut. 24. 15.—d Job 21. 13. Amos 6. 1, 4. Luke 16. 13. 1 Tim. 5. 6.

Matt. xxv. where all the circumstances of this tremendous and final destruction are particularly noted.

By the last days we are not to understand the day of judgment, but the last days of the Jewish commonwealth; which was not long distant from the date of this epistle, whether we follow the early or later computation; of which enough has been spoken in the Preface.

Verse 4: The hire of the labourers] The law, Lev. xix. 13. had ordered, The wages of him that is hired shall not abide with thee all night until the morning: every day's labour being paid for, as soon as ended. This is more clearly stated in another law, Deut. xxiv. 15. At his day, thou shalt give him his hire; neither shall the sun go down upon it;—lest he cry against thee unto the Lord, and it be sin unto thee. And that God particularly resented this defrauding of the hireling, we see from Mal. iii. 5. I will come near to you in judgment, and will be a swift witness against those who oppress the hireling in his wages. And on these laws and threatenings is built what we read in Synopsis Schar, p. 100. n. 45. "When a poor man does any work in a house, the vapour proceeding from him, through the severity of his work, ascends toward heaven. We to his employer, if he delay to pay him his wages." To this James seems particularly to allude, when he says, The cries of them who have reaped are entered into the ears of the Lord of hosts; and the Rabbins say, "The vapour arising from the sweat of the hard-worked labourer, ascends up before God." Both images are sufficiently expressive.

The Lord of sabaoth.] St. James often conceives in Hebrew, though he writes in Greek. It is well known that *יְהוָה אֱלֹהֵינוּ* *Yehovah Tseboth*, Lord of hosts, or Lord of armies, is a frequent appellation of God in the Old Testament; and signifies His uncontrollable power, and the infinitely numerous means He has for governing the world, and defending His followers, and punishing the wicked.

Verse 5. Ye have lived in pleasure] *Ἐπρωσάμεθα*, ye have lived luxuriously; feeding yourselves without fear, pampering the flesh.

And been wanton] *Ἐπρωσάμεθα*, ye have lived lasciviously. Ye have indulged all your sinful and sensual appetites to the uttermost; and your lives have been scandalous.

Ye have nourished your hearts, and have rendered them incapable of feeling: as in a day of slaughter, *ἡμέρῃ θυσίας*, a day of sacrifice, where many victims are offered at once, and where the people feast upon the sacrifices; many, no doubt,

A. M. cir. 4065.
A. D. cir. 61.
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cir. CCX. 1.
A. U. C. cir. 814.

6 ^a Ye have condemned
and killed the just; and he
doth not resist you.

7 ^b Be patient, therefore,
brethren, unto the coming of the Lord.
Behold, the husbandman waiteth for
the precious fruit of the earth, and hath
long patience for it, until he receive
^c the early and latter rain.

8 Be ye also patient; stablish your
hearts: ^d for the coming of the Lord
draweth nigh.

9 ^e Grudge ^f not one against another,

^a Ch. 2. 6. — ^b Or, Be long patient, or Suffer with long patience. — ^c Deut. 11. 14. Jer. 5. 24. Hos. 6. 3. Joel 2. 23. Zech. 10. 1. — ^d Phil. 4. 5. Heb. 10. 25, 37. 1. Pet. 4. 7. — ^e Ch. 4. 11. — ^f Or, grieve, or, grieve not.

targeting, on that occasion, x holy ordinance into a riotous festival.

Verse 6. *Ye have condemned and killed the just; and he doth not resist you.* Several by *the just ones*, the just one, understand Jesus Christ, who is so called, Acts iii. 14. vii. 52. xxii. 14. but the structure of the sentence, and the connexion in which it stands, seems to require that we should consider this as applying to the just or righteous in general, who were persecuted and murdered by those oppressive rich men; and their death was the consequence of their dragging them before the judgment seat, chap. ii. 6. where having no influence, and none to plead their cause, they were unjustly condemned and executed.

And *he doth not resist you.* In this, as in *the just ones*, the just, there is an enallage of the singular for the plural number. And in the word *οὐκ ἀντιστάσει*, he doth not resist, the idea is included of defence in a court of justice. These poor righteous people had none to plead their cause: and if they had, it would have been useless, as their oppressors had all power; and all influence; and those who sat on these judgment seats were lost to all sense of justice and right. Some think that *he doth not resist you* should be referred to God; as if he had said, God permits you to go on in this way at present; but He will shortly awake to judgment, and destroy you as enemies of truth and righteousness.

Verse 7. *Be patient, therefore* Because God is coming to execute judgment on this wicked people; therefore, be patient till He comes. He seems, here, to refer to the coming of the Lord to execute judgment on the Jewish nation, which shortly afterward took place.

The husbandman waiteth] The seed of your deliverance is already sown; and by and by the harvest of your salvation will take place. God's counsels will ripen in due time.

The early and latter rain] The rain of seed-time; and the rain of ripening before harvest: the first fell in Judea, about the beginning of November, after the seed was sown; and the second towards the end of April, when the ears were filling; and this prepared for a full harvest. Without these two rains, the earth would

brethren, lest ye be condemned; behold, the judge standeth before the door.

10 ^a Take, my brethren,
the prophets, who have spoken in
the name of the Lord, for an ex-
ample of suffering affliction, and of
patience.

11 Behold, ^b we count them happy,
which endure. Ye have heard of ^c the
patience of Job, and have seen ^d the
end of the Lord; that ^e the Lord is
very pitiful, and of tender mercy.

A. M. cir. 4065.
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^a Matt. 24. 33. 1 Cor. 4. 5. — ^b Matt. 5. 12. Heb. 11. 35, &c. — ^c Ps. 94. 12. Matt. 5. 10, 11. & 10. 22. — ^d Job 1. 21, 22. & 2. 10. — ^e Job 42. 10, &c. — ^f Numb. 14. 18. Ps. 103. 8.

have been unfruitful. These God had promised: *I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in your corn, and thy wine, and thy oil*, Deut. xi. 14. But, for these they were not only to wait patiently, but also to pray, *Ask ye of the Lord rain, in the time of the latter rain, so shall the Lord make bright clouds, and give them showers of rain, to every one grass in the field*. Zech. x. 1.

Verse 8. *Be ye also patient*] Wait for God's deliverance, as ye wait for His bounty in Providence.

Stablish your hearts] Take courage: do not sink under your trials.

The coming of the Lord draweth nigh] *ἤγγισται, is at hand.* He is already on His way to destroy this wicked people; to raze their city and temple, and destroy their polity for ever; and this judgment will soon take place.

Verse 9. *Grudge not*] *Μὴ σινάξῃτε, grieve not*, grumble not; do not murmur through impatience; and let not any ill treatment which you receive, induce you to vent your feelings in imprecations against your oppressors. Leave all this in the hands of God.

Lest ye be condemned] By giving way to a spirit of this kind, you will get under the condemnation of the wicked.

The judge standeth before the door] His eye is upon every thing that is wrong in you, and every wrong that is done to you; and He is now entering into judgment with your oppressors.

Verse 10. *Take—the prophets*] The prophets who had spoken to their forefathers by the authority of God, were persecuted by the very people to whom they delivered the Divine message; but they suffered affliction and persecution with patience, commending their cause to Him who judgeth righteously: therefore, imitate their example.

Verse 11. *We count them happy which endure*] According to that saying of our blessed Lord, *Blessed are ye when men shall persecute and revile you—for so persecuted they the prophets which were before you*. Matt. v. 11, &c.

Ye have heard of the patience of Job] Stripped of all his worldly possessions, deprived at a stroke of all his children, tortured in body with

A. M. cir. 4065. 12 But above all things,
A. D. cir. 61. my brethren, 'swear not,
An. Olymp. neither by heaven, neither
cir. CCX. 1. by the earth; neither by
A. U. C. cir. 614. any other oath: but let your yea be
yea; and your nay, nay; lest ye fall
into condemnation.

a Matt. 5. 34, &c. — b Eph. 5. 19. Col. 3. 16.

sore disease, tempted by the devil, harassed by his wife, and calumniated by his friends, he nevertheless held fast his integrity, resigned himself to the Divine dispensations, and charged not God foolishly.

And have seen the end of the Lord] The issue to which God brought all his afflictions and trials, giving him children, increasing his property, lengthening out his life, and multiplying to him every kind of spiritual and secular good. This was God's end with respect to him; but the devil's end was to drive him to despair, and to cause him to blaspheme his Maker. This mention of Job shows him to have been a real person; for a fictitious person would not have been produced as an example of any virtue so highly important as that of patience and perseverance. The end of the Lord is a Hebraism for the issue to which God brings any thing or business.

The Lord is very pitiful, and of tender mercy.] Instead of *πονηροῦ*, which we translate very pitiful, and which might be rendered of much sympathy, from *πολις*, much, and *σπλαγχνῶς* a bowel, (because any thing that affects us with commiseration, causes us to feel an indescribable emotion of the bowels,) several MSS. have *πονηροῦ*, from *πολις*, much, *ω*, easily, and *σπλαγχνῶς*, a bowel, a word not easy to be translated; but it signifies one whose commiseration is easily excited, and whose commiseration is great, or abundant.

Verse 12. Above all things—swear not] What relation this exhortation can have to the subject in question, I confess, I cannot see. It may not have been designed to stand in any connexion, but to be a separate piece of advice, as in the several cases which immediately follow. That the Jews were notoriously guilty of common swearing is allowed on all hands: and that swearing by heaven, earth, Jerusalem, the temple, the altar, different parts of the body, was not considered by them as binding oaths, has been sufficiently proved. Rabbi Akiba taught that "a man might swear with his lips, and annul it in his heart;" and then the oath was not binding.—See the notes on Matt. v. 33, &c. where the subject is considered in great detail.

Let your yea be yea, &c.] Do not pretend to say yea with your lips, and annul it in your heart; let the yea or the nay which you express be, *bonâ fide*, such: do not imagine that any mental reservation can cancel any such expressions of obligation, in the sight of God.

Lest ye fall into condemnation] *ἵνα μὴ ὑποκριθῆτε*, lest ye fall under judgment. Several MSS. join *ὑπο* and *κριθῆτε* together, *ὑποκριθῆτε*, and prefix *εἰς*, into, which makes a widely different reading: lest ye fall into hypocrisy. Now, as

A. M. cir. 4065. 13 Is any among you afflicted? let him pray. Is
A. D. cir. 61. any merry? let him sing
An. Olymp. psalms.
cir. CCX. 1. A. U. C. cir. 614.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing

• Mark 6. 13. & 16. 18.

it is a fact, that the Jews did teach that there might be mental reservation, that would annul the oath, how solemnly soever it was taken; the object of St. James, if the last reading be genuine, and it is supported by a great number of excellent MSS. some Versions, and some of the most eminent of the fathers, was to guard against that hypocritical method of taking an oath, which is subversive of all moral feeling, and must make conscience itself callous.

Verse 13. Is any among you afflicted? let him pray] The Jews taught that the meaning of the ordinance, Lev. xiii. 45. which required the leper to cry *unclean! unclean!* was, "that, thus making known his calamity, the people might be led to offer up prayers to God in his behalf."—Sola, pag. 685. ed. Wagens. They taught also, that when any sickness or affliction entered a family, they should go to the wise men, and implore their prayers.—Bava bathra, fol. 116. 1.

In Nedarim, fol. 40. 1. We have this relation: "Rabba, as often as he fell sick, forbade his domestics to mention it for the first day: if he did not then begin to get well, he told his family to go and publish it in the highways, that they who hated him might rejoice: and they that loved him might intercede with God for him."

Is any merry? let him sing psalms.] These are all general but very useful directions. It is natural for a man to sing, when he is cheerful and happy. Now, no subject can be more noble than that which is divine; and as God alone is the Author of all that good which makes a man happy, then His praise should be the subject of the song of him, who is merry. But where persons rejoice in iniquity, and not in the truth; God and sacred things can never be the subject of their songs.

Verse 14. Is any sick among you? let him call for the elders] This was also a Jewish maxim. Rabbi Simeon, in *Sepher Ha Chayim*, said, "What should a man do who goes to visit the sick?—Ans. He who studies to restore the health of the body, should first lay the foundation in the health of the soul. The wise men have said, No healing is equal to that which comes from the word of God and prayer. Rabbi Phineas, the son of Chamma, hath said, 'When sickness or disease enters into a man's family, let him apply to a wise man, who will implore mercy in his behalf.'—See Schoetgen.

St. James, very properly, sends all such to the elders of the church, who had power with God through the great Mediator, who they might pray for them.

Anointing him with oil] That St. James neither means any kind of incantation, any kind of miracle, or such extreme unction as the Romish church prescribes, will be sufficiently evi-

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

him with oil in the name
of the Lord :

15 And the prayer of
faith shall save the sick,
and the Lord shall raise him up ; * and

Isa. 33. 24.

dent from these considerations : 1. He was a holy man, and could prescribe nothing but what was holy. 2. If a miracle was intended, it could have been as well wrought *without the oil, as with it.* 3. It is not intimated that even this unction is to save the sick man ; but the prayer of faith, ver. 15. 4. What is here recommended, was to be done as a natural means of restoring health ; which, while they used prayer and supplication to God, they were not to neglect. 5. *Oil*, in Judea, was celebrated for its *sanative* qualities ; so that they scarcely ever took a journey without carrying oil with them, (see in the case of the Samaritan,) with which they anointed their bodies, healed their wounds, bruises, &c. 6. *Oil* was, and is, frequently used in the East as a means of cure in very dangerous diseases ; and in Egypt it is often used in the cure of the *plague*. Even in Europe, it has been tried with great success in the cure of the *dropsy*. And *pure olive oil* is excellent for recent wounds and bruises ; and I have seen it tried in this way, with the best effects. 7. But that it was the custom of the Jews to apply it as a means of healing, and that St. James refers to this custom, is not only evident from the case of the wounded man, ministered to by the good Samaritan, Luke x. 34. but from the practice of the Jewish rabbins. In *Midrash Koheleth*, fol. 73. l, it is said, "Chanina, son of the brother of the Rabbi Joshua, went to visit his uncle at Capernaum : he was taken ill ; and Rabbi Joshua went to him and *anointed him with oil, and he was restored.*" They had, therefore, recourse to this as a *natural* remedy ; and we find that the disciples used it also in this way to heal the sick ; not exerting the miraculous power but in cases where natural means were ineffectual. *And they cast out many devils, and anointed with oil many that were sick, and healed them.* Mark vi. 13. On this latter place I have supposed that it might have been done *symbolically*, in order to prepare the way for a miraculous cure : this is the opinion of many commentators ; but I am led, on more mature consideration, to doubt its propriety ; yet dare not decide. In short, *anointing the sick with oil*, in order to their recovery, was a constant practice among the Jews.—See *Lightfoot* and *Wetstein* on Mark vi. 13. And here, I am satisfied, that it has no other meaning than as a *natural means* of restoring health ; and that St. James desires them to use *natural means* while looking to God for an especial blessing. And no wise man would direct otherwise. 8. That the *anointing* recommended here by St. James, cannot be such as the Romish church prescribes, and it is on this passage principally that they found their sacrament of *extreme unction*, is evident from these considerations :—1. St. James orders the sick person to be *anointed* in reference to his *cure* : but they anoint the sick in the *agonies of death*,

if he have committed sins,
they shall be forgiven him.

16 Confess your faults
one to another, and pray
one for another, that ye may be healed.

A. M. cir. 4065.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 814.

Matt. 9. 2.

when there is *no prospect of his recovery* ; and never administer that *sacrament*, as it is called, while there is *any hope of life.* 2. St. James orders this *anointing* for the cure of the *body* ; but they apply it for the cure of the *soul* ; in reference to which use of it, St. James gives no directions : and what is said of the *forgiveness of sins* in ver. 15. is rather to be referred to *faith and prayer*, which are often the means of restoring lost health, and preventing premature death, when *natural means*, the most skillfully used, have been useless. 3. The *anointing with oil*, if ever used as a means of *symbol*, in *working miraculous cures*, was only applied in *some cases*, perhaps *very few*, if any ; but the Romish church uses it in *every case* ; and makes it *necessary to the salvation* of every departing soul. Therefore, St. James' *unction*, and the *extreme unction* of the Romish church, are essentially different.—See below.

Verse 15. *And the prayer of faith shall save the sick*] That is, God will often make these the means of a sick man's recovery : but there often are cases where *faith and prayer* are both ineffectual ; because, God sees it will be prejudicial to the patient's salvation to be restored ; and, therefore, all faith and prayer, on such occasions, should be exerted on this ground : "If it be most for thy glory, and the eternal good of this man's soul, let him be restored ; if otherwise, Lord, pardon, purify him, and take him to Thy glory."

The Lord shall raise him up] Not the *elders*, how faithfully and fervently soever they have prayed.

And if he have committed sins] So as to have occasioned his present malady, *they shall be forgiven him* ; for, being the *cause* of the affliction, it is natural to conclude that, if the *effect* be to cease, the *cause* must be removed. We find that, in the miraculous restoration to health, under the powerful hand of Christ, the sin of the party is generally said to be *forgiven* ; and this also *before* the miracle was wrought on the *body* : hence there was a maxim among the Jews, and it seems to be founded in *common sense and reason*, that God never restores a man miraculously to health, till he has pardoned his sins ; because it would be incongruous for God to exert His miraculous power in saving a *body*, the *soul* of which was in a state of condemnation to eternal death, because of the crimes it had committed against its Maker and Judge. Here, then, it is God that *remits the sin*, not in reference to the *unction*, but in reference to the *cure of the body*, which He is miraculously to effect.

Verse 16. *Confess your faults one to another*] This is a good general direction to Christians, who endeavour to maintain, among themselves, the communion of saints. This social confession tends much to humble the soul, and to make it watchful. We naturally wish that our friends

A. M. cir. 4045.
A. D. cir. 61.
An. Olymp.
cir. CCX. 1.
A. U. C. cir. 314.

The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the

Gen. 20. 17. Numb. 11. 2. Deut. 9. 18. 19. 20. Josh. 10. 12. 1 Sam. 12. 18. 1 Kings 13. 6. 2 Kings 4. 33. & 19. 15. 20. & 20. 2. 4. &c. Psa. 10. 17. & 34. 15. & 45. 19. Prov. 15. 29. & 28. 9. John 9. 31. 1 John 3. 22.

in general, and our religious friends in particular, should think well of us: and when we confess to them offences, which, without this confession, they could never have known, we feel humbled, are kept from self-applause, and induced to watch unto prayer, that we may not increase our offences before God, or be obliged any more to undergo the painful humiliation of acknowledging our weakness, fickleness, or infidelity, to our religious brethren.

It is not said, confess your faults to the elders, that they may forgive them, or prescribe penance, in order to forgive them. No; the members of the church were to confess their faults to each other: therefore, auricular confession to a priest, such as is prescribed by the Romish church, has no foundation in this passage. Indeed, had it any foundation here, it would prove more than they wish; for it would require the priest to confess his sins to the people; as well as the people to confess theirs to the priest.

And pray one for another] There is no instance in auricular confession, where the penitent and the priest pray together for pardon; but here the people are commanded to pray for each other, that they may be healed.

The effectual fervent prayer of a righteous man availeth much] The words *δουξεν ερωσους* signify energetic supplication; or, such a prayer as is suggested to the soul, and wrought up by a Divine energy. When God designs to do some particular work in His church, He pours out on His followers the spirit of grace and supplication; and this He does sometimes when He is about to do some especial work for an individual. When such a power of prayer is granted, faith should be immediately called into exercise, that the blessing may be given: the spirit of prayer is the proof that the power of God is present to heal. Long prayers give no particular evidence of Divine inspiration; the following was a maxim among the ancient Jews, *קוראין תפילות הרבות של צדיקים קצרות* the prayers of the righteous are short. This is exemplified in almost every instance in the Old Testament.

Verse 17. Elias was a man subject to like passions] This was Elijah; and a consistency between the names of the same persons, as expressed in the Old and the New Testaments, should be kept up.

The word *ομοιωσιν* signifies of the same constitution, a human being just as ourselves are.—

heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

A. M. cir. 4045.
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A. U. C. cir. 314.

Acts 14. 15. 1 Kings 17. 1. Or. de prayer. Luke 4. 26. 1 Kings 18. 42. 45. Matt. 18. 15. Rom. 11. 14. 1 Cor. 9. 22. 1 Tim. 4. 16. Pass. 12. 1 Pet. 4. 8.

See the same phrase, and its explanation, in Acts xiv. 15. and the note there. There was some reason to apprehend that, because Elijah was translated, that therefore he was more than human; and if so, his example could be no pattern for us; and, as the design of St. James was to excite men to pray, expecting the Divine intercession whenever that should be necessary, therefore he tells them, that *Elijah was a man like themselves; of the same constitution, liable to the same accidents, and needing the same supports.*

And he prayed earnestly] *Προσευχην ηρωσους*, he prayed with a prayer, a Hebraism; for, he prayed fervently.

That it might not rain] See this history 1 Kings xvii. 1, &c.

And it rained not on the earth] *Ερη τον γαι, on that land; viz. the land of Judea; for this drought did not extend elsewhere.*

Three years and six months.] This is the term mentioned by our Lord, Luke iv. 25. but this is not specified in the original history. In 1 Kings xviii. 1. it is said, in the third year the word of the Lord came to Elijah, that is, concerning the rain: but this third year is to be computed from the time of his going to live at Zarephath, which happened many days after the drought began; as is plain from this, that he remained at the brook Cherith, till it was dried up, and then went to Zarephath, in the country of Sidon, 1 Kings xvii. 7—9. Therefore, the three years and six months must be computed from his denouncing the drought, at which time that judgment commenced.—Mac-knight.

Verse 18. And he prayed again] This second prayer is not mentioned in the history, in express words; but, as in 1 Kings xvii. 52. it is said, *he cast himself down upon the earth, and put his face between his knees;* that was probably the time of the second praying; namely, that rain might come, as this was the proper posture of prayer.

Verse 19. Err from the truth] Stray away from the Gospel of Christ; and one convert him, reclaim him from his error, and bring him back to the fold of Christ.

Verse 20. Let him know] Let him duly consider, for his encouragement, that he who is the instrument of converting a sinner, shall save a soul from eternal death, and a body from ruin, and shall hide a multitude of sins: for, in being the means of his conversion, we bring him back

to God, who, in his infinite mercy, *hides* or *blots out* the numerous sins which he had committed during the time of his backsliding. It is not the man's sins who is the means of his conversion, but the sins of the backslider, which are here said to be *hidden*. See more below.

1. Many are of opinion that the *hiding a multitude of sins*, is here to be understood of the person who converts the backslider: this is a dangerous doctrine, and what the Holy Spirit never taught to man. Were this true, it would lead many a sinner to endeavour the reformation of his neighbour, that himself might continue under the influence of his own beloved sins: and *conversion to a particular creed* would be put in the place of *conversion to God*; and thus the substance be lost in the shadow. Bishop *Atterbury*, (Ser. Vol. I. p. 46.) and *Scott*, (Christian Life, Vol. I. p. 368.) contend, "that the *covering a multitude of sins*, includes also that the *pious action* of which the apostle speaks, engages God to look with *greater indulgence* on the character of the person that performs it; and to be *less severe in marking what he had done amiss*."—See *Macknight*. This, from such authorities, may be considered doubly dangerous; it argues, however, great ignorance of God, of the nature of Divine justice, and of the sinfulness of sin. It is, besides, completely *anti-evangelical*; it teaches, in effect, that something besides the *blood of the covenant*, will render God propitious to man; and that the performance of a *pious action* will induce God's justice to show *greater indulgence* to the person who performs it; and to be *less severe in marking what he has done amiss*. On the ground of this doctrine we might confide that, had we a certain quantum of *pious acts*, we might have all the sins of our lives forgiven, independently of the *sacrifice of Christ*; for, if *one pious act* can procure pardon for a *multitude of sins*, what may not be expected from many!

2. The *Jewish doctrine* to which it is possible St. James may allude, was certainly more *sound* than that taught by these *Christian divines*. They allowed that the man who was the means of converting another, had done a work highly pleasing to God, and which should be rewarded; but they never insinuate that this would atone for sin: I shall produce a few examples:—

In *Synopsis Sohar*, p. 47. n. 17, it is said, *Great is his excellence, who persuades a sick person to turn from his sins*.

Ibid. p. 92. n. 18, *Great is his reward who brings back the pious into the way of the blessed Lord*.

Yoma, fol. 87. 1. *By his hands iniquity is not committed, who turns many to righteousness; i. e. God does not permit him to fall into sin. What is the reason?* Ans. *Lest those should be found in Paradise, while their instructor is found in hell*.

This doctrine is both innocent and godly in comparison of the other. It holds out a *motive* to diligence and zeal, but nothing further. In short, if we allow any thing to *cover our sins*, besides the *mercy of God in Christ Jesus*, we shall err most dangerously *from the truth*; and add this moreover to the *multitude of our sins*, that we maintained that the gift of God could be purchased by our puny acts of comparative righteousness.

3. As one immortal soul is of more worth than all the material creation of God, every man who knows the worth of his own, should labour for the salvation of others. To be the means of depriving hell of her expectation, and adding even one soul to the church triumphant, is a matter of infinite moment; and he who is such an instrument, has much reason to thank God that ever he was born. He who lays out his accounts to do good to the souls of men, will ever have the blessing of God in his own. Besides, God will not suffer him to labour in vain, or spend his strength for nought. At first, he may see little fruit; but the bread cast upon the water shall be found after many days: and if he should never see it in this life, he may take for granted that whatsoever he has done for God, in simplicity and godly sincerity, has been less or more effectual.

After the last word of this epistle, *αμήν*, of *sine*, some Versions add *his*, others *theirs*; and one MS. and the latter *Syriac*, have *Amen*. But these additions are of no authority.

The *Subscriptions* to this epistle, in the *VERSIONS*, are the following:

1. The end of the Epistle of James the apostle.—*SYRIAC*.
2. The Catholic Epistle of James the apostle is ended.—*SYRIAC PHILOXENIAN*.
3. The end.—*ETHIOPIC*.
4. Praise be to God for ever and ever; and may his mercy be upon us, Amen.—*ARABIC*.
5. The Epistle of James, the son of Zebedee, is ended.—*ITALA*, one copy.
6. Nothing.—*COPTIC*.
7. Nothing.—*Printed VULGATE*.
8. The Epistle of James is ended.—*Bib. VULG. Edit. Eggeteln*.
9. The Epistle of St. James the apostle is ended.—*Complutensian*.

In the *MANUSCRIPTS*:—

Of James.—*Codex Vaticanus*, B.
The Epistle of James.—*Codex Alexandrinus*.
The end of the Catholic Epistle of James.—*Codex Vaticanus*, 1210.

The Catholic Epistle of James the apostle.—*A Vienna MS*.

The Catholic Epistle of the holy apostle James.—An ancient MS. in the library of the *Augustines*, at Rome.

The end of the Epistle of the holy apostle James, the brother of God.—One of *Pelavius'* MSS. written in the *thirteenth century*. The same is found in a *Vatican MS.* of the *eleventh century*.

The most ancient MSS. have little or no subscription.

Two opinions relative to the author are expressed in these MSS. One copy of the *Itala*, the *Codex Corbejenis*, at Paris, which contains this epistle only, attributes it to *James the son of Zebedee*: and two, comparatively recent, attribute it to James, *our Lord's brother*. The former testimony, taken in conjunction with some internal evidences, led *Michaelis*, and some others, to suppose it probable that *James the elder*, or the *son of Zebedee*, was the author. I should give it to this apostle, in preference to the other, had I not reason to believe

that a James, different from either, was the author. But *who* or *what* he was, at this distance of time, it is impossible to say. Having now done with all comments on the text, I shall conclude with some particulars relative to James, our Lord's brother; and some general observations on the structure and importance of this epistle.

I have entered but little into the history of this James, because I was not satisfied that he is the author of this epistle: however, observing that the current of modern authors are decided in their opinion that he was the author, I perceive I may be blamed unless I be more particular concerning his life, as some of the ancients have related several circumstances relative to him that are very remarkable, and, indeed, singular. Dr. Lardner has collected the whole; and although the same authors from whom he has taken his accounts are before me, yet, not supposing that I can at all mend either his selections or arrangement, I shall take the accounts as he states them.

"I should now proceed," says this learned man, "to write the history of this person (*James*) from ancient authors; but that is a difficult task, as I have found, after trying more than once, and at distant spaces of time. I shall, therefore, take *divers* passages of Eusebius and others, and make such reflections as offer for finding out as much truth as we can.

"Eusebius, in his chapter concerning our Saviour's disciples, (*Eocl. Hist. lib. i. cap. 12.*) speaks of James, to whom our Lord showed Himself after His resurrection, *1 Cor. xv. 7.* as being one of the seventy disciples.

"The same author has another chapter, (*Hist. Eocl. lib. ii. cap. 1.*) intitled, of Things constituted by the Apostles after our Saviour's Ascension, which is to this purpose—

"The first is the choice of Matthias, one of Christ's disciples, into the apostleship, in the room of Judas; then the appointment of the seven deacons, one of whom was Stephen, who, soon after his being ordained, was stoned by those who had killed the Lord, and was the first martyr for Christ; then James, called the Lord's brother, because he was the son of Joseph, to whom the Virgin Mary was espoused. This James, called by the ancients *The Just*, on account of his eminent virtue, is said to have been appointed the first bishop of Jerusalem: and Clement, in the sixth book of his Institutions, writes after this manner—That, after our Lord's ascension, Peter, and James, and John, though they had been favoured by the Lord above the rest, did not contend for honour, but chose James the Just to be bishop of Jerusalem; and, in the seventh book of the same work, he says, that after His resurrection the Lord gave to James the Just, and Peter, and John, the gift of knowledge; and they gave it to the other apostles; and the other apostles gave it to the seventy, one of whom was Barnabas; for there were two named James, one the Just, who was thrown down from the battlement of the temple, and killed by a fuller's staff; the other is he who was beheaded. Of him who was called *The Just*, Paul also makes mention, saying, *Other of the apostles saw I none, save James the Lord's brother.*

"I would now take a passage from Origen, in the tenth vol. of his Commentaries upon *St. Matt. xiii. 55, 56.* *Is not this the carpenter's son? Is not his mother called Mary? And his brethren James, and Joseph, and Simon, and Judas? And his sisters are they not with us?* They thought, says Origen, that he was the son of Joseph and Mary. The brethren of Jesus, some say, upon the ground of tradition, particularly what is said in the Gospel according to Peter, or the book of James, were the sons of Joseph by a former wife, who cohabited with him before Mary. They who say this are desirous of maintaining the honour of Mary's virginity to the last, (or her perpetual virginity,) that the body chosen to fulfil what is said, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee,* Luke i. 35. might not know man after that: and I think it very reasonable that as Jesus was the first-fruits of virginity among men, Mary should be the same among women; for it would be very improper to give that honour to any beside her. This James is he whom Paul mentions in his Epistle to the Galatians, saying, *Other of the apostles saw I none, save James the Lord's brother.* This James was in so great repute with the people for his virtue, that Josephus, who wrote twenty books of the Jewish antiquities, desires to assign the reason of their suffering such things, so that even the temple was destroyed, says, that those things were owing to the anger of God, for what they did to James the brother of Jesus, who is called Christ. And it is wonderful that he, who did not believe our Jesus to be the Christ, should bear such a testimony to James. He also says that the people thought they suffered those things on account of James. *Jude* wrote an epistle, of few lines indeed, but filled with the powerful word of the heavenly grace, who says at the beginning, *Jude, a servant of Jesus Christ, and brother of James. Of Joseph and Simon we know nothing.*

"Origen, in his books against Celsus, quotes Josephus again, as speaking of James, to the like purpose: but there are not now any such passages in Josephus, though they are quoted as from him by Eusebius also. As the death of James has been mentioned, I shall now immediately take the accounts of it, which are in Eusebius; and I will transcribe a large part of the twenty-third chapter of the second book of his Ecclesiastical History: 'But when Paul had appealed to Cæsar, and Festus had sent him to Rome, the Jews being disappointed in their design against him, turned their rage against James, the Lord's brother, to whom the apostles had assigned the episcopal chair of Jerusalem: and in this manner they proceeded against him; having laid hold of him, they required him in the presence of all the people, to renounce his faith in Christ: but he with freedom and boldness beyond expectation, before all the multitude, declared our Lord and Saviour Jesus Christ to be the Son of God. They not enduring the testimony of a man, who was in high esteem for his piety, laid hold of the opportunity, when the country was without a governor, to put him to death; for, Festus having died about that time in Judea; the province had in it no procurator. The manner of the death of James was shown before, in the words of Clement, who said that

he was thrown off the battlement of the temple, and then beat to death with a club. But no one has so accurately related this transaction as Hege-
 sippus, a man in the first succession of the apostles, in the fifth book of his Commentaries, whose words are to this purpose, 'James, the brother of our Lord, undertook, together with the apostles, the government of the church. He has been called the Just, by all, from the time of our Saviour to ours; for many have been named James. But he was holy from his mother's womb. He drank neither wine nor strong drink; nor did he eat any animal food: there never came a razor upon his head; he neither anointed himself with oil, nor did he use a bath. To him alone was it lawful to enter the holy place. He wore no woollen, but only linen garments. He entered into the temple alone, where he prayed upon his knees; inso-
 much that his knees were become like the knees of a camel, by means of his being continually upon them, worshipping God, and praying for the forgiveness of the people. Upon account of his virtue he was called The Just, and Oblias; that is, the defence of the people, and righteousness. Some, therefore, of the seven sects, which were among the Jews, of whom I spoke in the former part of these commentaries, asked him, Which is the gate of Jesus; or, What is the gate of salvation? and he said, Jesus is the Saviour, or the way of salvation. Some of them, therefore, believed that Jesus is the Christ. And many of the chief men also believing, there was a disturbance among the Jews, and among the scribes and Pharisees, who said, there was danger lest all the people should think Jesus to be the Christ. Coming, therefore, to James, they said, We beseech thee to restrain the error of this people; we entreat thee to persuade all who come hither at the time of pass-over to think rightly concerning Jesus; for all the people, and all of us, put confidence in thee. Stand, therefore, on the battlement of the temple, that, being placed on high, thou mayest be conspicuous, and thy words may be easily heard by all the people: for, because of the pass-over, all the tribes are come hither, and many Gentiles. Therefore the scribes and Pharisees, before named, placed James upon the battlement of the temple, and cried out to him, and said, O Justus, whom we ought all to believe, since the people are in an error, following Jesus, who was crucified; tell us what is the gate of Jesus. And he answered with a loud voice, Why do ye ask me concerning the Son of man? He even sitteth in the heaven, at the right-hand of the Great Power; and will come in the clouds of heaven. And many were fully satisfied and well pleased with the testimony of James, saying, Hosanna to the Son of David! But the same scribes and Pharisees said one to another, We have done wrong in procuring such a testimony to Jesus. Let us go up and throw him down, that the people may be terrified from giving credit to him. And they went up presently, and cast him down, and said, Let us stone James the Just: and they began to stone him, because he was not killed by the fall. But he turning himself, kneeled, saying, I entreat thee, O Lord God the Father, forgive them, for they know not what they do. As they were stoning him, one said,

Give over. What do ye? The just man prays for you. And one of them, a fuller, took a palsy, which was used to beat clothes with, and struck him on the head. Thus his martyrdom was completed. And they buried him in that place; and his monument still remains near the temple. This James was a true witness, both to Jews and Gentiles, that Jesus is the Christ. Soon after, Judea was invaded by Vespasian, and the people were carried captive.' So writes Hege-
 sippus at large, agreeably to Clement. For certain James was an excellent man, and much esteemed by many for his virtue; inso-
 much that the most thoughtful men among the Jews were of opinion, that his death was the cause of the siege of Jerusalem, which followed soon after his martyrdom; and that it was owing to nothing else but the wickedness committed against him. And Josephus says the same in these words: 'These things befell the Jews in vindication of James the Just; who was brother of Jesus, called the Christ. For the Jews killed him, who was a most righteous man.'

"The time of the death of James may be determined without much difficulty: he was alive when Paul came to Jerusalem at the Pentecost, in the year of Christ, 53: and it is likely that he was dead when St. Paul wrote the Epistle to the Hebrews at the beginning of the year 63. Theodoret, upon Heb. xiii. 7. supposes the apostle there to refer to the martyrdoms of Stephen, James the brother of John, and James the Just.

According to Hege-
 sippus, the death of James happened about the time of pass-over, which might be that of the year 62; and if Festus was then dead, and Albinus not arrived, the province was without a governor. Such a season left the Jews at liberty to gratify their licentious and turbulent disposition: and they were very likely to embrace it."

I have said but little relative to the controversy concerning the *apostleship* of James, our Lord's brother; for, as I am still in doubt whether he were the author of this epistle, I do not judge it necessary to enter into the question.—I proceed now to some general observations on the epistle itself, and the evidence it affords of the learning and science of its author.

1. I have already conjectured that this epistle ranks among the *most ancient* of the Christian writings; its total want of reference to the great facts which distinguish the early history of the church, *viz.* the calling of the Gentiles, the disputes concerning circumcision, and the obligation of the law in connexion with the Gospel, &c. &c. show that it must have been written *before* those things took place; or, that they must have been wholly unknown to the author; which is incredible, allowing him to have been a *Christian* writer.

2. The *style* of this epistle is much more elevated than most other parts of the New Testament. It abounds with figures, and metaphors, at once bold, dignified, just, and impressive. Many parts of it are in the genuine prophetic style; and much after the manner of the prophet *Zephaniah*, to whom there is a near resemblance, in several passages.

3. An attentive reader of this epistle, will perceive the author to be a man of *deep thought*, and *considerable learning*. He had studied the Jewish prophets closely, and imitated their style; but he appears also to have read the *Greek poets*: his *language* is such as we might expect from one who had made them his study, but who avoided to quote them. We find a perfect *Greek hexameter*, in chap. i. ver. 17. and another may be perceived in chap. iv. 4. but these are probably not borrowed, but are the spontaneous undesigned effort of his own well cultivated mind. His *science* may be noted in several places, but particularly in chap. i. ver. 17. on which, see the note and the diagram, and its explanation, at the end of the chapter. Images from *natural history* are not un-frequent: and that in chap. i. 14, 15. is exceedingly correct and appropriate, but will not bear a closely literal translation.

4. His constant attention and reference to the *writings and maxims of his own countrymen*, is peculiarly observable. Several of his remarks tend to confirm the antiquity of the *Talmud*; and the parallel passages in the different *tracts* of that work, cast much light on the allusion of St. James. Without constant reference to the ancient Jewish rabbins, we should have sought for the meaning of several passages in vain.

5. St. James is in many places *obscure*: this may arise partly from his own deep and strong conceptions, and partly from allusions to *arts or maxims* which are not come down to us; or which lie yet undiscovered in the *Mishna* or *Talmud*. To elucidate this writer, I have taken more than common pains; but dare not say that I have been always successful, though I have availed myself of all the help within my reach. To *Schoetgen's* *Horæ Hebraicæ* I am considerably indebted, as also to *Dr. Macknight*, *Kypke*, *Rosenmüller*, &c. but in many cases I have departed from all these, and others of the same class, and followed my own light.

6. On the controversy relative to the *doctrine of justification*, as taught by Paul and James, I

have not entered deeply: I have produced in the proper places, what appeared to me to be the most natural method of reconciling those writers. I believe St. James not to be in opposition to St. Paul; but to a corrupt doctrine taught among his *own countrymen*, relative to this important subject. The *doctrine of justification by faith in Christ Jesus*, as taught by St. Paul, is both rational and true. St. James shows that a *bare belief in the God of Israel* justifies no man; and that the *genuine faith* that justifies, works by love, and produces obedience to all the precepts contained in the moral law: and that this obedience is the evidence of the sincerity of that faith which professes to have put its possessor in the enjoyment of the peace and favour of God.

7. This epistle ends *abruptly*, and scarcely appears to be a finished work. The author probably intended to have added more; but may have been prevented by death. James, our Lord's brother, was murdered by the Jews; as we have already seen. James, the son of Zebedee, had probably a short race; but whether either of these were its author, we know not. The work was probably *posthumous*, not appearing till after the author's death; and this may have been one reason why it was so little known in the earliest ages of the primitive church.

8. The spirit of *Antinomianism* is as dangerous in the church as the spirit of *Pharisaism*: to the former, the Epistle of James is a most *powerful antidote*: and the Christian minister, who wishes to improve and guard the morals of his flock, will bring its important doctrines, in due proportion, into his public ministry. It is no proof of the improved state of public morals, that many who call themselves *evangelical teachers*, scarcely ever attempt to instruct the public by texts selected from this epistle.

For other particulars, relative to the *time of writing* this epistle, the *author*, his *inspiration*, *apostleship*, &c. I must refer to *Michaelis* and *Lardner*, and to the *Preface*.

END OF THE NOTES ON THE GENERAL EPISTLE OF ST. JAMES.

PREFACE
TO
THE FIRST AND SECOND EPISTLES
OF
PETER.

DR. LARDNER, and Professor Michaelis, have done much to remove several difficulties connected with the *person* of St. Peter, the *people* to whom he wrote, the *places* of their dispersion, and the *time* of writing. I shall extract what makes more immediately for my purpose.

“The land of Palestine,” says Cave, “at and before the coming of our blessed Saviour, was distinguished into three several provinces, Judea, Samaria, and Galilee. In the Upper, called also Galilee of the Gentiles, within the division belonging to the tribe of Napthali, stood Bethsaida, formerly an obscure and inconsiderable village, till lately re-edified and enlarged by Philip the tetrarch; and, in honour of Julia, daughter of Augustus, called by him Julias. It was situated upon the banks of the sea of Galilee, called also the lake of Tiberias, and the lake of Gennesareth which was about forty furlongs in breadth, and a hundred in length, and had a wilderness on the other side, called the desert of Bethsaida, whither our Saviour used often to retire.

“At this place was born *Simon*, surnamed *Cephas*, or *Petros*, *Petrus*, *Peter*, signifying a *stone*, or fragment of a rock. He was a fisherman upon the fore-mentioned lake, or sea, as was also in all probability his father Jonas, Jonah, or John. He had a brother named Andrew: which was the eldest of the two is not certain; for, concerning this, there were different opinions among the ancients. Epiphanius supposed Andrew to be the elder; but, according to Chrysostom, Peter was the first-born. So likewise Bede and Cassian, who even made Peter's age the ground of his precedence among the apostles; and Jerom himself has expressed himself in like manner, saying, that the keys were given to all the apostles alike, and the church was built upon all of them equally; but, for preventing dissention, precedence was given to one. John might have been the person, but he was too young; and Peter was preferred on account of his age.”

“The call of Andrew and Peter to a stated attendance on Jesus, is recorded in three evangelists. Their father Jonas seems to have been dead; for there is no mention of him, as there is of Zebedee, when his two sons were called. It is only said of Andrew and Peter that, when Jesus called them, ‘they left their nets, and followed him.’ ‘Follow me,’ said He, and ‘I will make you fishers of men.’

“Simon Peter was married when called by our Lord to attend upon Him; and upon occasion of that alliance, it seems, had removed from Bethsaida to Capernaum, where was his wife's family. Upon her mother our Saviour wrought a great miracle of healing. And, I suppose, that when our Lord ‘left Nazareth, and came and dwelled at Capernaum,’ He made Peter's house the place of His usual abode when He was in those parts. I think we have a proof of it in the history just noticed. When Jesus came out of the synagogue at Capernaum, He ‘entered in to Simon's house,’ Luke iv. 33. Compare Mark i. 29. which is well paraphrased by Dr. Clarke: ‘Now when Jesus came out of the synagogue, He went home to Peter's house;’ and there it was that the people resorted unto Him.

“Some time after this ‘when our Lord had an opportunity of private conversation with the disciples, He inquired of them what men said of Him; and, then, whom they thought Him to be?’ Simon Peter answered and said, ‘Thou art the Christ, the Son of the living God,’ Matt. xvi. 13—16. So far likewise in Mark viii. 27—29. and Luke ix. 18—20. Then follows, in Matthew, ver. 17—19. ‘And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven:’ that is, ‘it is not a partial affection for me, thy Master, nor a fond and inconsiderate regard for the judgments of others, for whom thou hast a respect, that has induced thee to think thus of me; but it is a just persuasion, formed in thy mind, by observing the great works thou hast seen me do by the power of God, in the confirmation of my mission and doctrine.’ ‘And I say unto thee, thou art Peter, and upon this rock will I build my church—and I will give unto thee the keys of the kingdom of heaven.’ By which

PREFACE TO THE FIRST AND

many of our interpreters suppose that our Lord promised to Peter that he should have the honour of beginning to preach the Gospel after his resurrection to Jews and Gentiles, and of receiving them into the church: if so, that is personal. Nevertheless, what follows, 'And whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven;' this, I say, must have been the privilege of all the apostles, for the like things are expressly said to them, Luke xxii. 29, 30. John xx. 21—23. Moreover, all the apostles concurred with Peter in the first preaching both to Jews and Gentiles. As he was president in the college of the apostles, it was very fit, and a thing of course that he should be primarily concerned in the first opening of things. The confession now particularly before us was made by him: but it was in answer to a question that had been put to all: and he spoke the sense of all the apostles, as in their name. I suppose this to be as true in this instance, as in the other before-mentioned, which is in John vi. 68, 69. In the account which St. John has given us, of our Saviour's washing the disciples' feet, Peter's modesty and fervour are conspicuous. When the Jewish officers were about to apprehend our Lord, 'Peter having a sword, drew it, and smote a servant of the high-priest, and cut off his right ear.' Our Lord having checked Peter, touched the servant's ear, and healed him. So great is Jesus every where! They that laid hold of Jesus, led Him away to the house of Caiaphas; the rest of the disciples now forsook Him, and fled: 'But Peter followed him afar off, unto the high-priest's palace; and went in and sat with the servants to see the end.' Here Peter thrice disowned his Lord, peremptorily denying that he was one of the disciples, or had any knowledge of Him, as related by all the evangelists; for which he soon after humbled himself, and wept bitterly. We do not perceive that Peter followed our Lord any further; or that he at all attended the crucifixion. It is likely that he was under too much concern of mind to appear in public; and that he chose retirement, as most suitable to his present temper and circumstances.

"On the first day of the week, early in the morning, when Mary Magdalene and other women came to the sepulchre, bringing sweet spices, which they had prepared, 'they saw an angel who said unto them, Be not affrighted; ye seek Jesus who was crucified: he is not here, for he is risen: Go quickly, and tell his disciples that he is risen from the dead.' As in Matthew, 'Tell his disciples and Peter.' As in Mark, 'Behold he goeth before you into Galilee.' That was a most gracious disposal of Providence to support the disciples, Peter in particular, in their great affliction.

"Our Lord first showed Himself to Mary Magdalene, and afterward to some other women. On the same day, likewise on which he arose from the dead, He showed Himself to Peter, though the circumstances of this appearance are nowhere related. And it has been observed, that as Mary Magdalene was the first woman, so Peter was the first man, to whom Jesus showed Himself after He was risen from the dead.

"We have nowhere any distinct account of this apostle's travels; he might return to Judea and stay there a good while after having been at Antioch, at the time spoken of by St. Paul in the Epistle to the Galatians. However, it appears from Epiphanius, that Peter was often in the countries of Pontus and Bithynia; and by Eusebius, we are assured that Origen, in the third tome of his Exposition of the Book of Genesis, writes to this purpose: Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; who, at length coming to Rome, was crucified with his head downwards, himself having desired it might be in that manner. For the time of Peter's coming to Rome, no ancient writer is now more regarded by learned moderns than Lactantius, or whoever is the author of the book of the deaths of persecutors; who says, that Peter came thither in the time of Nero. However, it appears to me very probable, that St. Peter did not come to Rome before the year of Christ, 63, or 64, nor till after St. Paul's departure thence, at the end of his two years' imprisonment in that city. The books of the New Testament afford a very plausible, if not certain argument, for it. After our Lord's ascension we find Peter, with the rest of the apostles, at Jerusalem. He and John were sent by the apostles from Jerusalem to Samaria, whence they returned to Jerusalem. When Paul came to Jerusalem, three years after his conversion, he found Peter there. Upon occasion of the tranquillity of the churches in Judea, Galilee, and Samaria near the end of the reign of Caligula. Peter left Jerusalem, and visited the churches in several parts of that country, particularly at Lydda and Joppa, where he tarried many days. Thence he went to Cæsarea, by the sea-side, where he preached to Cornelius and his company. Thence he returned to Jerusalem; and some time afterward was imprisoned there by Herod Agrippa. This brings down the history of our apostle to the year 44. A few years after this he was present at the council of Jerusalem; nor is there any evidence that he came there merely on that occasion. It is more probable that he had not yet been out of Judea: soon after that council he was at Antioch, where he was reproved by St. Paul.

"The books of the New Testament afford no light for determining where Peter was for several years after that. But to me it appears not unlikely that he returned after a short time to Judea, from Antioch, and that he staid in Judea a good while before he went thence any more; and it seems to me, that, when he left Judea, he went again to Antioch, the chief city of Syria. Thence he might go to other parts of the continent, particularly Pontus, Galatia, Cappadocia, Asia, and Bithynia, which are expressly mentioned in the beginning of his first epistle. In those countries he might stay a good while; and it is very likely that he did so; and that he was well acquainted with the Christians there, to whom he afterward wrote two epistles. When he left those parts, I think he went to Rome, but not till after Paul had been in that city, and was gone from it. Several of St. Paul's epistles furnish out a cogent argument of Peter's absence from Rome for a considerable space of time. St. Paul, in the last chapter of his Epistle to the Romans, written, as we suppose, in the beginning of the year 58, salutes many by name, without mentioning Peter; and the whole tenor of the epistle makes it reasonable to think that the Christians there had not yet had the benefit of the apostle's presence and instructions. During his two years' confinement at Rome,

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which ended, as we suppose, in the spring of the year 63, St. Paul wrote four or five epistles; those to the Ephesians, the Second Epistle to Timothy, to the Philippians, the Colossians, and Philemon: in none of which is any mention of Peter, nor is any thing said, or hinted, whence it can be concluded that he had ever been there. I think, therefore, that Peter did not come to Rome before the year 63, or, perhaps 64. And, as I suppose, obtained the crown of martyrdom in the year 64, or 65; consequently, St. Peter could not reside very long at Rome before his death.

“Cave likewise, in his life of St. Peter, written in English in 1676, places his death in 64, or 65; nor was his mind much altered when he published his *Historia Literaria*, in 1688; for there also, he supposes, that St. Peter died a martyr at Rome, in the year of Christ, 64. at the beginning of Nero's persecution; and indeed, he expresses himself with a great deal of assurance and positiveness. Jerom concludes his article of St. Peter, saying, ‘He was buried at Rome, in the Vatican, near the triumphal way; and is in veneration all over the world.’

“It is not needful to make any remarks upon this tradition: but it is easy to observe it is the general, uncontradicted, disinterested, testimony of ancient writers, in the several parts of the world; Greeks, Latins, and Syrians. As our Lord's prediction, concerning the death of Peter, is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it; which must have been in some place; and about this place there is no difference among Christian writers of ancient times; never any other place was named besides Rome; nor did any other city ever glory in the martyrdom of Peter. There were, in the second and third centuries, disputes between the bishop of Rome and other bishops and churches, about the time of keeping Easter, and about the baptism of heretics; yet none denied the bishop of Rome what they called the chair of Peter. It is not for our honour, or interest, either as Christians or Protestants, to deny the truth of events ascertained by early and well attested tradition. If any make an ill use of such facts, we are not accountable for it. We are not, from the dread of such abuses, to overthrow the credit of all history; the consequences of which would be fatal. Fables and fictions have been mixed with the account of Peter's being at Rome; but they are not in the most early writers, but have been added since: and it is well known that fictions have been joined with histories of the most certain and important facts.

“Having written the history of the apostle Peter, I now proceed to his epistles; concerning which three or four things are to be considered by us;—their genuineness, the persons to whom they were sent, the place where, and the time when, they were written;—

“The first epistle was all along considered, by Catholic Christians, as authentic and genuine; this we learn from Eusebius, who says, ‘Of the controverted books of the New Testament, yet well known and approved by many, are that called the Epistle of James, and that of Jude, and the second of Peter, and the second and third of John.’ And in another place, ‘One Epistle of Peter, called the first, is universally received. This the presbyters of ancient times have quoted in their writings as undoubtedly genuine; but that called his second, we have been informed, (by tradition,) has not been received as a part of the New Testament; nevertheless, appearing to many to be useful, it has been carefully studied with the other Scriptures.’ By which, I think, we may be assured, that a great regard was shown to this epistle by many Christians, in the time of our learned ecclesiastical historian. Jerom says, ‘Peter wrote two epistles, called Catholic, the second of which is denied by many to be his, because of the difference of the style from the former.’ And Origen, before them, in his commentaries upon the Gospel of St. Matthew, as cited by Eusebius, says, ‘Peter, on whom the church is built, has left one epistle universally acknowledged: let it be granted that he also wrote a second, for this has been doubted.’

“What those learned writers of the third and fourth centuries say of those two epistles, we have found agreeable to the testimony of more ancient writers, whom we have consulted; for the first epistle seems to be referred to by Clement of Rome; it is plainly referred to by Polycarp several times; it is also referred to by the martyrs at Lyons; it was received by Theophilus, bishop of Antioch; it was quoted by Papias; it is quoted in the remaining writings of Ireneus, Clement of Alexandria, and Tertullian; consequently, it was all along received. But we do not perceive the second epistle to be quoted by Papias, nor by Ireneus, (though in Grabe's edition this epistle is twice quoted) nor Tertullian, nor Cyprian. However, both these epistles were generally received in the fourth and following centuries by all Christians, except the Syrians: for they were received by Athanasius, Cyril of Jerusalem, the council of Laodicea, Epiphanius, Jerom, Rufin, Augustine, and others.

“The first epistle being allowed to be St. Peter's, we can argue in favour of the other also; in this manner—It bears in the inscription the name of the same apostle; for so it begins, ‘Simon Peter, a servant and an apostle of Jesus Christ.’ And in chap. i. 14. are these words; ‘Knowing that I must shortly put off this my tabernacle, even as our Lord Jesus Christ has showed me.’

“The writer of this epistle may have had a particular revelation concerning the time of his death, not long before writing this. But it is probable that here is a reference to our Lord's prediction concerning St. Peter's death, and the manner of it, which are recorded in John xxi. 18, 19. From chap. i. 16, 17, 18. it appears that the writer was one of the disciples who were with Jesus in the mount, when He was transfigured in a glorious manner. This certainly leads us to Peter, who was there, and whose name the epistle bears in the inscription: chap. iii. 1. ‘This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:’ plainly referring to the former epistle, which has been always acknowledged to be Peter's. These words are express. But it might have been argued, with some degree of probability, from chap. i. 12, 15. that he had before written to the same persons. Once more, chap. iii. 15, 16. he calls Paul brother, and otherwise so speaks of him and his epistles, as must needs be reckoned most suitable to an apostle. The writer, therefore, is the apostle Peter, whose name the epistle bears

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in the inscription. We are led here to the observation which Wall placed at the head of his notes upon this second epistle: 'It is,' say she, 'a good proof of the cautiousness of the ancient Christians, in receiving any book for canonical, that they not only rejected all those pieces forged by heretics, under the name of apostles; but also if any good book, affirmed by some men, or some churches, to have been written and sent by some apostles, were offered to them, they would not, till fully satisfied of the fact, receive it into their canon.' He adds, 'There is more hazard in denying this to be Peter's, than in denying some other books to be of that author, to whom they are by tradition ascribed. For they, if they be not of that apostle to whom they are imputed, yet may be of some other apostle, or apostolical man; but this author is either the apostle, or else by setting his name, and by other circumstances, he does designedly personate him, which no man of piety and truth would do.' And then he concludes: 'This epistle being written by him but a little before his death, chap. i. 14. and perhaps no more than one copy sent, it might be a good while before a number of copies, well attested, came abroad to the generality of the Christian churches.'

'Certainly these epistles, and the discourses of Peter, recorded in the Acts, together with the effects of them, are monuments of a Divine inspiration, and of the fulfilment of the promise which Christ made to him, when He saw him and his brother Andrew employed in their trade, and casting a net into the sea; 'follow me, and I will make you fishers of men,' Matt. iv. 19.

'Concerning the *persons* to whom these epistles were sent, there have been different opinions among both ancients and moderns. Mr. Wetstein argues from divers texts that the first epistle was sent to the Gentiles. Mr. Hallett, in his learned introduction to the Epistle to the Hebrews, observes, 'Some go upon the supposition that St. Peter's epistles were written to the Jews; but it seems to me more natural to suppose that they were written to Gentile Christians, if we consider many passages of the epistles themselves.' Where he proceeds to allege many passages; and, in my opinion, very pertinently; some of which will be also alleged by me by and by.

'To me it seems that St. Peter's epistles were sent to all Christians in general, Jews and Gentiles, living in Pontus, Galatia, Cappadocia, Asia, and Bithynia; the greatest part of whom must have been converted by Paul, and had been before involved in ignorance and sin, as all people in general were till the manifestation of the Gospel of Christ. That St. Peter wrote to all Christians in those countries is apparent, from the valedictory blessing, or wish, at the end of the epistle, 1 Epis. v. 14. 'Peace be with you all that are in Christ Jesus.' Lewis Capellus, who thought that St. Peter's first epistle was written to Jewish believers, allows that the second epistle was written to all Christians in general, and particularly to Gentiles, induced thereto by the comprehensiveness of the address, at the beginning of that epistle, 'To them that have obtained like precious faith with us.' He should have concluded as much of the first epistle likewise, for they were both sent to the same people, as is evident from St. Peter's own words, 2 Epis. iii. 1. Moreover, the inscription of the first epistle seems to be as general as that of the second. Let us observe it distinctly: to the Elect, *ἐλεκτοῖς*, says Wall, upon the place; 'He uses the word *ἐλεκτοῖς*, choice ones, just as St. Paul does the word *ἁγίοις*, saints, for the word *Christians*: and as St. Paul directs almost all his epistles to the saints, that is, the Christians of such a place; so St. Peter here, to the elect, or choice ones; that is, Christians, sojourning in the dispersions of Pontus, Galatia, and Bithynia. *Strangers, παρεπίδητοι*; good men, though at home, are strangers, especially if they meet with opposition, trouble, and affliction, as those Christians did to whom St. Peter is here writing; for he speaks of their trials and temptations, chap. i. 6, 7. and exhorts them, ii. 11, as sojourners and strangers, *ὡς νεκροῦ καὶ περιδημιῶν*, to abstain from fleshly lusts. Says Ecumenius upon chap. i. 1, 2. 'He calls them *strangers*, either on account of their dispersion, or because all that live religiously are called *strangers* on this earth: as David also says, 'I am a sojourner with thee, and a stranger, as all my fathers were.' Psa. xxxix. 12. 'Scattered throughout Pontus; or, of the dispersion of Pontus, Galatia;' so he calls them, not because they had been driven out from their native country, but because he writes to the Christians of divers countries, who also were but a few, or a small number in every place where they dwelt. I shall now show that these Christians were, for the most part of the Gentile stock and original. 1 Pet. i. 14. 'As obedient children, not fashioning yourselves according to the former lusts in your ignorance.' This might be very pertinently said to men converted from Gentilism to Christianity; but no such thing is ever said by the apostles concerning the Jewish people, who had been favoured with Divine revelation, and had the knowledge of the true God. And, ver. 20, 21, he says, 'that through Christ they did now believe in God;' therefore they were not worshippers till they were acquainted with the Christian revelation. In like manner, chap. ii. ver. 9. St. Peter speaks of those to whom he writes, as having been 'called out of darkness into God's marvellous light.' Moreover, they were not once God's people, ver. 10. 'Which in times past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.' Words, resembling those of St. Paul, Rom. chap. ix. ver. 24, 25. where he is unquestionably speaking of Gentile converts. There are also other expressions, which plainly show that these persons had been Gentiles, and had lived in the sins of Gentilism, chap. i. ver. 18. 'Forasmuch as ye know that ye were redeemed from your vain conversation, received by tradition from your fathers.' And, chap. iv. ver. 3. 'For the time past may suffice us to have wrought the will of the Gentiles; when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.' St. Peter does not charge himself with such things; but they to whom he writes had been guilty in those respects; and, by way of condescension, and for avoiding offence, and for rendering his argument more effectual, he joins himself with them. And more, when St. Peter represents the dignity of those to whom he writes, upon account of their Christian vocation, chap. ii. ver. 9. as 'a chosen generation, a peculiar people, a royal priesthood:' certainly the expressions are most pertinent and emphatical, if understood of such as had been brought from Gentilism to the faith

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of the Gospel, as indeed they plainly were. For he there says, 'they were to show forth the praises of him who had called them out of darkness into his marvellous light.' To all which might be added, what was hinted before, that the persons to whom Peter writes, were, for the most part, the apostle Paul's converts. This must be reckoned probable, from the accounts which we have in the Acts, of St. Paul's travels and preaching. Whence we know that he had been in Galatia, and the other countries mentioned by St. Peter, at the beginning of his first epistle. Moreover, he observes, 2 Ep. iii. 15. that 'his beloved brother Paul had written unto them.' We may reasonably suppose that he thereby intends St. Paul's Epistles to the Galatians, the Ephesians, and Colossians, all in those countries, and, for the most part, Gentile believers. Nor do I see reason to doubt, that Peter had, before now, seen and read St. Paul's Epistles to Timothy; and if we should add them, as here intended also, it would be no prejudice to our argument. For those epistles, likewise, were designed for the use and benefit of the churches in those parts. To me these considerations appear unanswerable: I shall, therefore, take notice of but one objection, which is grounded upon chap. ii. 12. 'Having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.' Upon the first clause in that verse, Beza says, that this place alone is sufficient to show that this epistle was sent to Jews. But I think not. From St. Paul may be alleged a text of the like sort, 1 Cor. x. 32. 'Give no offence, neither to the Jews, nor to the Gentiles, (και Ελληνες) nor to the church of God.' It might be as well argued from that text, that the Corinthians were by descent neither Jews nor Greeks, as from this, that the persons to whom St. Peter wrote were not originally Gentiles. In the text of St. Paul, just quoted, by Jews and Gentiles, or Greeks, are intended such as were unbelievers. So it is likewise in the text of St. Peter, which we are considering; as apparent from the latter part of the verse above transcribed at large. St. Peter had a right to distinguish those to whom he writes, from the Gentile people among whom they lived; as he had at the beginning of the epistle called them *elect, or choice ones, and strangers*; and they likewise went by the name of Christians, as we perceive from chap. iv. 16.

"St. Peter's two epistles, then, were sent to all Christians in general, living in those countries; the greatest part of whom had been converted from Gentilism or heathenism.

"Our next inquiry is, concerning *where* these epistles were written.

"At the end of the first epistle, St. Peter says, 'The church that is at Babylon, elected together with you, saluteth you;' which text, understood literally, has been thought by some to denote, 1. Babylon, in Assyria; or 2. Babylon, in Egypt. 3. By others it is interpreted figuratively, and is supposed to denote Jerusalem; or, 4. Rome. So that there are four opinions concerning the place where this epistle was written.

"If St. Peter had read St. Paul's Epistle to the Romans before he wrote his first epistle, it was written after St. Paul's journey from Corinth to Jerusalem, described in Acts xx. xxi. for the Epistle to the Romans was written from Corinth. How much later than the time of this journey the First Epistle of Peter was written, it is very difficult, for want of sufficient data, to determine. The epistle itself has hardly any marks which can guide us in deciding the year of its composition; and we know nothing of the history of St. Peter from the time of the apostolic council at Jerusalem, Acts xv. which is the last place where St. Luke mentions him, till his arrival, many years afterward, at Rome, where, according to the accounts of ecclesiastical writers, he suffered martyrdom. However, a comparison of the First with the Second Epistle of St. Peter, will enable us to form at least an opinion on this subject. St. Peter says, in his second epistle, chap. iii. 1. Ταυτην ηδη εγραψαται, ομιττας υμιν γραφο επιτολου, whence we may conclude, that his first epistle was written to the same persons as the second. But if the second epistle was written fifteen or twenty years after the first, they who received the one, were not the same persons as they who received the other; and we might rather expect, that in this case St. Peter would have called his first epistle, an epistle which he had written to their fathers. It appears, then, that the interval between the dates of the two epistles could not have been very long; and as the second epistle was written shortly before St. Peter's death, we may infer, that the first epistle was written either not long before, or not long after, the year 60. On the other hand, Lardner assigns this epistle too late a date; for he is of opinion, that it was written between 63 and 65. This reason for supposing that it was not written till after 63, is, that an earlier date cannot be assigned for St. Peter's arrival at Rome: and as he takes the word Babylon, whence St. Peter dates his epistle, not in its proper, but in a mystical sense, as denoting Rome, he concludes that the epistle was not written before the time above-mentioned. But if we take Babylon in its proper sense, the argument not only proves not what Lardner intended, but the very reverse: for if St. Peter's arrival in Rome is to be dated about the year 63, an epistle written by St. Peter, in Babylon, must have a date prior to that year.

"St. Peter, in the close of his epistle, sends a salutation from the church in Babylon, which, consequently, is the place where he wrote his epistle. But commentators do not agree in regard to the meaning of the word Babylon, some taking it in its literal and proper sense, others giving it a figurative and mystical interpretation. Among the advocates for the latter sense, have been men of such learning and abilities, that I was misled by their authority in the younger part of my life to subscribe to it: but, at present, as I have more impartially examined the question, it appears to me very extraordinary, that when an apostle dates his epistle from Babylon, it should ever occur to any commentator to ascribe to this work a mystical meaning, instead of taking it in its literal and proper sense. For, in the first century, the ancient Babylon, on the Euphrates, was still in existence; and there was likewise a city on the Tigris, Scelencia, not far distant from the ancient Babylon, to which the name of modern Babylon was given: but through some mistake

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It has been supposed that the ancient Babylon, in the time of St. Peter, was no longer in being; and, in order to furnish a pretence for a mystical interpretation, it has been denied that Seleucia was ever so called.

"It is true, that the ancient Babylon, in comparison of its original splendour, might be called, in the first century, a desolated city; yet it was not wholly a heap of ruins, nor wholly destitute of inhabitants. This appears from the account which Strabo, who lived in the time of Tiberius, has given of it: for he says, that Alexander, (who died at Babylon, and who intended if he had lived, to have made it the place of his residence,) proposed to rebuild there a pyramid, which was a stadium in length, in breadth, and in height; but that his successors did not put the design into execution: that the Persians destroyed a part of Babylon, and that the Macedonians neglected it; but that Babylon had suffered the most from the building of Seleucia, by Seleucus Nicator, at the distance of three hundred stadia from it, because Seleucia then became the capital of the country, and Babylon was drained of its inhabitants. Strabo then adds, at present Seleucia is greater than Babylon, which last city has been desolated, so that one may say of it what the comic poet said of Megalopolis, in Arcadia:—'A great city has become a great desert.' If this be not sufficient proof that Babylon was still in existence in the first century, the reader may consult Cellarii Geographia. Tom. II. pag. 747. and Assemani Bibliotheca Orientalis, Tom. III. Par. ii. pag. 7.

"It will be objected, perhaps, that if Babylon still existed in the time of St. Peter, it was yet in such a state of decay, that an apostle would hardly have gone to preach the Gospel there. But I can see no reason why he should not; especially as Babylon was at that time so far from being literally destitute of inhabitants, that Strabo draws a parallel between this city and Seleucia, saying, at present Babylon is not so great as Seleucia, which was then the capital of the Parthian empire, and, according to Pliny, contained six hundred thousand inhabitants. To conclude, therefore, that Babylon, whence St. Peter dates his epistle, could not have been the ancient Babylon, because this city was then in a state of decay; and thence to argue that St. Peter used the word mystically to denote Rome, is nearly the same as if on the receipt of a letter dated from Ghent, or Antwerp, in which mention was made of a Christian community there, I concluded that because these cities are no larger than what they were in the sixteenth century, the writer of the epistle meant a spiritual Ghent or Antwerp, and that the epistle was really written from Amsterdam.

"It is, therefore, at least possible, that St. Peter wrote his first epistle in the ancient Babylon, on the Euphrates. But before we conclude that he really did write there, we must first examine whether he did not mean Seleucia on the Tigris, which we sometimes called the modern Babylon. According to Strabo, Seleucia was only three hundred stadia distant from the ancient Babylon; and it was separated by the Tigris from Ctesiphon, the winter residence of the Parthian kings. At present it is not called Bagdad, as some have supposed, which is a very different city; but in conjunction with Ctesiphon, is named by Syrian and Arabic writers *Medimotha*, *Medaina*, *Madaia*, under which name it appears in D'Anville's maps in the latitude of 33° 7'.

"Since then the name of Babylon was given actually to Seleucia, it is not impossible that St. Peter thus understood the word Babylon, and that his first epistle, therefore, was written at Seleucia, on the Tigris. But I have shown, in the preceding part of this section, that there is likewise a possibility of its having been written in Babylon, properly so called; or in the ancient Babylon, on the Euphrates. The question, therefore, is, which of these two senses shall we ascribe to the word Babylon? For one of these two we must ascribe to it, unless we give it, without any reason, a mystical interpretation. In the two last editions of this Introduction, I preferred the former sense; but, after a more mature consideration, I think it much more probable at present, that St. Peter meant the ancient Babylon. It is true, that Lucan, Sidonius Apollinaris, and Stephanus Byzantinus, gave the name of Babylon to Seleucia: but the two last of these writers lived so late as the fifth century; and, therefore, their authority is, perhaps, not sufficient to prove that Seleucia was called Babylon, in the first century. Lucan, indeed, was a contemporary with St. Peter; but then he uses this word in an epic poem, in which a writer is not bound by the same rules as in prose: and it is not improbable that he selected the word Babylon, because, partly, its celebrity added pomp to his diction; and, partly, because neither Ctesiphon nor Seleucia would have suited the verse. The writer of an epistle, on the contrary, can allow himself no such latitude; and perspicuity requires, that in the date of his epistle he should use no other name for the town where he writes than that which properly belongs to it. If, therefore, St. Peter had really written at Seleucia, he would have hardly called this city by the name of Babylon, though this name was sometimes applied to it: consequently, it is most probable, that St. Peter wrote his first epistle in ancient Babylon, on the Euphrates.

"Before I conclude this section, I must take notice of a passage in Josephus, which not only confutes all notions of a spiritual or mystical Babylon, but throws a great light on our present inquiry: and this passage is of so much the more importance, because Josephus was a historian, who lived in the same age with St. Peter; and the passage itself relates to an event which took place thirty-six years before the Christian era, namely, the delivery of Hyrcanus, the Jewish high-priest, from imprisonment, by order of Phraates, king of Parthia, with permission to reside in Babylon, where there was a considerable number of Jews. This is recorded by Josephus, Antiquit. XV. c. 2. in the following words:—*Ἄρα τὸ τοῦ δούλου μὴ ἀφικεῖν ἐν Βαβυλωνίᾳ διὰ ἀπεργασίας Περσικῆς, οὐδὰ καὶ πλῆθος ἐν Ἰνδίας.* Josephus then adds, that both the Jews in Babylon, and all who dwelt in that country, as far as the Euphrates, respected Hyrcanus, as high-priest and king. Now the word Babylon, in this passage of Josephus, evidently means a city in the east; and it cannot possibly be interpreted in a mystical manner, either of Jerusalem or Rome. The only

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question is, whether he meant the ancient Babylon, on the Euphrates; or Seleucia, on the Tigris. The former is the most obvious interpretation; and is warranted by the circumstance, that in other places, where Josephus speaks of Seleucia on the Tigris, he calls it by its proper name, Seleucia.

“The first argument in favour of a mystical, and against a literal interpretation, of the word Babylon, is, that in the whole country of Babylonia there were no Jews in the time of St. Peter; and thence it is inferred, that he could not have gone to preach the Gospel there. Now, in this argument both the premises and inference are false. The inference is false; because, even if there had been no Jews, in the whole country of Babylonia, St. Peter might have gone to preach the Gospel there; for he preached to the uncircumcised at Cæsarea; and he himself declared that it was ordained by God that the Gentiles, by his mouth, should hear the word of the Gospel, and believe. The premises themselves are also totally unfounded; for if we except Palestine, there was no country in the world where the Jews were so numerous, and so powerful, as in the province of Babylonia, in which they had their two celebrated seats of learning, Nebardea and Eusa.

“The second argument in favour of a mystical interpretation of the word Babylon, is, that almost all the ancient fathers have explained it in this manner, and have asserted that St. Peter used it to denote Rome. But we must recollect that an assertion of this kind is not testimony to a fact, but a mere matter of opinion, in which the ancients were as liable to mistake as we are. Nor is it true that all the ancient ecclesiastical writers have ascribed to the word Babylon a mystical meaning; for though the Greek and Latin fathers commonly understood Rome, yet the Syriac and Arabic writers understood it literally, as denoting a town in the East; and if we are to be guided by opinion, an Oriental writer is surely as good authority, on the present question, as an European.

“The third argument on which Lardner particularly insists, is, that, in the accounts which we have on record, relative to St. Peter's history, no mention is made of a journey to Babylon. Now this argument would prove nothing, even if our knowledge of St. Peter's life and transactions were more perfect than it really is. Let us suppose an instance of some eminent man in modern times, in the history of whose life no mention is made that, during his travels, he paid a visit to Vienna; but that among his letters to his friends, one of them, notwithstanding the silence of his biographer, is dated from Vienna. In this case, unless we had reason to suppose that the whole epistle was a forgery, or that the author had used a false date, we should immediately conclude, on the bare authority of this single epistle, that he had actually been at Vienna; and we should hardly think of a mystical or spiritual Vienna. Lardner himself has argued in this very manner with respect to Paul, though his history is infinitely better known than that of St. Peter; and has inferred from the single passage, Tit. i. 5. ‘For this cause left I thee in Crete,’ that St. Paul made a voyage into Crete, in the year 56, though this voyage is mentioned neither by St. Luke, nor by any other historian. No reason, therefore, can be assigned why we should refuse to argue in the same manner, with respect to St. Peter. In fact Lardner's argument could no where have been more unfortunately applied than in the present instance.

“From the time of the apostolic council at Jerusalem, in the year 49, at which St. Peter was present, till the time of his arrival in Rome, which Lardner acknowledges was not before 63, there is an interval of fourteen years, during which we have no history of him whatsoever. How then can we form a judgment of his transactions during that period, except from his own writings? and how can the silence of history, in respect to his journey to Babylon, afford an argument that he was never there, in contradiction to his own epistle; when the fact is, we have no history at all of St. Peter during this period. We cannot, therefore, talk of its silence, in respect to any one particular transaction, since every transaction of St. Peter, throughout the whole of this interval, is unrecorded. Lardner indeed conjectures, as the epistle is addressed to the inhabitants of Pontus, Galatia, &c. that St. Peter spent a part of his time in these countries, though he denies that St. Peter ever was in Babylon, whence the epistle is dated. Now this mode of arguing is nearly the same as if I concluded from a letter dated from Vienna, and addressed to a person in Venice, that the writer of that letter had been in Venice, but not that he ever was at Vienna. Lardner supposes also, that St. Peter spent a part of his time in Jerusalem. Now it is impossible for us to determine what stay St. Peter made in Jerusalem, after the holding of the apostolic council: or whether he remained there at all; but this I think is certain, that he was not at Jerusalem when St. Paul returned thither for the last time; since St. Luke makes particular mention of St. James, and describes him as the head of the Christian community at Jerusalem, but says nothing of St. Peter, whom he would hardly have passed over in perfect silence, if he had been there. Now St. Paul's last visit to Jerusalem happened in the year 60; and since I have shown that the First Epistle of St. Peter was written about this time, it is not at all improbable that St. Peter, who was absent from Jerusalem, was then engaged in preaching the Gospel to the Babylonians.

“The last argument in favour of the opinion that the Babylon where Peter wrote was not Babylon properly so called, is derived from chap. ii. 13. where St. Peter commands obedience to the king, and from chap. ii. 17. where he says, ‘Honour the king.’ Hence Lardner concludes, that St. Peter must have written in a place which was subject to the same king or emperor as the people to whom he sent the epistle. But these were subject to the Roman emperor; whereas Babylon, with its whole territory, was then subject, not to the Romans, but the Parthians; and, therefore, according to Lardner could not have been the place where St. Peter wrote. Now this argument rests on a supposition which is contradicted by the common usage of every language; the expression, ‘the king,’ in a letter from a person in one country to a person in another country, may, according to circumstances, denote the king to which the reader is subject, as well as the king to which the writer is subject.

PREFACE TO THE FIRST AND SECOND EPISTLES, &c.

“ It appears, then, that the arguments which have been alleged to show that St. Peter did not write his first epistle in the country of Babylonia, are devoid of foundation; and, consequently, the notion of a mystical Babylon, as denoting either Jerusalem or Rome, loses its whole support. For in itself the notion is highly improbable; and, therefore, the bare possibility that St. Peter took a journey to Babylon, properly so called, renders it inadmissible. The plain language of epistolary writing does not admit of the figures of poetry; and though it would be very allowable in a poem, written in honour of Gottingen, to style it another Athens; yet, if a professor of this university should, in a letter written from Gottingen, date it Athens, it would be a greater piece of pedantry than ever was laid to the charge of the learned. In like manner, though a figurative use of the word Babylon is not unsuitable to the animated and poetical language of the Apocalypse; yet St. Peter, in a plain and unadorned epistle, would hardly have called the place where he wrote, by any other appellation than that which literally and properly belonged to it.”

That many persons, both of learning and eminence, have been of a different opinion from professor Michaelis, the intelligent reader is well aware: but Dr. Lardner, of all others, has written most argumentatively in vindication of the Mystical Babylon, i. e. Rome, as being the place from which the apostle wrote this epistle. His weightiest arguments, however, are here answered by Michaelis; and to me it appears that there is a great balance in favour of the opinion that *Babylon*, on the Euphrates, is the place intended. The decision of this question, although not an article of faith, is, nevertheless, of some importance.

THE
FIRST GENERAL EPISTLE
OF
P E T E R .

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5568.—Year of the Alexandrian era of the world, 5562.—Year of the Antiochian era of the world, 5552.—Year of the world, according to Archbishop Usher, 4064.—Year of the world, according to Eusebius, in his Chronicon, 4288.—Year of the minor Jewish era of the world, or that in common use, 3920.—Year of the Greater Rabbinical era of the world, 4419.—Year from the Flood, according to Archbishop Usher, and the English Bible, 2408.—Year of the Cali yuga, or Indian era of the Deluge, 3162.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1000.—Year of the era of Nabonassar, king of Babylon, 809.—Year of the CCIXth Olympiad, 4.—Year from the building of Rome, according to Fabius Pictor, 807.—Year from the building of Rome, according to Frontinus, 811.—Year from the building of Rome, according to the Fasti Capitolini, 812.—Year from the building of Rome, according to Varro, which was that most generally used, 813.—Year of the era of the Seleucids, 372.—Year of the Cæsarean era of Antioch, 108.—Year of the Julian era, 105.—Year of the Spanish era, 98.—Year from the birth of Jesus Christ, according to Archbishop Usher, 64.—Year of the Vulgar era of Christ's nativity, 60.—Year of Claudius Felix, governor of the Jews, 8.—Year of Vologesus, king of the Parthians, 11.—Jesus, high-priest of the Jews, 1.—Year of the Dionysian period, or Easter Cycle, 61.—Year of the Grecian Cycle of nineteen years, or Common Golden number, 4; or the second after the first embolismic.—Year of the Jewish Cycle of nineteen years, 1; or two years before the first embolismic.—Year of the Solar Cycle, 13.—Dominical Letter, it being the Bisextile, or Leap-year, FE.—Day of the Jewish Pass-over, the second of April, which happened in this year on the fourth day after the Jewish Sabbath.—Easter Sunday, the 6th of April.—Epect, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 3.—Epect according to the present mode of computation, or the moon's age on New-Year's day, or the calends of January, 11.—Monthly Epects, or age of the moon on the Calends of each month, respectively, (beginning with January,) 11, 13, 12, 13, 14, 15, 16, 17, 19, 19, 21, 21.—Number of Direction, or the number of days from the twenty-first of March, to the Jewish Pass-over, 12.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor, computing from Octavianus or Augustus Cæsar, properly the first Roman emperor, 7.—Roman Consuls, the emperor Nero Augustus, the fourth time, and Cossus Cornelius Lentulus.

CHAPTER I.

Of the persons to whom this epistle was directed, and their spiritual state, 1, 2. He describes their privileges, and thanks God for the grace by which they were preserved faithful in trials and difficulties, 3—5. The spiritual benefit they were to receive out of their afflictions, 6, 7. Their love to Christ, 8. And the salvation they received through believing, 9. This salvation was predicted by the prophets, who only saw it afar off, and had only a foretaste of it, 10—12. They should take encouragement, and be obedient and holy, 13—16. They should pray and deeply consider the price at which they were purchased, that their faith and hope might be in God, 17—21. As their souls had been purified, by obeying the truth through the Spirit; they should love each other with a pure and fervent love, 22, 23. The frailty of man, and the unchangeableness of God, 24, 25.

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PETER, an apostle of Jesus Christ, to the strangers ^a scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

² ^b Elect ^c according to the foreknowledge of God the Father, ^d through sanctification of the Spirit, unto obedience and ^e sprinkling of the blood

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• John 7. 35. Acts 2. 5, 9, 10. James 1. 1. — Eph. 1. 4. Ch. 2. 9.

• Rom. 8. 29. & 11. 2. — 2 Thess. 2. 13. — Heb. 10. 27 & 12. 24.

NOTES ON CHAP. I.

Verse 1. *Peter, an apostle*] *Simon Peter*, called also *Kephas*: he was a fisherman, son of *Jonah*, brother of *Andrew*, and born at *Bethsaida*; and one of the first disciples of our Lord.— See the *Preface*.

The strangers scattered throughout] *Jews* first, who had believed the Gospel, in the different countries here specified; and converted *Gentiles* also. Though the word *strangers* may refer to all truly religious people, see Gen. xlvii. 9. Psa. xxxix. 12. in the Septuagint, and Heb. xi. 13. yet the inscription may have a special reference to those who were driven by persecution to seek refuge in those heathen provinces, to which the influence of their persecuting brethren did not extend.

Pontus] An ancient kingdom of Asia Minor, originally a part of *Cappadocia*, bounded on the east by *Colchis*; on the west, by the river *Halys*; on the north, by the *Euxine Sea*; and on the south, by *Armenia Minor*. This country probably derived its name from the *Pontus Euxinus*, on which it was partly situated. In the time of the Roman emperors, it was divided into three parts:—1. *Pontus Cappadocius*. 2. *Pontus Galaticus*; and, 3. *Pontus Polemoniicus*. The first extended from the *Pontus Polemoniicus* to *Colchis*, having *Armenia Minor* and the upper stream of the *Euphrates* for its southern boundary. The second extended from the river *Halys* to the river *Thermodoon*. The third extended from the river *Thermodoon* to the borders of the *Pontus Cappadocius*.

Six kings of the name of *Mithridates* reigned in this kingdom; some of which are famous in history. The last king of this country was *David Comnenus*, who was taken prisoner, with all his family, by *Mohammed II.* in the year 1462, and carried to *Constantinople*: since which time, this country, (then called the empire of *Trebizond*, from *Trebisund*, a city founded by the *Grecoians*, on the uttermost confines of *Pontus*;) has continued under the degrading power of the *Turks*.

Galatia] The ancient name of a province of *Asia Minor*, now called *Amasia*. It was called also *Gallogrecia*, and *Gallia Parva*. It was bounded on the east by *Cappadocia*; on the south, by *Pamphylia*; on the north, by the *Euxine Sea*; and on the west, by *Bithynia*.—See the *Preface* of the *Epistle* to the *Galatians*.

Cappadocia] An ancient kingdom of Asia, comprehending all the country lying between *Mount Taurus* and the *Euxine Sea*.

Asia] This word is taken in different senses:—1. It signifies one of the three general divisions of our continent; and one of the four of the whole earth. It is separated from Europe by the *Mediterranean Sea*, the *Archipelago*, the *Black Sea*, the *Palus Maotic*, the rivers *Don*

and *Dniina*; and from Africa, by the *Arabic Gulf* or *Red Sea*: it is every where else surrounded by water. It is situated between 2° and 77° latitude N. and between longitude 26° E. and 17° W. and is about 7583 miles in length, and 5200 miles in breadth.

2. *Asia Minor*, that part of *Turkey* in *Asia*, now called *Natolia*; which comprehends a great number of provinces, situated between the *Euxine*, *Mediterranean*, and *Archipelago*.

3. For that province of *Asia Minor*, of which *Ephesus* was the capital. It appears, says *Calmet*, that it is in this latter sense that it is used here by *St. Peter*, because *Pontus*, *Galatia*, and *Bithynia*, are comprised in the provinces of *Asia Minor*.—See *Calmet*.

Bithynia] An ancient kingdom of Asia, formerly called *Mysia*, *Mydonia*, *Bebrycia*, and *Bithonia*. It was bounded on the west by the *Bosphorus Thracicus*, and part of the *Propontis*; on the south, by the river *Rhymdacus* and *Mount Olympus*; on the north, by the *Euxine Sea*; and on the east, by the river *Parthenius*. This place is, in some sort, rendered infamous, by the conduct of *Prusias*, one of its kings, who delivered up *Hannibal* into the hands of the *Romans*, who had fled to him for protection. *Nicomedes IV.* bequeathed it to the *Romans*; and it is now in the hands of the *Turks*.

Verse 2. *Elect according to the foreknowledge of God*] If the apostle had directed his letter to persons elected to eternal life, no one, as *Dr. Lardner* and *Maoknight* properly argue, could have received such a letter; because no one could have been sure of his election in this way till he had arrived in heaven. But the persons to whom the apostle wrote were all, with propriety, said to be elect according to the foreknowledge of God; because, agreeably to the original purpose of God, discovered in the prophetic writings, *Jews* and *Gentiles*, indiscriminately, were called to be the visible church, and entitled to all the privileges of the people of God, on their believing the Gospel. In this sense the word *elected* is used in other places of Scripture; see 1 *Thess.* i. 4. and the note there.

The *Rev. J. Wesley* has an excellent note on this passage, which I shall transcribe for the benefit of those of my readers who may not have his works at hand:—

“Strictly speaking, there is no foreknowledge, no more than afterknowledge, with God; but all things are known to Him as present, from eternity to eternity. Election, in the scriptural sense, is God’s doing any thing that our merit or power has no part in. The true predestination, or fore-appointment of God, is—1. He that believeth, shall be saved from the guilt and power of sin. 2. He that endureth to the end shall be saved eternally. 3. They who receive the precious gift of faith, thereby be-

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of Jesus Christ : * Grace unto you, and peace, be multiplied.

3 ^b Blessed be the God and Father of our Lord Jesus Christ, which ^c according to his ^d abundant

* Rom. 1. 7. 2 Pet. 1. 2. Jude 2.—† 2 Cor. 1. 9. Eph 1. 3.
‡ Tit. 3. 5.—§ Gr. *much*.

shall the sons of God ; and being sons, they shall receive the Spirit of holiness, to walk as Christ also walked. Throughout every part of this appointment of God, *promise* and *duty* go hand in hand. All is free gift ; and yet, such is the gift, that it depends, in the final issue, on our future obedience to the heavenly call. But other predestination than this, either to life or death eternal, the Scripture knows not of : moreover, it is—1. Cruel respect of persons ; an unjust regard of one, and an unjust disregard of another : it is mere *creature partiality*, and not *infinite justice*. 2. It is not plain Scripture doctrine, (if true,) but rather inconsistent with the express written word that speaks of God's universal offers of grace ; His invitations, promises, threatenings, being all *general*. 3. We are bid to choose life, and reprehended for not doing it. 4. It is inconsistent with a state of probation in those that *must* be saved, or *must* be lost. 5. It is of fatal consequence ; all men being ready, on very slight grounds, to *fancy* themselves of the elect number. But the doctrine of predestination is entirely changed from what it formerly was : *now*, it implies neither faith, peace, nor purity : it is something that will do *without* them all. Faith is no longer, according to the modern predestination scheme, a *Divine evidence of things not seen*, wrought in the soul by the immediate power of the Holy Ghost ; not an *evidence* at all, but a *mere notion* : neither is faith made any longer a means of holiness, but something that will do without it. Christ is no more a Saviour *from sin*, but a defence and a countenancer of it. He is no more a Fountain of spiritual life in the soul of believers, but leaves his elect inwardly *dry*, and outwardly *unfruitful* ; and is made little more than a refuge from the image of the heavenly ; even from righteousness, peace, and joy, in the Holy Ghost.

“ *Through sanctification of the Spirit ; through the renewing and purifying influences of His Spirit on their souls, unto obedience : to engage and enable them to yield themselves up to all holy obedience, the foundation of all which is the sprinkling of the blood of Jesus Christ. The atoning blood of Jesus Christ, which was typified by the sprinkling of the blood of sacrifices under the law ; in allusion to which it is called the blood of sprinkling.*”

Verse 3. *Blessed be the God and Father*] *Εὐχαριστοῦ ἰσθὲς καὶ Πατρὸς, blessed be God even the Father, or blessed be God, the Father of our Lord Jesus Christ.* The *καὶ*, and, is omitted by the *Syriac*, *Erpen's Arabic*, and the *Aethiopic*. But if we translate *καὶ*, even, a meaning which it frequently has in the New Testament, then we have a very good sense : let that God have praise who is the Father of our Lord Jesus Christ, and who deserves the praise of every

mercy * hath begotten us again unto a lively hope ^f by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, ^g and that fadeth not

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* John 3. 3, 5. James 1. 18.—† 1 Cor. 15. 20. 1 Thess. 4. 14. Ch. 3. 21.—‡ Ch. 5. 4.

human being, for His infinite mercy to the world, in its redemption by Christ Jesus.

Begotten us again unto a lively hope] I think the apostle has a reference here to his own case, and that of his fellow apostles, at the time that Christ was taken by the Jews, and put to death. Previously to this time, they had strong confidence that he was the Messiah, and that it was *he who should redeem Israel* ; but when they found that He actually expired upon the cross, and was buried, they appear to have *lost all hope of the great things which before they had in prospect*. This is feelingly expressed by the two disciples, whom our Lord, after his resurrection, overtook on the road, going to Emmaus, see Luke xxiv. 13—24. And the *hope* that, with them, *died with their Master*, and seemed to be buried in *His grave*, was restored by the *certainty* of His resurrection. From Christ's preaching, miracles, &c. they had a *hope of eternal life*, and all other blessings promised by Him : by His death and burial, this hope became nearly, if not altogether, *extinct* ; but, by His resurrection, the hope was *revived*. This is very properly expressed here by being *begotten again to a living hope*, *ὡς ἀπὸ νεκρῶν* ; or, as some MSS. and Versions have it, *ὡς ἀπὸ ζωῆς, to the hope of life* ; which one copy of the *Itala*, with *Augustin*, *Gildas*, *Vigilius of Tapram*, and *Cassiodorus*, have considered as meaning *eternal life*, agreeably to the context ; and, therefore, they read *vita æternæ*.

The expressions, however, may include more particulars than what are above specified : as none can *inherit* eternal life, except those who are *children* in the heavenly family ; and none are *children* but those who are *born again* ; then St. Peter may be considered as laying *here* the foundation of the hope of eternal life in the *regeneration of the soul* ; for none can *legally* inherit but the children : and none are children of God till they are *spiritually begotten* and *born again*.

It is the Gospel alone that gives the well-grounded hope of eternal life ; and the ground on which this hope rests is the *resurrection of Christ* Himself. The certainty of our Lord's resurrection, is the *great seal* of the Gospel. Without this, what is vision, what is prophecy, what is promise, what are even miracles, to that unbelief which is natural to man on such a subject as this ? But the resurrection of the human nature of Christ, the incontestable proofs of this resurrection, and the ascension of our nature to heaven in his Person, are such evidences of the possibility and certainty of the thing, as for ever to preclude all doubt from the heart of those who believe in Him.

Verse 4. *To an inheritance*] Called an *inheritance*, because it belongs to the children of God. Eternal life cannot be a gift to any but

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away, ^a reserved in heaven
^b for you,

5 ^c Who art kept by the
power of God through faith
unto salvation, ready to be revealed
in the last time:

6 ^d Wherein ye greatly rejoice, though
now ^e for a season, if need be, ^f ye are

in heaviness through manifold temptations:

7 That ^g the trial of your
faith, being much more pre-
cious than that of gold that perisheth,
though ^h it be tried with fire, ⁱ might be
found unto praise and honour and glory
at the appearing of Jesus Christ:

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^a Col. 1. 5. 2 Tim. 4. 9.—^b On for us.—^c John 10. 28, 29.
& 17. 11, 12, 15. Jude 1.—^d Matt. 5. 12. Rom. 12. 12.
^e 2 Cor. 6. 10. Ch. 4. 15.—^f 2 Cor. 4. 17. Ch. 5. 10.

^g James 1. 2.—^h James 1. 3, 12. Ch. 4. 12.—ⁱ Job 23. 18
Psa. 66. 10. Prov. 17. 3. Isa. 48. 10. Zech. 13. 9. 1 Cor. 1.
13.—^j Rom. 2. 7, 10. 1 Cor. 4. 5. 2 Thes. 1. 7, 12.

these; for, even in heaven, the lot is dealt out according to law; if children, then heirs; if not children, then not heirs.

Incorrutable] Αθάρατον: it has no principles of dissolution or decay in it; and, therefore, must be totally different from this earth.

Undefiled] Αμικτατον: nothing impure can enter it; it not only has no principles or seeds of dissolution in itself, but it can never admit any; therefore its deterioration is impossible.

Fadeeth not away] Αμαρατον, it cannot wither, it is always in bloom; a metaphor taken from those flowers that never lose their hue, nor their fragrance. From the Greek αμαραντος, we have our flowers called amaranths, because they preserve hue and odour for a long time.

Reserved in heaven] Such a place as that described above, is not to be expected on earth: it is that which was typified by the earthly Canaan; and, in reference to which, the patriarchs endured all trials and difficulties in this life, as seeing Him who is invisible.

Verse 5. Who are kept] Φρουρημενοι, who are defended as in a fortress, or castle. There is a remarkable correspondence between the two verbs used in this sentence; the verbs τηρω, signifies, to keep, watch, guard; and τρωειν, is a place of custody, or prison. And φρουρα, from φρουρα, a sentinel, signifies to keep as under a military guard.—See on Galat. iii. 22, 23. The true disciples of Christ are in the continual watchful care of God; and the inheritance is guarded for them. In some countries, military posts are constantly kept on the confines, in order to prevent interruptions from a neighbouring people: and in many cases, heirs, while in their minority, are kept in fortified places, under military guards.

By the power of God] Εν δυναμει Θεου, by the mighty and miracle working power of God; for nothing less is necessary to keep and preserve, in this state of continual trial, a soul from the contagion that is in the world. But this power of God is interested in the behalf of the soul by faith; to believe is our work, the exertion of the Almighty power is of God. No persevering without the power, and no power without faith.

Ready to be revealed] Or rather, prepared to be revealed. The inheritance is prepared for you; but its glories will not be revealed till the last time, till ye have done with life, and passed through your probation; having held fast faith and a good conscience. Some by salvation understand the deliverance of the Christians from the sackage of Jerusalem, the end of the Jewish polity being called the last time: others sup-

pose it to refer to the day of judgment, and the glorification of the body and soul in heaven.

Verse 6. Wherein ye greatly rejoice] Some refer wherein, εν, to the salvation mentioned above: others, to the last time, καιροσ ωχρητοσ, in ver. 5: others think that it applies to the being kept by the power of God through faith: and others, that it refers to the preceding advantages and privileges. It was in the present salvation of God that they rejoiced or gloried: though not without having an eye to the great recompense of reward.

Though now for a season] Ολιγον αρα, a little while yet; during your pilgrimage here below: which is but a point when compared with eternity.

If need be] Ει δεν εστι, if it be necessary; if your situation and circumstances be such that you are exposed to trials and persecutions, which you cannot avoid, unless God were to work a miracle for your deliverance, which would not be for your ultimate good; as He purposes to turn all your trials and difficulties to your advantage.

Sometimes there is a kind of necessity that the followers of God should be afflicted: when they have no trials, they are apt to get careless: and when they have secular prosperity, they are likely to become worldly-minded. "God," said a good man "can neither trust me with health nor money; therefore I am both poor and afflicted." But the disciples of Christ may be very happy in their souls, though grievously afflicted in their bodies and in their estates. Those to whom St. Peter wrote rejoiced greatly, danced for joy, (αγαλλιασθε), while they were grieved, (λυπηθητε), with various trials. The verb λυπησθαι signifies to grieve, to make sorrowful: perhaps heaviness is not the best rendering of the original word, as this can scarcely ever consist with rejoicing; but to be sorrowful on account of something external to ourselves, and yet exulting in God, from a sense of His goodness to us, are quite compatible: so that we may say with St. Paul, always sorrowing, yet still rejoicing.

Verse 7. That the trial of your faith being much more precious than of gold] As, by the action of fire, gold is separated from all alloy and heterogeneous mixtures, and is proved to be gold by its enduring the action of the fire without losing any thing of its nature, weight, colour, or any other property; so genuine faith is proved by adversities, especially such as the primitive Christians were obliged to pass through. For, the word was then, "Renounce Jesus, and live;"—"cleave to Him, and die:" for

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8 ^a Whom having not seen, ye love; ^b in whom, though now ye see him not, yet believing, ye re-

joice with joy unspeakable and full of glory:

9 Receiving ^c the end of your faith, even the salvation of *your* souls.

10 ^d Of which salvation the prophets

a 1 John 4. 20. — b John 20. 29. 2 Cor. 5. 7. Heb. 11. 1. 27. c Rom. 6. 22. — d Gen. 49. 10. Dan. 2. 44. Hag. 2. 7. Zech. 6. 12. Matt. 13. 17. Luke 10. 24. 2 Pet. 1. 19, 20, 21.

every Christian was in continual danger of losing his life. He then who preferred Christianity to his life, gave full proof, not only of his own sincerity, but also of the excellency of the principle by which he was influenced: as his religion put him in possession of greater blessings, and more solid comforts, than any thing the earth could afford.

Though it be tried with fire] That is, though gold will bear the action of the fire for any given time, even millions of years, were they possible, without losing the smallest particle of weight or value; yet even gold, in process of time, will wear away by continual use: and the earth, and all its works, will be burnt up by that *supernatural* fire whose action nothing can resist. But on that day the faith of Christ's followers will be found brighter, and more glorious. The earth, and universal nature, shall be dissolved: but he who doeth the will of God shall abide for ever; and his faith shall then be found to the *praise* of God's grace, the *honour* of Christ, and the *glory* or glorification of his own soul throughout eternity. God Himself will *praise* such faith; angels and men will hold it in *honour*; and Christ will crown it with *glory*.—For some remarks on the nature and properties of gold, see at the end of the chapter.

Verse 8. *Whom having not seen, ye love*] Those to whom the apostle wrote had never seen Christ in the flesh; and yet, such is the *realizing* nature of faith, they loved Him as strongly as any of His disciples could, to whom He was *personally known*. For faith in the Lord Jesus brings Him into the heart; and by his indwelling all His virtues are proved, and an excellence discovered beyond even that which his disciples beheld, when conversant with Him upon earth. In short, there is an equality between believers in the present time, and those who lived in the time of the incarnation: for Christ, to a believing soul, is the same *to-day* that he was *yesterday*; and will be for ever.

Ye rejoice with joy unspeakable] Ye have unutterable happiness through believing; and ye have the fullest, clearest, strongest evidence of eternal glory. Though they did not see Him on earth, and men could not see Him in glory; yet by that faith, which is the evidence of things not seen, and the subsistence of things hoped for, they had the very highest persuasion of their acceptance with God, their relation to Him as their Father, and their sonship with Christ Jesus.

Verse 9. *Receiving the end of your faith*] Ye

have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

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11 Searching what, or what manner of time ^e the Spirit of Christ which was in them did signify, when it testified beforehand ^f the sufferings of Christ, and the glory that should follow.

e Ch. 3. 19. 2 Pet. 1. 21. — f Psa. 22. 6. Isa. 53. 3, &c. Dan. 9. 26. Luke 24. 25, 26, 44, 46. John 12. 41. Acts 26. 22, 23.

are put in possession of the salvation of your souls, which was the thing presented to your faith when ye were called by the Gospel of Christ. Your faith has had a proper issue, and has been crowned with a proper recompense. The word *τελος*, *end*, is often used so as to imply the *issue* or *reward* of any labour or action.

Salvation of your souls.] The object of the Jewish expectations, in their Messiah, was the salvation or deliverance of their bodies from a foreign yoke; but the true Messiah came to save the soul from the yoke of the devil and sin. This glorious salvation these believers had already received.

Verse 10. *Of which salvation the prophets have inquired*] The incarnation and suffering of Jesus Christ, and the redemption procured by Him for mankind, were made known, in a general way, by the prophets: but they themselves did not know the time when these things were to take place; nor the people among, and by whom, he was to suffer, &c.; they, therefore, *inquired accurately*, or *earnestly*, *ἐπιζητούσας*, and *sought diligently*, *ἐπιπορούσας*, *inquiring* of others who were then under the same inspiration, and *carefully searching* the writings of those who had, before their time, spoken of these things. The prophets plainly saw that the grace which was to come under the Messiah's kingdom, was vastly superior to anything that had ever been exhibited under the law; and, in consequence, they made all possible inquiry, and searched as after grains of gold, hidden among sand, or compacted with ore, (for such is the meaning of the original word,) in order to ascertain the time, and the signs of that time, in which this wondrous display of God's love and mercy to man was to take place: but all that God thought fit to instruct them in was what is mentioned in ver. 12.

Verse 11. *The glory that should follow*. Not only the glory of His resurrection, ascension, exaltation, and the effusion of His Spirit; but that grand manifestation of God's infinite love to the world, in causing the Gospel of His Son to be every where preached; and the glorious moral changes which should take place in the world under that preaching; and the final glorification of all them who had here received the report, and continued faithful unto death. And, we may add to this, the ineffable glorification of the human nature of Jesus Christ; which, throughout eternity, will be the glorious head of His glorified body, the church.

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12 ^a Unto whom it was revealed, that ^b not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with ^c the Holy-Ghost sent down from heaven; ^d which things the angels desire to look into.

13 Wherefore ^e gird up the loins of your mind, ^f be sober, and hope ^g to the end for the grace that is to be

^a Dan. 9. 24. & 12. 9. 13. — ^b Heb. 11. 13, 38, 40. — ^c Acts 2. 4. — ^d Exod. 25. 20. Dan. 8. 15. & 12. 5, 6. Eph. 3. 10. — ^e Luke 12. 35. Eph. 6. 14. — ^f Luke 21. 34. Rom. 13. 13. 1 Thess. 5. 6, 8. Ch. 4. 7. & 5. 8. — ^g Gr. perfectly.

Verse 12. *Unto whom it was revealed*] We may presume that, in a great variety of cases, the prophets did not understand the meaning of their own predictions. They had a general view of God's designs; but of particular circumstances, connected with these great events, they seem to have known nothing; God reserving the explanation of all particulars to the time of the issue of such prophecies. When they wished to find out the times, the seasons, and the circumstances, God gave them to understand that it was *not for themselves, but for us that they did minister the things which are now reported unto us by the preaching of the Gospel.* This was all the satisfaction they received in consequence of their earnest searching; and this was sufficient to repress all needless curiosity, and to induce them to rest satisfied that the Judge of all the earth would do right. If all succeeding interpreters of the prophecies had been contented with the same information relative to the predictions still unaccomplished, we should have had fewer books, and more wisdom.

Angels desire to look into.] Παραυψας, to *sloop down to*, the posture of those who are earnestly intent on finding out a thing, especially a writing difficult to be read; they bring it to the light, place it so that the rays may fall on it as collectively as possible, and then *sloop down* in order to examine all the parts, that they may be able to make out the whole. There is evidently an allusion here to the attitude of the cherubim who stood at the ends of the ark of the covenant, in the inner tabernacle, with their faces turned towards the mercy-seat, or propitiatory, in a bending posture, as if *looking attentively*; or, as we term it, *poring* upon it. Even the holy angels are struck with astonishment at the plan of human redemption; and justly wonder at the incarnation of that infinite Object of their adoration. If, then, these things be objects of deep consideration to the *angels* of God, how much more so should they be to us: in them, angels can have no such interest as human beings have.

We learn from the above, that it was the *Spirit of Christ* in the Jewish prophets, that prophesied of Christ; it was that Spirit which revealed Him; and it is the same Spirit which takes of the things of Christ, and shows them

brought unto you ^b at the revelation of Jesus Christ;

14 As obedient children, ^c not fashioning yourselves according to the former lusts ^d in your ignorance:

15 ^e But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, ^f Be ye holy; for I am holy.

17 And if ye call on the Father, ^g who

^h Luke 17. 30. 1 Cor. 1. 7. 2 Thess. 1. 7. — ⁱ Rom. 12. 2. Ch. 4. 2. — ^j Acts 17. 30. 1 Thess. 4. 5. — ^k Luke 1. 74. 75. 2 Cor. 7. 1. 1 Thess. 4. 3, 4, 7. Heb. 12. 14. 2 Pet. 3. 11. — ^l Lev. 11. 44. & 19. 2. & 20. 7. — ^m Deut. 28. 17. Acts 10. 34. Rom. 2. 11.

unto us. Christ was never known by prophecy but through His own Spirit; and He never was known nor can be known, to the salvation of any soul, but by a revelation of the same Spirit. It is He alone that bears witness with our spirits that we are the children of God.

Verse 13. *Gird up the loins of your mind*] Take courage from this display of God's love, now made known to you; and, though you must expect trials, yet fortify your minds with the consideration, that He who has given you His Son Jesus, will withhold from you no manner of thing that is good. The allusion here is to the *long robes* of the Asiatics; which, when they were about to perform any active service, they tucked in their girdles; this they did also when they waited on their superiors at meals.

Hope to the end for the grace] Continue to expect all that God has promised; and particularly that utmost salvation, that glorification of body and soul, which ye shall obtain at the revelation of Christ, when He shall come to judge the world.

But, if the apostle alludes here to the approaching revelation of Christ, to inflict judgment on the Jews, for their final rebellion and obstinacy; then the *grace*, χάρις, *benefit*, may intend their *preservation* from the evils that were coming upon that people, and their *wonderful escape* from Jerusalem at the time that the Roman armies came against it.

Verse 14. *Not fashioning yourselves*] As the offices of certain persons are known by the *garb*, or *livery*, they wear; so transgressors: where we see the *world's livery*, we see the *world's servants*; they *fashion* or *habit* themselves according to their *lusts*; and we may guess that they have a *worldly mind* by their conformity to *worldly fashions*.

Verse 15. *But as he which hath called you*] Heathenism scarcely produced a god whose example was not the most abominable; their greatest gods, especially, were paragons of impurity: none of their philosophers could propose the objects of their adoration, as objects of imitation. Here, Christianity has an infinite advantage over heathenism. *God is holy*, and He calls upon all who believe in Him, to *imitate his holiness*; and the reason why they should be holy is, *that God who has called them, is holy*, ver. 13.

A. M. cir. 4064. without respect of persons
 A. D. cir. 60. judgeth according to every
 An. Olymp. man's work, * pass the
 cir. CCIX. 4. time of your ^b sojourning
 A. U. C. cir. 819.

here in fear:

18 Forasmuch as ye know ^c that ye were not redeemed with corruptible things, as silver and gold, from your

vain conversation ^d received by tradition from your fathers;

19 But ^e with the precious blood of Christ, ^f as a lamb without blemish and without spot:

20 ^g Who verily was fore-ordained before the foundation of the world, but

2 Cor. 7. 1. Phil. 2. 12. Heb. 12. 28. — 2 Cor. 5. 6. Heb. 11. 13. Ch. 2. 11. — 1 Cor. 6. 20. & 7. 23. — Ezek. 20. 18. Ch. 4. 3. — Acts 20. 28. Eph. 1. 7. Heb. 9. 12, 14.

Rev. 5. 9. — Exod. 12. 5. Isai. 63. 7. Joha. 1. 29, 36. 1 Cor. 5. 7 — Rom. 3. 25. & 16. 25, 26. Eph. 3. 9, 11. Col. 1. 26. 2 Tim. 1. 9, 10. Tit. 1. 2, 3. Rev. 13. 8.

Verse 17. *And if ye call on the Father*] *St.*—ing ye invoke the Father of our Lord Jesus Christ, and your Father through Christ, and profess to be *obedient children and sojourners* here below for a short time only; see that ye maintain a godly reverence for this Father, walking in all His testimonies blameless.

Who, without respect of persons] God is said to be *no respecter of persons*; for this reason, among many others, that, being infinitely righteous, He must be infinitely impartial. He cannot prefer one to another, because He has nothing to *hope or fear* from any of his creatures. All *partialities* among men spring from one or other of these two principles, *hope or fear*: God can feel neither of them, and therefore God can be *no respecter of persons*: He approves or disapproves of men according to their *moral character*. He pities all, and provides salvation for all; but He loves those who resemble Him in His holiness; and He loves them in proportion to that resemblance; *i. e.* the more of His Image He sees in any, the more He loves him, and *contra*. And every *man's work* will be the *evidence* of his conformity, or non-conformity, to God, and according to this evidence, will God judge him. Here, then, is *no respect of persons*; God's judgment will be according to a *man's work*; and a *man's work*, or *conduct*, will be according to the moral state of his mind. No *favouritism* can prevail in the day of judgment: nothing will pass there but *holiness of heart and life*. A righteousness imputed, and not possessed and practised, will not avail where God *judgeth according to every man's work*. It would be well that those *sinner*s and *spurious believers*, who fancy themselves safe and complete in the righteousness of Christ, while impure and unholy in themselves, would think of this testimony of the apostle.

Verse 18. *Ye were not redeemed with corruptible things*] To *redeem*, *λυτρον*, signifies to procure life for a captive, or liberty for a slave, by *paying a price*; and the *precious blood of Christ* is here stated to be the *price* at which the souls of both Jews and Gentiles were redeemed: it was a *price* paid down, and a price which God's righteousness required.

Corruptible things mean here, any thing that man usually gives in exchange for another; but the term necessarily includes all created things, as all these are *corruptible* and *perishing*. The meaning of the apostle is evidently, that created things could not purchase the souls of men; else the sacrifice of Christ had not been offered: could any thing less have done, God would not

have given up His only begotten Son. Even *silver and gold*, the most valuable medium of commerce among men, bear no proportion in their value to the souls of a lost world; for there should be a congruity between the *worth* of the thing *purchased* and the *valuable consideration* which is *given for it*; and the laws and customs of nations require this: on this ground, *perishable things*, or things, the value of which must be infinitely less than the worth of the souls of men, cannot purchase those souls. Nothing, therefore, but such a *ransom price* as God provided, could be a sufficient ransom, oblation, and satisfaction, for the sins of the world.

Vain conversation] Empty, foolish, and unprofitable conduct: full of vain hopes, vain fears, and vain wishes.

Received by tradition from your fathers] The *Jews* had innumerable burdens of empty ceremonies, and useless ordinances, which they received *by tradition* from their fathers, rabbins, or doctors. The *Gentiles* were not less encumbered with such than the Jews; all were wedded to their *vanities*, because they received them from their *forefathers*, as they had done from *theirs*. And this *antiquity and tradition* have been the ground-work of many a vain ceremony and idle pilgrimage; and of numerous doctrines which have nothing to plead in their behalf but this mere antiquity. But such persons seem not to consider that *error and sin* are nearly *coeval* with the world itself.

Verse 19. *The precious blood of Christ*] *Τυμω αμαρτι*, the *valuable blood*; how *valuable*, neither is nor could be stated.

As of a lamb] Such as was required for a *sin-offering* to God: and *the Lamb of God that takes away the sin of the world*.

Without blemish] In Himself; and *without spot* from the world: being perfectly *pure* in His *soul*, and *righteous* in His *life*.

Verse 20. *Who verily was fore-ordained*] *Προγνωστος*, *fore-known*; *appointed*, in the Divine purpose to be sent into the world; because infinitely *approved* by the Divine justice.

Before the foundation of the world] Before the law was given, or any sacrifice prescribed by it; and its whole sacrificial system was appointed in reference to this *fore-appointed Lamb*; and, consequently, from Him they derived all their significance and virtue. The phrase *καταβολη θεμελιου*, *foundation of the world*, occurs often in the New Testament; and is supposed by some learned men, and good critics, to signify the *commencement of the Jewish state*. Perhaps it may have this meaning in Matt. xiii. 35. Luke

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was manifest ^a in these last times for you,

21 Who by him do believe in God, ^b that raised him up from the dead, and ^c gave him glory: that your faith and hope might be in God.

22 Seeing ye ^d have purified your souls in obeying the truth through the Spirit unto unfeigned ^e love of the brethren, see that ye love one another with a pure heart fervently;

^a Gal. 4. 4. Eph. 1. 10. Heb. 1. 2. & 9. 26. — ^b Acts 2. 24. ^c Matt. 28. 18. Acts 2. 33. & 5. 13. Eph. 1. 20. Phil. 2. 9. Heb. 2. 9. Ch. 3. 22. — ^d Acts 15. 9. — ^e Rom. 12. 9. 10. 1 Thes. 4. 9. 1 Tim. 1. 5. Heb. 13. 1. Ch. 2. 17. & 3. 8. & 4. 8.

xi. 50. Eph. i. 4. Heb. iv. 3. and ix. 26. But if we take it here in its common signification, the creation of universal nature, then it shows, that God, foreseeing the fall and ruin of man, appointed the remedy that was to cure the disease. It may here have a reference to the opinion of the Jewish doctors, who maintain that seven things existed before the creation of the world, one of which was the Messiah.

Last times] The Gospel dispensation, called the last times, as we have often seen, because never to be succeeded by any other.

Verse 21. Who by him do believe in God] This is supposed to refer to the Gentiles, who never knew the true God till they heard the preaching of the Gospel: the Jews had known Him long before, but the Gentiles had every thing to learn when the first preachers of the Gospel arrived amongst them.

Gave him glory] Raised Him to His right hand; where, as a Prince and a Saviour, He gives repentance and remission of sins.

That your faith] In the fulfilment of all His promises, and your hope of eternal glory, might be in God, who is unchangeable in His counsels, and infinite in His mercies.

Verse 22. Seeing ye have purified your souls] Having purified your souls in obeying the truth, by believing in Christ Jesus, through the influence and teaching of the Spirit; and giving full proof of it by unfeigned love to the brethren; ye love one another, or ye will love each other with a pure heart fervently. These persons—First, heard the truth, that is, the Gospel; thus called in a great variety of places in the New Testament, because it contains the truth without mixture of error; and is the truth and substance of all the preceding dispensations by which it was typified. Secondly, They obeyed that truth, by believing on Him who came into the world to save sinners. Thirdly, Through this believing on the Son of God, their hearts were purified by the word of truth applied to them by the Holy Spirit. Fourthly, The love of God being shed abroad in their hearts by the Holy Ghost, they loved the brethren with pure hearts; fervently, *εὐσυνείδητος*, intensely, or continually: the full proof that their brotherly love

23 'Being born again, not of corruptible seed, but of incorruptible, ^aby the word of God, which liveth and abideth for ever.

24 ^b For ^c all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 ^d But the word of the Lord endureth for ever. ^e And this is the word which by the Gospel is preached unto you.

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2 Pet. 1. 7. 1 John 3. 18. & 4. 7, 21. — ^a John 1. 12. & 2. 5. — ^b James 1. 18. 1 John 3. 9. — ^c Or, For that. ^d Ps. 103. 15. Isa. 40. 6. & 51. 12. James 1. 10. — ^e Ps. 102. 12, 26. Isa. 40. 8. Luke 16. 17. — 1 John 1. 1, 14. 1 John 1. 1, 3.

was unfeigned: *ἀνιδίωτος ἀνυπόκριτος*, a fraternal affection without hypocrisy.

Verse 23. Being born again] For, being born of Abraham's seed, will not avail to the entering of the kingdom of heaven.

Not of corruptible seed] By no human generation, or earthly means; but of incorruptible, a Divine and heavenly principle, which is not liable to decay, nor to be affected by the changes and chances to which all sublunary things are exposed.

By the word of God] *ὡς λόγος ζῶντος Θεοῦ*, by the doctrine of the living God, which remaineth for ever; which doctrine shall never change, no more than the Source shall, whence it proceeds.

Verse 24. For all flesh is as grass] Earthly seeds, earthly productions, and earthly generations, shall fail and perish like as the grass, and flowers of the field; for the grass withereth, and the flower falleth off; though, in the ensuing spring and summer, they may put forth new verdure and bloom:—

Verse 25. But the word of the Lord] The doctrine delivered by God concerning Christ, endureth for ever; having, at all times, and in all seasons, the same excellence and the same efficacy.

And this is the word] *Τὸ κήρυγμα*, what is spoken by the Gospel preached unto you. "This is a quotation from Isa. xl. 6—8. where the preaching of the Gospel is foretold; and recommended from the consideration that every thing which is merely human, and, among the rest, the noblest races of mankind, with all their glory and grandeur, their honour, riches, beauty, strength, and eloquence; as also the arts which men have invented, and the works they have executed, shall decay as the flowers of the field. But the Gospel, called by the prophet the word of the Lord, shall be preached while the world standeth."—Macknight. All human schemes of salvation, and plans for the melioration of the moral state of man, shall come to nought: and the doctrine of Christ crucified, though a stumblingblock to the Jews, and foolishness to the Gentiles, shall be alone the power of God for salvation to every soul that believeth.

As the apostle, on ver. 7. mentions gold, and gold chymically examined and tried; and as this

figure frequently occurs in the Sacred Writings; I think it necessary to say something here of the nature and properties of that metal.

Gold is defined by chymists to be the most perfect, the most ductile, the most tenacious, and the most unchangeable of all metals. Its specific gravity is about 19.3. A cubic foot of pure gold, cast and not hammered, weighs 1348lb. In its native state, without mixture, it is yellow; and has no perceptible smell nor taste. When exposed to the action of the fire, it becomes red hot before it melts; but in melting suffers no alteration; but if a strong heat be applied while in fusion, it becomes of a beautiful green colour. The continual action of any furnace, howsoever long applied, has no effect on any of its properties. It has been kept in a state of fusion for several months, in the furnace of a glass-house, without suffering the smallest change. The electric and galvanic fluids inflame and convert it into a purple oxyd, which is volatilized in the form of smoke. In the focus of a very powerful burning-glass it becomes volatilized, and partially vitrified; so that we may say with the apostle, that, though gold is tried by the fire, abides the action of all culinary fires, howsoever applied, yet it perisheth by the celestial fire and the solar influence: the rays of the sun, collected in the focus of a powerful burning-glass, and the application of the electric fluid, destroy its colour, and alter and impair all its properties. This is but a late discovery; and, previously to it, a philosopher would have ridiculed St. Peter for saying, *gold that perisheth*.

Gold is so very tenacious, that a piece of it drawn into wire, one-tenth of an inch in diameter, will sustain a weight of 500lb. without breaking.

One grain of gold may be so extended, by its great malleability, as to be easily divided into two millions of parts; and a cubic inch of gold into six thousand, five hundred, and twenty-three millions, eight hundred, and nine thousand, five hundred and twenty-three parts: each of which may be distinctly seen by the naked eye!

A grain and a half of gold may be beaten into leaves of one inch square; which, if intersected by parallel lines, drawn at right angles to each other, and distant only the 100th part of an inch, will produce twenty-five millions of little squares, each of which may be distinctly seen without the help of glasses!

The surface of any given quantity of gold, according to Mr. Mugellan, may be extended by the hammer 150,092 times!

Eighty books, or two thousand leaves, of what is called leaf-gold, each leaf measuring 3.3 square inches, viz. each leaf containing 10.89 square inches, weighs less than 384 grains; each book, therefore, or twenty-five leaves, is equal to 272.23 inches, and weighs about 4.8 grains;

so that each grain of gold will produce 56.718, or nearly fifty-seven square inches!

The thickness of the metal thus extended, appears to be no more than the one 283,020th of an inch! One pound, or sixteen ounces of gold, would be sufficient to gild a silver wire sufficient, in length, to encompass the whole terraqueous globe, or to extend 25,000 miles!

Notwithstanding this extreme degree of tenacity, or thinness, which some carry much higher, no pore can be discerned in it by the strongest magnifying powers; nor is it pervious to the particles of light; nor can the subtle fluids pass through it! Its ductility has never yet been carried to the uttermost pitch; and to human art and ingenuity is, probably, unlimited.

Sulphur, in the state of a sulphuret, dissolves it; tin and lead greatly impair its tenacity; and zinc hardens and renders it very brittle. Copper heightens its colour, and renders it harder, without greatly impairing its ductility. It readily unites with iron, which it hardens in a remarkable manner.

The oxygenated muriatic acid, and the nitro-muriatic acid, dissolve gold. In this state it is capable of being applied, with great success, to the gilding of steel. The process is very simple, and is instantaneously performed: viz.—

To a solution of gold in the nitro-muriatic acid add about twice the quantity of sulphuric ether.—In order to gild either iron or steel; let the metal be well polished, the higher the better:—the ether which has taken up the gold, may be applied by a camel hair pencil, or small brush; the ether then evaporates, and the gold becomes strongly attached to the surface of the metal. I have seen lancets, penknives, &c. gilded in a moment, by being dipped in this solution. In this manner all kinds of figures, letters, mottoes, &c. may be delineated on steel, by employing a pen or fine brush.

The nitro-muriatic acid, formerly called aqua regia, is formed by adding muriatic acid, vulgarly spirit of salt, to the nitric acid, formerly aqua fortis. Two parts of the muriatic acid to one of the nitric constitute this solvent of gold and platina, which is called the nitro-muriatic acid.

Gold was considered the heaviest of all metals, till the year 1748, when the knowledge of platina was brought to Europe by Don Antonio Ulloa: this, it be a real metal, is the hardest and weightiest of all others. The specific gravity of gold is, as we have seen, 19.3.; that of platina, is from 20.6 to 23: but gold will ever be the most valuable of all metals, not merely from its scarcity, but from its beautiful colour and great ductility, by which it is applicable to so many uses; and its power of preserving its hue and polish without suffering the least tarnish or oxydation from the action of the air.

CHAPTER II.

We should lay aside all evil dispositions, and desire the sincere milk of the word, that we may grow thereby, 1—3. And come to God to be made living stones, and be built up into a spiritual temple, 4, 5. The prophecy of Christ, as chief corner-stone; precious to believers, but a stumbling-stone to the disobedient, 6—8. True believers are a chosen generation, a royal priesthood, &c. 9, 10. They should abstain from fleshly lusts, 11. Walk uprightly among the Gentiles, 12. Be obedient

to civil authority, according to the will of God, 13—15. Make a prudent use of their Christian liberty, 16. Fear God, and honour the king, 17. Servants should be subject to their masters, and serve them faithfully, and suffer indignities patiently, after the example of Christ, 18—23. Who bore the punishment due to our sins in his own body upon the tree, 24. They were formerly like sheep going astray, but were now returned unto the Shepherd and Bishop of their souls, 25.

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WHEREFORE, ^a laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

² ^b As new-born babes, desire the sincere ^c milk of the word, that ye

^a Eph. 4. 22, 25, 31. Col. 3. 8. Heb. 12. 1. James 1. 21. & 5. 9. Ch. 4. 2.—^b Matt. 18. 3. Mark 10. 15. Rom. 6. 4.

NOTES ON CHAP. II.

Verse 1. *Wherefore, laying aside*] This is in close connexion with the preceding chapter, from which it should not have been separated; and the subject is continued to the end of the 10th verse.

Laying aside all malice] See the notes on Eph. iv. 22—31. These tempers and dispositions must have been common among the Jews, as they are frequently spoken against: Christianity can never admit of such; they show the mind, not of Christ, but of the old murderer.

Verse 2. *As new-born babes*] In the preceding chapter, ver. 23. the apostle states that they had been *born again*; and, as the new-born infant desires that aliment which nature has provided for it, so, they being *born again*, born from above, should as earnestly require that heavenly nourishment which is suited to their new nature: and this the apostle calls the *sincere milk of the word*, το λογικον αδολον γαλα; or, as some translate, the *rational, unadulterated milk*; i. e. the pure doctrines of the Gospel; as delivered in the Epistles and Gospels: and as preached by the apostles and their successors. The rabbins frequently express *learning to know the law*, &c. by the term *sucking*; and their disciples are often denominated *those that suck the breast*. The figure is very expressive: as a child newly born shows an immediate desire for that nourishment, and that only, which is its most proper food; so they, being just *born of God*, should show that the incorruptible seed abides in them; and that they will receive nothing that is not suited to that new nature: and, indeed, they can have no spiritual growth but by the pure doctrines of the Gospel.

That ye may grow thereby] Εἰς σωτηριαν, unto *salvation*; is added here by ABC. and about forty others; both the Syriac, the Arabic of Erpen, Coptic, Ethiopic, Armenian, Slavonic, Vulgate, and several of the ancient Fathers. The reading is undoubtedly *genuine*, and is very important. It shows why they were regenerated, and why they were to desire the unadulterated doctrines of the Gospel; viz. that they might *grow up unto salvation*. This was the *end* they should always have in view; and nothing could so effectually promote this end as continually receiving the pure truth of God, claiming the fulfilment of its promises, and acting under its dictates.

may grow thereby: (unto ^{A. M. cir. 4064} ^{A. D. cir. 60.} ^{An. Olymp.} ^{cir. CCIX. 4.} ^{A. U. C. cir. 813.} *salvation*)

³ If so be ye have ^d tasted that the Lord is gracious.

⁴ To whom coming *as unto* a living stone, ^e disallowed indeed of men, but chosen of God and precious,

¹ Cor. 14. 20. Ch. 1. 23.—^c 1 Cor. 3. 2. Heb. 5. 12. & d Psal. 34. 8. Heb. 6. 5.—^e Psal. 118. 22. Matt. 21. 42. Acts 4. 11.

Verse 3. *If so be ye have tasted*] Εστω ησυχασθη, seeing ye have tasted. There could be no doubt that they had tasted the goodness of Christ, who were *born again of incorruptible seed*; and whose hearts were purified by the truth; and who had like precious faith with the apostles themselves.

That the Lord is gracious] Οτι χριστος εστις κυριος, from the similarity of the letters, many MSS. and several of the Fathers, have read χριστι κυριος, the *Lord is Christ, or Christ is the Lord*. This seems to refer to Psal. xxxiv. 8. *O taste and see that the Lord is good*, Γευσασθε και διδοτε οτι χριστος εστις κυριος, Sept. And there is still a reference to the *sucking child*, that, having once tasted its mother's milk, ever after desires and longs for it. As they were born of God, and had tasted His goodness, they would naturally desire the same pure unadulterated milk of the word.

Verse 4. *To whom coming as unto a living stone*] This is a reference to Isa. xlv. iii. 16. *Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a mere foundation*. Jesus Christ is in both the prophet and apostle, represented as the *foundation* on which the Christian church is built, and on which it must continue to rest: and the *stone* or *foundation* is called here *living*, to intimate that He is the Source of life to all His followers; and that it is in union with Him that they live, and answer the end of their regeneration; as the stones of a building are of no use but as they occupy their proper places in a building, and rest on the foundation.

Disallowed indeed of men] That is, rejected by the Jews. This is a plain reference to the prophecy, Psal. cxviii. 22. *The stone which the builders rejected is become the head-stone of the corner*.

Chosen of God] To be the Saviour of the world, and the Founder of the church, and the foundation on which it rests. As Christ is the *choice* of the Father, we need have no doubt of the efficacy and sufficiency of all that He has suffered and done for the salvation of a lost world. God can never be mistaken in His *choice*; therefore, he that chooses Christ for his portion, shall never be confounded.

Precious] Εγγιμος, *honourable*: howsoever despised and rejected by men, Jesus, as the Sacrifice for a lost world, is infinitely honour-

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5 ^a Ye also, as lively stones, ^b are built up ^c a spiritual house, ^d an holy priesthood, to offer up ^e spiritual sacrifices, ^f acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, ^g Behold, I lay in Sion a

^a Eph. 2. 21, 22. — ^b Or, be ye built. — ^c Heb. 3. 6. — ^d Isa. 61. 6. & 66. 21. Ver. 9. — ^e Hos. 14. 2. Mal. 1. 11. Rom. 12. 1. Heb. 13. 15, 16.

chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

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7 Unto you therefore which believe *he is* ^h precious: but unto them which be disobedient, ⁱ the stone which the builders disallowed, the

^f Phil. 4. 18. Ch. 4. 11. — ^g Isa. 28. 16. Rom. 9. 33. ^h Or, an honour. — ⁱ Ps. 118. 22. Matt. 21. 42. Acts 4. 11.

able in the sight of God; and those who are united by faith to Him, partake of the same honour, being *members* of that great and glorious *body* of which He is the *head*; and are *stones* in that superb *building* of which He is the *foundation*.

Verse 5. *Ye also, as lively stones*] *Λθου ζωντα*, *living stones*; each being instinct with the principle of life, which proceeds from Him who is the foundation, called above *Λθου ζωντα*, a *living stone*.

The metaphor, in this and the following verse, is as bold as it is singular; and commentators and critics have found it difficult to hit on any *principle* of explanation. In all metaphors there is something in the natural image that is illustrative of some chief moral property in the thing to be represented. But what analogy is there between the *stones* of a building, and a multitude of *human beings*? We shall soon see: the church of Christ, it is true, is represented under the figure of a *house*, or rather *household*; and, as a *household*, or *family* must have *place* of residence; hence, by a *metonymy*, the *house* itself, or *material building*, is put for the *household* or *family* which occupies it; the *container* being put for the *contained*. This point will receive the fullest illustration, if we have recourse to the Hebrew: in this language *בית beith*, signifies both a *house* and a *family*; *בן ben*, a son; *בת bath*, a daughter; and *אבן aben*, a stone. Of all these nouns, *בנה banah*, he buildeth, is, I believe, the common root. Now, as *בית beith*, a house, is built of *אבנים abenim*, stones; hence *בנה banah*, he built, is a proper radix for both *stones* and *building*; and, as *בית beith*, a family or *household*, (Psa. lxxviii. 6.) is constituted or made up of *בנים banim*, sons, and *בנות benoth* daughters, hence the same root *בנה banah*, he built, is common to all; for sons and daughters *build up* or constitute a *family*, as stones do a *building*. Here, then, is the ground of the metaphor: the *spiritual house* is the *holy* or *Christian family*, or *household*; this *family*, or *household*, is composed of the *sons* and *daughters* of God Almighty: and hence the propriety of *living stones*, because this is the *living house*, or *spiritual family*. As a building *rests* upon a *foundation*, and this foundation is its *support*; so a *family*, or *household*, rests on the *Father*, who is properly considered the *foundation* or *support* of the building. But as every father is *mortal* and *transitory*, none can be called a *living stone*, foundation, or support, but Him who *liveth for ever*, and has *life independent*: so none 'but Jesus, who hath *life in Himself*, i. e. *independently*, and who is the *Way*, the

Truth, and the *LIFE*, can be a *permanent* foundation or support to the whole spiritual house. And as all the *stones*, *sons* and *daughters*, that constitute the spiritual building, are made partakers of the *life* of Christ; consequently, they may, with great propriety, be called *living stones*; that is, *sons* and *daughters* of God, who *live by Christ Jesus*, because *He lives in them*. Now, following the metaphor, these various *living stones* become one grand *temple*, in which God is *worshipped*, and in which He manifests Himself, as He did in the temple of old. Every stone, son and daughter, being a spiritual sacrifice, or priest, they all offer up praise and thanksgiving to God through Christ; and such sacrifices being offered up in the name and through the merit of His Son, are all acceptable in His sight.

This is the true metaphor, and which has not, as far as I know, ever been properly traced out. To talk of "stones being said to be *alive* as long as they are not cut out of the quarry, but continue to partake of that nourishment which circulates from vein to vein," is as unsatisfactory as it is unphilosophical: the other is the true metaphor, and explains every thing.

Verse 6. *Behold, I lay in Sion*] This intimates that the foundation of the Christian church should be laid at Jerusalem; and *there* it was laid, for there Christ suffered, and there the preaching of the Gospel commenced.

A chief corner-stone] This is the same as the foundation-stone; and it is called here the *chief corner-stone*, because it is laid in the foundation, at an angle of the building, where its two sides form the ground-work of a *side* and *end* wall. And this might probably be designed to show that, in Jesus, both Jews and Gentiles were to be *united*: and this is probably the reason why it was called a *stone of stumbling*, and *rock of offence*; for, nothing stumbled, nothing offended the Jews so much as the calling of the Gentiles into the church of God; and admitting them to the same privileges which had been before peculiar to the Jews.

Elect, precious] *Chosen* and *honourable*.— See on ver. 4.

Shall not be confounded] These words are quoted from Isa. xxviii. 16. but rather more from the Septuagint than from the Hebrew text. The latter we translate, *he that believeth shall not make haste*. He who comes to God through Christ, for salvation, shall never be confounded; he need not *haste* to flee away, for no enemy shall ever be able to annoy him.

Verse 7. *Unto you therefore which believe*] You, both Jews and Gentiles.

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An. Olym.
cir. CCIX. 4.
A. U. C. cir. 812.

same is made the head of the corner,

8 ^a And a stone of stumbling, and a rock of offence,

^b even to them which stumble at the word, being disobedient: ^c whereunto also they were appointed.

^a Isa. 8. 14. Luke 2. 34. Rom. 9. 33.—^b 1 Cor. 1. 23.
^c Exod. 9. 16. Rom. 9. 22. 1 Thess. 5. 9. Jude 4
^d Deut. 10. 15. Ch. 1. 2.—^e Exod. 19. 5, 6. Rev. 1' 6 & 4. 10.

He is precious] *τιμη εν ετιμη των ανωνων, the honour is to you who believe; i. e.* the honour of being in this building, and of having your souls saved through the blood of the Lamb; and becoming sons and daughters of God Almighty.

Them which be disobedient] The Jews, who continued to reject the Gospel; that very Person whom they reject is head of the corner, is Lord over all, and has all power in the heavens and the earth,

Verse 8. A stone of stumbling] Because in Him all Jews and Gentiles, who believe, are united; and because the latter were admitted into the church, and called by the Gospel to enjoy the same privileges which the Jews, as the peculiar people of God, had enjoyed for two thousand years before; therefore they rejected the Christian religion, they would have no partakers with themselves in the salvation of God. This was the true cause why the Jews rejected the Gospel; and they rejected Christ because He did not come as a secular Prince. In the one case He was a stone of stumbling, He was poor, and affected no worldly pomp; in the other, He was a rock of offence, for His Gospel called the Gentiles to be a peculiar people, whom the Jews believed to be everlastingly reprobated, and utterly incapable of any spiritual good.

Whereunto also they were appointed.] Some good critics read the verse thus, carrying on the sense from the preceding: *Also a stone of stumbling, and a rock of offence: The disobedient stumble against the word, (or doctrine,) to which verily they were appointed.*—Macknight.

Mr. Wakefield, leaving out, with the Syriac, the clause—*The stone which the builders disallowed, the same is made the head of the corner,* reads the 7th and 8th verses thus; *To you therefore who trust thereon, this stone is honourable: but, to those who are not persuaded (αρωδωσι,) it is a stone to strike upon and to stumble against, at which they stumble who believe not the word; and unto this indeed they were appointed: that is, they who believe not the word were appointed to stumble and fall by it, not to disbelieve it; for the word of the Lord is either a savour of life unto life, or death unto death, to all them that hear it; according as they receive it by faith, or reject it by unbelief.* The phrase *αρωδωσι* *τιμη* *αυτου*, is very frequent among the purest Greek writers, and signifies to attribute any thing to another, or to speak a thing of them; of which Kypke gives several examples from Plutarch; and paraphrases the words thus—*This stumbling and offence, particularly of the Jews, against Christ, the corner-stone, was long ago asserted and predicted by the*

9 But ye are ^d a chosen generation, ^e a royal priesthood, ^f an holy nation, ^g a peculiar people: that ye

should show forth the ^h praises of him who hath called you out of ⁱ darkness into his marvellous light:

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^j John 17. 19. 1 Cor. 9. 17. 2 Tim. 1. 9.—^k Deut. 4. 20. & 7. 6. & 14. 2. & 26. 18, 19. Acts 26. 28 Eph. 1. 14. Tit. 2. 14.—^l Or, a purchased people.—^m Or, virtuous.—ⁿ Act. 26. 18. Eph. 5. 8. Col. 1. 13. 1 Thess. 5. 4, 5.

prophets, by Christ, and by others; compare Isa. viii. 14, 15. Matt. xxi. 42, 44. Luke ii. 34. and Rom. ix. 32, 33. Now, this interpretation of Kypke is the more likely, because it is evident that St. Peter refers to Isa. viii. 14, 15. *And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem; and many among them shall stumble, and fall, and be broken, &c.* The disobedient, therefore, being appointed to stumble against the word, or being prophesied of, as persons that should stumble, necessarily mean, from the connexion in which it stands, and from the passage in the prophet, that their stumbling, falling, and being broken, is the consequence of their disobedience or unbelief; but there is no intimation that they were appointed or decreed to disobey, that they might stumble, and fall, and be broken. They stumbled and fell through their obstinate unbelief; and thus their stumbling and falling, as well as their unbelief, were of themselves: in consequence of this they were appointed to be broken; this was God's work of judgment. This seems to be the meaning which our Lord attaches to this very prophecy, which he quotes against the chief priests and elders, Matt. xxi. 44. On the whole of these passages, see the notes on Matt. xxi. 42—44.

Verse 9. Ye are a chosen generation] The titles formerly given to the whole Jewish church i. e. to all the Israelites without exception, all who were in the covenant of God by circumcision, whether they were holy persons or not, are here given to Christians in general, in the same way; i. e. to all who believed in Christ, whether Jews or Gentiles, and who received baptism in the name of the Father, and of the Son, and of the Holy Ghost.

The Israelites were a chosen or elected race, to be a special people unto the Lord their God, about all people that were upon the face of the earth, Deut. vii. 6.

They were also a royal priesthood, or what Moses calls a kingdom of priests, Exod. xix. 6. For all were called to sacrifice to God; and He is represented to be the King of that people, and Father of those of whom He was King; therefore they were all royal.

They were a holy nation. Exod. xix. 6. for they were separated from all the people of the earth, that they might worship the one only true God, and abstain from the abominations that were in the heathen world.

They were also a peculiar people, *λαος* *απαρτισμενος*, a purchased people; *τιμη* *αγγελια*, a private property, belonging to God Almighty, Deut.

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10 ^a Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you ^b as strangers and pilgrims, ^c abstain from fleshly lusts, ^d which war against the soul;

^a Hos. 1. 9, 10. & 2. 23. Rom. 9. 25. — ^b 1 Chron. 29. 15. Psa. 39. 12. & 119. 19. Heb. 11. 13. Ch. 1. 17. — ^c Rom. 13. 14. Gal. 5. 16. — ^d James 4. 1.

vii. 6. none other having any right in them; and they being under obligation to God alone. All these things the apostle applies to the Christians, to whom, indeed, they belong, in their spirit and essence, in such away as they could not belong to the Hebrews of old. But they were called to this state of salvation out of darkness, idolatry, superstition and ungodliness, into His marvellous light. The Gospel dispensation, which, in reference to the discoveries it had made of God, His nature, will, and gracious promises towards mankind, differed so much from the preceding dispensation of the Jews, as the light of the meridian sun from the faint twinkling of a star. And they had these privileges that they might show forth the praises of Him who had thus called them; *αρεται, the virtues*, those perfections of the wisdom, justice, truth, and goodness of God, that shone most illustriously in the Christian dispensation. These they were to exhibit in a holy and useful life, being transformed into the image of God, and walking as Christ Himself walked.

Verse 10. Which in time past were not a people] This is a quotation from Hosea i. 9, 10. and ii. 23. where the calling of the Gentiles, by the preaching of the Gospel, is foretold. From this it is evident, that the people to whom the apostle now addresses himself, had been Gentiles, covered with ignorance and superstition; and now had obtained mercy by the preaching of the Gospel of Christ.

Verse 11. As strangers and Pilgrims] See the note on Heb. xi. 13. These were strangers and pilgrims in the most literal sense of the word; see chap. i. 1. for they were strangers scattered through Asia, Pontus, &c.

Abstain from fleshy lusts] As ye are strangers and pilgrims and profess to seek a heavenly country, do not entangle you affections with earthly things. While others spend all their time, and employ all their skill, in acquiring earthly property, and totally neglect the salvation of their souls. They are not strangers, they are here at home; they are not pilgrims, they are seeking an earthly possession; Heaven is your home, seek that; God is your portion, seek Him. All kinds of earthly desires, whether those of the flesh or of the eye or those included in the pride of life, are here comprised in the words fleshy lusts.

Which war against the soul] *ΑΙΤΙΝΕ ΣΤΡΑΤΙΩΝΤΕΣ ΚΑΤΑ ΤΙΣ ΨΥΧΗ*, which are marshalled and drawn up in battle array, to fight against the soul; either to slay it, or to bring it into cap-

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12 ^e Having your conversation honest among the Gentiles: that, ^f whereas they speak against you as evil doers, ^g they may by your good works, which they shall behold, glorify God ^h in the day of visitation.

13 ⁱ Submit yourselves to every ordinance of man for the Lord's sake:

^e Rom. 12. 17. 2 Cor. 8. 21. Phil. 2. 15. Tit. 2. 8. Ch. 3. 16. — ^f Or, wherein. — ^g Matt. 5. 16. — ^h Luke 19. 44. ⁱ Matt. 23. 21. Rom. 13. 1. Tit. 3. 1.

tivity. This is the object and operation of every earthly and sensual desire. How little do those who indulge them, think of the ruin which they produce!

Verse 12. Having your conversation honest] Living in such a manner among the Gentiles, in whose country you sojourn, as becomes the Gospel which ye profess.

That, whereas they speak against you as evil doers] In all the heathen countries, in the first age of the church, the Christians and the Jews were confounded together; and, as the latter were every where exceedingly troublesome and seditious, the Christians shared in their blame; and suffered no small measure of obloquy and persecution on this very account. It was doubly necessary, therefore, that the Christians should be exceedingly cautious; and that their conduct should prove that, although many of them were of the same nation, yet they who had embraced Christianity differed widely in their spirit and conduct from those, whether Jews or Gentiles, who had not received the faith of Christ.

In the day of visitation.] I believe this refers to the time when God should come to execute judgment on the disobedient Jews, in the destruction of their civil polity, and the subversion of their temple and city. God did at that time put a remarkable difference between the Jews and the Christians: all the former were either destroyed or carried into slavery, not one of the latter: nor did they deserve it, for not one of them had joined in the sedition against the the Roman government. That the day of visitation means a time in which punishment should be inflicted, is plain, from Isa. x. And what will ye do in the day of visitation, and in the desolation which shall come from afar? To whom will ye flee for help? And where will ye leave your glory? Some think that, by the phrase in this place, is meant, the time in which they should be brought before the heathen magistrates, who after an impartial examination, should find them innocent, and declare them as such; by which God would be glorified; the work appearing to be His own. Others think that it signifies the time in which God should make them the offer of mercy by Jesus Christ. The words, however, may refer to the time in which the Christians should be called to suffer for the testimony of Christ: the heathens seeing them bear their sufferings with unconquerable patience, were constrained to confess that God was with them, and not a few, from being spectators, of their sufferings, became converts to Christianity.

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whether it be to the king,
as supreme ;

14 Or unto governors, as
unto them that are sent by
him ^a for the punishment of evil doers,
and ^b for the praise of them that do
well.

15 For so is the will of God, that
^c with well doing ye may put to silence

^a Rom. 13. 4.—^b Rom. 13. 3.—^c Tit. 2. 8. Ver. 12.
^d Gal. 5. 1, 13.—^e Gr. having.—^f 1 Cor. 7. 22.—^g Rom.
12. 10. Phil. 2. 3.

Verse 13. *Submit yourselves to every ordinance of man*] In every settled state, and under every form of political government, where the laws are not in opposition to the laws of God, it may be very soundly and rationally said, "Genuine Christians have nothing to do with the laws but to obey them." Society, and civil security, are in a most dangerous state when the people take it into their heads that they have a right to remodel and change the laws.—See the whole of this subject fully handled in the notes on Rom. xiii. 1, &c. to which I beg every reader, who may wish to know the political sentiments of this work, to have recourse.

The words *πασιν ἀνθρώπων κτίσει*, literally signify, not every ordinance of man, but every human creature; yet *κτίσει* signifies sometimes to arrange, order, as well as to create, and therefore our translation may do: but, as the apostle is evidently speaking here of magistracy, or legislative authority, and as the appointment of magistrates was termed a creating of them, it is better to understand the words thus: all the constituted authorities; so, *Decem tribunos plebis per pontificem creaverunt*.—Cor. Nep. They created ten tribunes of the plebeians, by the high-priest. *Carthagine quotannis annui hini reges creabantur*.—Cæsar. They create two kings every year at Carthage. *Consules creantur Cæsar et Servilius*.—Sallust. Cæsar and Servilius were created consuls. *Creare duces gerendo bello*.—To create a general to conduct the war. The meaning of St. Peter appears to be this: the Jews thought it unlawful to obey any ruler that was not of their own stock. The apostle tells them they should obey the civil magistrate, let him be of what stock he may, whether a Jew or a Gentile; and let him exercise the government in whatsoever form. This is the general proposition; and then he instances *emperors* and their *deputies*; and far from its being unlawful for them to obey a *heathen magistrate*, they were to do it for the Lord's sake, *διὰ τοῦ Κυρίου*, on account of the Lord; whose will it was, and who commanded it.

Verse 14. *Or unto governors*] By king as supreme, the Roman emperor is meant; and by governors, *ἡγεμόν*, is meant leaders, governors, presidents, proconsuls, and other chief magistrates, sent by him into the provinces dependent on the Roman empire.

For the punishment of evil doers] This was the object of their mission; they were to punish delinquents, and encourage and protect the virtuous.

the ignorance of foolish
men :

16 ^d As free, and not
^e using your liberty for a

cloak of maliciousness, but as ^f the
servants of God.

17 ^h Honour ^h all men. ⁱ Love the brotherhood.
^k Fear God. Honour the king.

18 ^l Servants, be subject to your

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^h Or, esteem.—ⁱ Heb. 13. 1. Ch. 1. 22.—^k Prov. 24. 21
Matt 22. 21. Rom. 13. 7.—^l Eph. 6. 5. Col. 3. 22
1 Tim 6. 1. Tit. 2. 9.

Verse 15. *For so is the will of God*] God, as their Supreme Governor, shows them that it is His will that they should act uprightly and obediently at all times; and thus confound the ignorance of foolish men, who were ready enough to assert that their religion made them bad subjects. The word *ἡμᾶς*, which we translate *put to silence*, signifies to muzzle:—i. e. stop their mouths, leave them nothing to say;—let them assert, but ever be unable to bring proof to support it.

Verse 16. *As free*] The Jews pretended that they were a free people, and owed allegiance to God alone; hence they were continually rebelling against the Roman government, to which God had subjected them, because of their rebellion against Him: thus they used their liberty for a cloak of maliciousness, for a pretext of rebellion; and, by it, endeavoured to vindicate their seditious and rebellious conduct.

But as the servants of God] These were free from sin and Satan; but they were the servants of God, bound to obey Him; and, as He had made it their duty to obey the civil magistrate, they served God by submitting to every ordinance of man for the Lord's sake.

Verse 17. *Honour all men*] That is, give honour to whom honour is due, Rom. xiii. 7. Respect every man as a fellow creature, and as one who may be a fellow-heir with you in eternal life; and therefore be ready to give him every kind of succour in your power.

Love the brotherhood] All true Christians, who form one great family, of which God is the Head.

Fear God] Who gives you these commandments, lest He punish you for disobedience.

Honour the king] Pay that respect to the emperor which his high authority requires; knowing that civil power is of God: that the authority with which He, in the course of His Providence, has invested him, must be respected, in order to its being obeyed; and that if the man be even bad, and, as a man, be worthy of no reverence; yet he should be respected on account of his office. If respect be banished, subordination will flee with it; and anarchy and ruin will rise up in their place. Truly religious persons are never found in seditious. Hypocrites may join themselves with any class of the workers of iniquity, and say, *Haui brethren!*

Verse 18. *Servants be subject*] See the notes on Eph. vi. 5. Colos. iii. 22. and Tit. ii. 9.

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masters with all fear; not only to the good and gentle, but also to the froward.

19 For this is ^a thank-worthy, ^b if a man for conscience toward God endure grief, suffering wrongfully.

20 For ^c what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is ^d acceptable with God.

21 For ^e even hereunto were ye

^a Or, thank, Luke 6. 32. Ver. 20.—^b Matt. 5. 10. Rom. 13. 5. Ch. 3. 14.—^c Ch. 3. 14. & 4. 14, 15.—^d Or, thank. ^e Matt. 16. 24. Acts 14. 22. 1 Thess. 3. 3. 2 Tim. 3. 12. f Ch. 3. 18.—^g Some read, for you.—^h John 13. 15. Phil. 2. 5. 1 John 2. 6.

With all fear] With all submission and reverence.

The good and gentle] Those who are ever just in their commands; never requiring more work than is necessary or proper; and always allowing sufficient food, and sufficient time.

The froward] *ἄλογος*; the crooked, perverse, unreasonable, morose, and austere: Your-time belongs to your master; obey him in every thing that is not sinful: if he employs you about unreasonable or foolish things, let him answer for it. He may waste your time, and thus play the fool with his own property: you can only fill up your time; let him assign the work, it is your duty to obey.

Verse 19. *For this is thankworthy*] If, in a conscientious discharge of your duty, you suffer evil, this is in the sight of God thankworthy; pleasing, and proper; it shows that you prefer His authority to your own ease, peace, and emolument: it shows also, as Dr. Macknight has well observed, that they considered their obligation to relative duties not to depend on the character of the person to whom they were to be performed, nor on their performing the duties they owed to their servants; but on the unalterable relations of things established by God.

Verse 20. *For what glory is it*] It appears from this, that the poor Christians, and especially those who had been converted to Christianity, while in a state of slavery, were often grievously abused; they were buffeted because they were Christians, and because they would not join with their masters in idolatrous worship.

Verse 21. *Hereunto were ye called*] Ye were called to a state of suffering, when ye were called to be Christians: for the world cannot endure the yoke of Christ: and they who will live godly in Christ, must suffer persecution: they will meet with it in one form or other.

Christ also suffered for us] And left us the example of His meekness and gentleness; for, when he was reviled, he reviled not again.—Ye cannot expect to fare better than your Master; imitate His example, and His Spirit shall comfort and sustain you.

called: because ^f Christ also suffered ^g for us, ^h leaving us an example, that ye should follow his steps:

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cir. CCLIX. 4.
A. U. C. cir. 813.

22 ⁱ Who did no sin, neither was guile found in his mouth:

23 ^k Who, when he was reviled, reviled not again: when he suffered, he threatened not; but ^l committed ^m himself to him that judgeth righteously:

24 ⁿ Who his own self bare our sins

ⁱ Isa. 5. 9. Luke 23. 41. John 8. 46. 2 Cor. 5. 21. Heb. 4. 15.—^k Isa. 53. 7. Matt. 27. 39. John 8. 48, 49. Heb. 12. 3.—^l Luke 23. 46.—^m Or, committed his cause.—ⁿ Isa. 53. 4, 5, 6, 11. Matt. 8. 17. Heb. 9. 28.

Verse 22. *Who did no sin*] He suffered, but not on account of any evil He had either done or said. In deed and word He was immaculate; and yet He was exposed to suffering: expect the same; and when it comes bear it in the same spirit. It is very likely that the apostle mentions *guile*, because those who do wrong, generally strive to screen themselves by prevarication and lies. These words appear to be a quotation from Isa. liii. 9.

Verse 23. *But committed himself*] Though He could have inflicted any kind of punishment on His persecutors, yet to give us in this respect also an example that we should follow His steps, He committed His cause to Him who is the righteous Judge. To avoid evil tempers, and the uneasiness and danger of avenging ourselves, it is a great advantage in all such cases, to be able to refer our cause to God; and to be assured that the Judge of all the earth will do right.

The Vulgate, one copy of the *Itala*, St. *Cyprian*, and *Fulgentius*, read, *Tradebat autem judicanti se injuste*, "He delivered himself to him who judged unrighteously:" meaning Pontius Pilate. Some critics approve of this reading; but it has not sufficient evidence to recommend it as genuine.

Verse 24. *Who his own self*] Not another in His place, as some anciently supposed: because they thought it impossible that the Christ should suffer.

Bare our sins in his own body] Bore the punishment due to our sins. In no other sense could Christ bear them. To say that they were so imputed to Him, as if they had been His own, and that the Father beheld him as *blackened with imputed sin*, is monstrous, if not blasphemous.

That we being dead to sins] *Ἰνα ταῖς ἀμαρτίαις ἀπελευθέρωται*, that we being freed from sin, delivered out of its power, and from under its tyranny.

Should live unto righteousness] That righteousness should be our master now, as sin was before. He is speaking still to servants who were under an oppressive yoke, and were cruelly used by their masters. Scourged, buffeted, and variously maltreated.

A. M. cir. 4064. in his own body ^a on the
 A. D. cir. 60. tree, ^b that we, being dead
 An. Olymp. to sins, should live unto
 cir. CCIX. 4. righteousness: ^c by whose
 A. U. C. cir. 819. stripes ye were healed.

25 For ^d ye were as sheep
 going astray; but are now
 returned ^e unto the Shep-
 herd and Bishop of your
 souls.

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 cir. CCIX. 4.
 A. U. C. cir. 819

^a Or, to. — Rom. 6. 2, 11. & 7. 6. — c [sa. 53. 5. — d Isa. 53. 6. Ezek. 34. 6.

^e Ezek. 34. 23. & 37. 24. John 10. 11. 14, 16. Heb. 13. 20 Ch. 5. 4.

By whose stripes ye were healed.] The apostle refers here to Isa. liii. 4—6. and he still keeps the case of these persecuted servants in view; and encourages them to suffer patiently by the example of Christ, who was *buffeted and scourged*: and who bore all this that the deep and inveterate wounds inflicted on their souls by sin might be healed.

Verse 25. *For ye were as sheep going astray]* Formerly ye were not in a better moral condition, than your oppressors; ye were like *stray sheep*, in the wilderness of ignorance and sin, till Christ, the true and merciful Shepherd, called you back from your wanderings, by sending you the Gospel of His grace.

Bishop of your souls.] Unless we consider the word *bishop* as a corruption of the word *ἐπίσκοπος*, *episcopos*, and that this literally signifies an *overseer*, an *inspector*, or *one that has the oversight*, it can convey to us no mean-

ing of the original.—Jesus Christ is the *Overseer of souls*; He has them continually under his eye; He knows their wants, wishes, dangers, &c. and provides for them. As their *Shepherd*, He leads them to the best pastures, defends them from their enemies, and guides them by His eye. Jesus is the *good Shepherd that laid down His life for the sheep*. All human souls are inexpressibly dear to Him, as they are the purchase of his blood. He is still Supreme *Bishop* or *Overseer* in His church. He alone is *Episcopus episcoporum*, “the Bishop of bishops;” a title which the Roman pontiffs have blasphemously usurped. But this is not the only attribute of Jesus, on which they have laid sacrilegious hands. And besides this, with force, and with cruelty, have they ruled the *sheep*; but the Lord is breaking the staff of their pride, and delivering the nations from the bondage of their corruption. Lord, let thy kingdom come!

CHAPTER III.

The duty of wives to their husbands, how they are to be adorned, and be in subjection, as Sarah was to Abraham, 1—6. The duty of husbands to their wives, 7. How to obtain happiness, and live a long and useful life, 8—11. God loves and succours them that do good; but His face is against the wicked, 12—13. They should suffer persecution patiently, and be always ready to give a reason of the hope that is in them; and preserve a good conscience, though they suffered for righteousness, 14—17. Christ suffered for us, and was put to death in the flesh, but quickened by the Spirit, 18. How he preached to the old world while Noah was preparing the ark, 19, 20. The salvation of Noah and his family, a type of baptism, 21. Christ is ascended to heaven, all creatures being subject to Him.

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 A. D. cir. 60.
 An. Olymp.
 cir. CCIX. 4.
 A. U. C. cir. 819.

LIKELIKE ^aye wives,
 be in subjection to
 your own husbands; that,
 if any obey not the word,
^b they also may without the word ^c be
 won by the conversation of the wives;

2 ^d While they behold
 your chaste conversation
 coupled with fear.

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 A. D. cir. 60.
 An. Olymp.
 cir. CCIX. 4.
 A. U. C. cir. 819.

3 ^e Whose adorning let
 it not be that outward *adorning* of
 plaiting the hair, and of wearing of

^a 1 Cor. 14. 34. Eph. 5. 22. Col. 3. 18. Tit. 2. 5. ^b 1 Cor. 7. 16.

^c Matt. 18. 15. 1 Cor. 9. 19, 21. — d Ch. 2. 12. — e 1 Tim. 2. 9. Tit. 2. 3, &c.

NOTES ON CHAP. III.

Verse 1. *Ye wives, be in subjection]* Consider your husband is, by God's appointment, the head and ruler of the house; do not, therefore, attempt to usurp his government: for, even though he *obey not the word*, is not a *believer in the Christian doctrine*, his rule is not thereby impaired; for Christianity never alters civil relations: and your affectionate, obedient conduct, will be the most likely means of convincing him of the truth of the doctrine which you have received.

Without the word] That your holy conduct may be the means of begetting in them a reverence for Christianity, the preaching of

which they will not hear.—See the notes on 1 Cor. xiv. 34. and the other places referred to in the margin.

Verse 2. *Chaste conversation—with fear.]* While they see that ye join modesty, chastity, and the purest manners, to the fear of God.—Or, perhaps, *fear*, φόβος, is taken, as in Eph. v. 33. for the *reverence* due to the husband.

Verse 3. *Whose adorning]* *κεκοσμηται*.—See the note on Heb. ix. 1. where the word *κόσμησις*, *world or ornament*, is defined: and also the note on Gen. ii. 1.

Plaiting the hair, and of wearing of gold] Plaiting the hair, and variously folding it about the head, was the most ancient, and most simple

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gold, or of putting on of apparel;

4 But let it be the hidden man of the heart, in that which is not corruptible, even the

ornament of a meek and quiet spirit, which is in the sight of God of great price.

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A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A. U. C. cir. 813.

5 For after this manner in the old

a Psa. 45. 13. Rom. 2. 29. & 7. 22.

2 Cor. 4. 16.

mode of disposing of this chief ornament of the female head. It was practised anciently in every part of the East; and is so to the present day, in India, in China, and also in Barbary. It was also prevalent among the Greeks and Romans: as ancient gems, busts, and statues, still remaining, sufficiently declare. We have a remarkable instance of the plaiting of the hair in a statue of Agrippina, wife of Germanicus, an exact representation of which may be seen in the work of *Andrè Lens*, intitled *Le Costume des Peuples de l'Antiquité*, pl. 33. Many plates in the same work show the different modes of dressing the hair which obtained among the Egyptians, Greeks, Romans, Persians, and other nations. Thin plates of gold were often mixed with the hair, to make it appear more ornamental by the reflection of light and of solar rays. Small golden buckles were also used in different parts: and among the Roman ladies, pearls, and precious stones of different colours. *Pliny* assures us, *Hist. Nat.* l. ix. c. 35. that these latter ornaments were not introduced among the Roman women till the time of *Sylla*, about 110 years before the Christian æra. But it is evident from many remaining monuments, that, in numerous cases, the hair, differently plaited and curled, was the only ornament of the head. Often a simple pin, sometimes of ivory, pointed with gold, seemed to connect the plaits. In monuments of antiquity, the heads of the married and single women may be known, the former by the hair being parted from the forehead over the middle of the top of the head: the latter by being quite close, or being plaited and curled, all in a general mass.

There is a remarkable passage in *Plutarch*, *Conjugalis Præcept.* c. xxvi. very like that in the text: Κοσμος γαρ εστιν, ως ελεγε Κρατης, το προσωπον κοσμος δε το κοσμιωτερον ζυγαριον ποιουντων δε ταυτων ου χρυσος, ουτε σμαραγδος, ουτε κοκκος, αλλ' οσα σμνοτικος, ωταξιας, αυτους ακριβη περιτιθεν. *Opera à Wittenb.* Vol. I. pag. 390. "An ornament, as *Crates* said, is that which adorns. The proper ornament of a woman is, that which becomes her best. This is neither gold, nor pearls, nor scarlet, but those things which are an evident proof of gravity, regularity, and modesty." The wife of *Phocion*, a celebrated Athenian general, receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls; took occasion to call the attention of her guest to the elegance and costliness of her dress; "My ornament," said the wife of *Phocion*, "is my husband, now for the twentieth year general of the Athenians." — *Plut. in vit. Phoc.* How few Christian women act this part! Women are in general at so much pains and cost in their dress, as if by it they were to be recommended both to God and man. It is, however, in every case, the argu-

ment either of a shallow mind, or of a vain and corrupted heart.

Verse 4. The hidden man of the heart] ὁ κρυπτος της καρδιας ανθρωπος; This phrase is of the same import with that of *St. Paul*, *Rom.* vii. 22. ὁ εσω ανθρωπος, the inner man: that is, the soul, with the whole system of affections and passions. Every part of the Scripture treats man as a compound being: the body is the outward, or visible man: the soul the inward, hidden, or invisible man. The term ανθρωπος, man, is derived, according to the best etymologists, from ανα τριταν αυτα, turning the face upward. This derivation of the word is beautifully paraphrased by *Ovid*. The whole passage is beautiful; and, though well known, I shall insert it. After speaking of the creation, and formation of all the irrational animals, he proceeds thus:—

“Sanctius his animal, mentisque capacious altior.
Deerat adhuc, et quod dominari in cetera posset.
Natus homo est: sive hunc divino semine fecit
Ille opifex rerum, mundi melioris origo;
Sive recens tellus, edurlaque nuper ab alto
Æthere, cognati retinebat semini cæli.—
Pronaque cum spectat animalia cetera terram,
Os hominis sublimè dedit; cælumque tueri
Jussit, et erectos ad sidera tollere vultus.”

METAM. lib. 1. ver. 76.

“A creature of a more exalted kind
Was wanting yet, and then was MAN design'd.
Conscious of thought, of more capacious breast,
For empire formed, and fit to rule the rest.
Whether with particles of heavenly fire
The God of nature did his soul inspire;
Or earth but new, divided from the sky
Which still retained th' ethereal energy.—
Thus while the mute creation downward bend,
Their sight, and to their earthly mother tend,
Man looks aloft: and with erected eyes
Beholds his own hereditary skies.” DRYDEN.

The word ανθρωπος, man, is frequently applied to the soul; but generally, with some epithet. Thus ὁ εσω ανθρωπος, the inner man, *Rom.* vii. 22. to distinguish it from the body, which is called, ὁ εξω ανθρωπος, the outer man, *2 Cor.* iv. 16.—ὁ κρυπτος ανθρωπος, the hidden man, as in the text: ὁ καινός ανθρωπος, the new man; the soul renewed in righteousness, *Eph.* ii. 15. to distinguish him from ὁ παλαιός ανθρωπος, the old man; that is, man unregenerate: or in a state of sin, *Rom.* vi. 6. And the soul is thus distinguished by the Greek philosophers.

A meek and quiet spirit] That is, a mind that will not give provocation to others; nor receive irritation by the provocation of others. Meekness will prevent the first; quietness will guard against the last.

Great price.] All the ornaments placed on the head and body of the most illustrious female, &c. in the sight of God, of no worth: but a

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time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own

husbands :

6 Even as Sara obeyed Abraham, calling him lord : whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell

^a Gen. 18. 12.—^b Gr. children.—^c 1 Cor. 7. 3. Eph. 5. 25. Col. 3. 19.—^d 1 Cor. 12. 23. 1 Thess. 4. 4.—^e See Job 42. 8. Matt. 5. 23, 24. & 18. 19.

meek and silent spirit are, in His sight, invaluable ; because proceeding from, and leading to Himself ; being incorruptible ; surviving the ruins of the body, and the ruins of time ; and enduring eternally.

Verse 5. *For after this manner*] Simplicity reigned in primitive times : natural ornaments alone were then in use. Trade and commerce brought in luxuries ; and luxury brought pride, and all the excessive nonsense of dress. No female head ever looks so well as when adorned with its own hair alone. This is the ornament appointed by God. To cut it off, or to cover it, is an unnatural practice ; and to exchange the hair which God has given, for hair of some other colour, is an insult to the Creator. How the delicacy of the female character can stoop to the use of false hair, and especially when it is considered that the chief part of this kind of hair was once the natural property of some ruffian soldier, who fell in battle by many a ghastly wound ! is more than I can possibly comprehend.—See the notes on 1 Cor. xi. 14—16. and 1 Tim. ii. 9.

Who trusted in God] The women who trust not in God, are fond of dress and frippery : those who trust in God, follow nature and common sense.

Being in subjection unto their own husbands] It will rarely be found that women who are fond of dress, and extravagant in it, have any subjection to their husbands but what comes from mere necessity. Indeed, their dress, which they intend as an attractive to the eyes of others, is a sufficient proof that they have neither love nor respect for their own husbands. Let them who are concerned refute the charge.

Verse 6. *Even as Sara obeyed*] Almost the same words are in Rab. Tanchum, fol. 9. 3. "The wife of Abraham revered him, and called him lord, as it is written, Gen. xviii. 12. *And my lord is old.*" The words of the apostle imply, that she acknowledged his superiority, and her own subjection to him, in the order of God.

Whose daughters ye are] As Abraham is represented the father of all his male believing descendants ; so Sarah is represented as the mother of all her believing female posterity. A son of Abraham is a true believer : a daughter of Sarah is the same.

As long as ye do well] For you cannot maintain your relationship to her longer than ye believe ; and ye cannot believe longer than ye continue to obey.

with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as

being heirs together of the grace of life : that your prayers be not hindered.

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous :

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[Rom. 12. 16. & 15. 5. Phil. 3. 16.—g Rom. 12. 10. Heb. 13. 1. Ch. 2. 17.—h Or, loving to the brethren.—Cul. 3. 12. Eph. 4. 32.

And are not afraid with any amazement.] It is difficult to extract any sense out of this clause. The original is not very easy : *μη φοβησασθε μηδεμιαν τρονον* may be rendered, *And not fearing with any terror.* If ye do well and act conscientiously your part as faithful wives, ye will at no time live under the distressing apprehensions of being found out ; or terrified at every appearance of the discovery of infidelities, or improper conduct. Being not guilty of these, you will not have occasion to fear detection. On this subject a learned man has quoted these words, which I have produced elsewhere, Eph. vi. 14.

hic murus aheneus est, Nil conscire sibi, nulla pallescere culpa.

"Let this be my brazen wall, to be self-convicted of no private delinquency, nor to change colour at being charged with a fault."

Happy is the wife, and happy is the husband, who can conscientiously adopt the saying.

Verse 7. *Dwell with them according to knowledge*] Give your wives, by no species of unkind carriage, any excuse for delinquency. How can a man expect his wife to be faithful to him, if he be unfaithful to her ? and vice versa.

Giving honour unto the wife.] Using your superior strength and experience in her behalf : and thus honouring her by becoming her protector and support. But the word *τιμη*, honour, signifies maintenance as well as respect ;—maintain, provide for the wife.

As—the weaker vessel] Being more delicately, and, consequently, more slenderly, constructed. Roughness and strength go hand in hand : so likewise do beauty and frailty. The female has what the man wants, beauty and delicacy. The male has what the female wants, courage and strength. The one is as good in its place as the other : and by these things God has made an equality between the man and the woman, so that there is properly, very little superiority on either side. See the note on 1 Thess. iv. 4.

Being heirs together.] Both the man and woman being equally called to eternal glory ; and as prayer is one great means of obtaining a meetness for it ; it is necessary that they should live together in such a manner, as to prevent all family contentions, that they may not be prevented, by disputes or misunderstandings, from uniting daily in this most important duty—family and social prayer.

Verse 8. *Be ye all of one mind*] Unity, both in the family and in the church, being essen-

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9 ^a Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, ^b that ye should inherit a blessing.

10 For ^c he that will love life, and see good days, ^d let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him ^e eschew evil, and do

• Prov. 17. 13. & 20. 22. Matt. 5. 39. Rom. 12. 14, 17. 1 Cor. 4. 12. 1 Thess. 5. 15.—Matt. 25. 34.—Psa. 34. 12, &c.—James 1. 26. Ch. 2. 1, 22. Rev. 14. 5. • Psa. 37. 27. Isa. 1. 16, 17. 3 John 11.

tially necessary to *peace and salvation*—See on Rom. xii. 16. and xv. 5.

Having compassion] Συμπαθής; being *sympathetic*; feeling for each other; bearing each other's burdens.

Love as brethren] Φιλadelphος; *be lovers of the brethren*.

Pitiful] Ευσπλαγχιος, *tender-hearted*; let your bowels yearn over the distressed and afflicted.

Courteous] Φιλοφρονος, *be friendly-minded*; acquire and cultivate a friendly disposition. But instead of this word, ταπεινοφρονος, *be humble-minded*, is the reading of ABC. more than twenty others, with the Syriac, Arabic of Erpen, Coptic, Armenian, Slavonic, and some of the fathers. This is probably the true reading; and Griesbach has admitted it into the text.

Verse 9. *Not rendering evil for evil*] Purposing, saying, doing nothing but good: and invariably returning good for evil.

Ye are thereunto called] This is your calling, your business in life; to do good, and to do good for evil; and to implore God's blessing even on your worst enemies. And this is not only your duty, but your interest; for in so doing, you shall obtain God's blessing, even life for evermore.

Verse 10. *For he that will love life*] This is a quotation from Psa. xxxiv. 12—16. as it stands in the Septuagint; only the imperative is changed into the aorist of the imperfect, &c. He who wishes to live long and prosperously, must act as he is here directed. 1. He must refrain from evil-speaking, lying, and slandering. 2. He must avoid flattery, and fair speeches which cover hypocritical or wicked intentions. 3. He must avoid evil, keep going away, εκκλινας, from evil. 4. He must do good; he must walk in the way of righteousness. 5. He must live peaceably with all men; seek peace where it has been lost; restore it where it has been broken; and pursue it where it seems to be flying away. He who lives thus, must live happy in himself. And, as excess in action and passion always tends to the shortening of life, and nothing preys on the constitution more than disorderly passions; he must live not only happiest, but longest, who avoids them. It is an edifying story that is told in the book *Mussar*, chap. i. quoted by Rosenmüller: "A certain person travelling through the city, continued to call out, *Who wants the elixir*

good: let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteous-

f Rom. 12. 18. & 14. 19. Heb. 12. 14.—g John 9. 31. James 5. 16.—h Gr. open.—i Prov. 16. 7. Tobit 12. 7. Rom. 3. 28.—k Matt. 5. 10, 11, 12. Ch. 2. 19. & 4. 14. James 1. 12.

of life? The daughter of Rabbi Joda heard him, and told her father. He said, Call the man in. When he came in, the Rabbi said, What is that elixir of life thou sellest? He answered, Is it not written, *What man is he that loveth life, and desireth to see good days, let him refrain his tongue from evil, and his lips from speaking guile*. This is the elixir of life, and is found in the mouth of man.⁹

Verse 12. *The eyes of the Lord are over the righteous*] That is, he is continually under God's notice and His care; God continually watches for him, and watches over him: and he is under His constant protection.

And his ears are open unto their prayers] The original is very emphatic, *The eyes of the Lord are upon the righteous; and his ears to their prayers*. The righteous man ever attracts the Divine notice; and wherever he is, there is the ear of God: for, as every righteous man is a man of prayer, wherever he prays, there is the ear of God, into which the prayer, as soon as formed, enters.

But the face of the Lord] Far from His eye being upon them, or His ear to their requests; for prayer they have none; His face, His approbation, His providence, and blessing, are turned away from them; and He only looks upon them to abhor them, and to turn the arm of His justice against them.

Verse 13. *Who is he that will harm you*] Is it possible that a man can be wretched, who has God for his friend? "All the devices which the devil or wicked men work against such, must be brought to nought; and by the providence of His goodness, be dispersed."

If ye be followers, &c.] Εαν Του Αγαθου μιμηται γινησθε. *If ye be imitators of the Good One, i. e. of God. Ο Αγαθος. The Good One*, is one of God's prime epithets, see Matt. xix. 17. and Satan is distinguished by the reverse, ο τωστος, the *EVIL one*, Matt. xxiii. 19. where see the notes. Instead of μιμηται, *followers*, or rather *imitators*, ζηλαται, *zealous* of what is good, is the reading of ABC. fifteen others, both the Syriac, Erpen's Arabic, the Coptic, Æthiopic, Armenian, and Vulgate, with some of the fathers. This is a very probable reading; and Griesbach has placed it in the margin, as a candidate for the place of that in the text.

Verse 14. *But and if ye suffer*] God may permit you to be tried and persecuted for

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ness' sake, happy are ye :
and ^a be not afraid of their
terror, neither be troubled ;
15 But sanctify the Lord
God in your hearts : and ^b be ready

always to give an answer
to every man that asketh
you a reason of the hope
that is in you with meek-
ness and ^c fear :

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^a Isa. 8. 14, 13. Jer. 1. 8. John 14. 1, 27. — ^b Psa. 119. 46.

Acts 4. 8. Col. 4. 6. 2 Tim. 2. 25. — ^c Or. reverence.

righteousness' sake ; but this cannot essentially harm you : He will press even this into your service, and make it work for your good.

Happy are ye] This seems to refer to Matt. v. 10. &c. Blessed, or happy are ye when men persecute you, &c. It is a happiness to suffer for Christ ; and it is a happiness, because if a man were not holy and righteous, the world would not persecute him : so he is happy in the very cause of his sufferings.

Be not afraid of their terror] Τοις δε φοβησιν αυτων μη σεβουσι, fear not their fear ; see Isai. viii. 12. Sometimes fear is put for the object of a man's religious worship, see Gen xxxi. 42. Prov. i. 26. and the place in Isaiah just quoted. The exhortation may mean, fear not their gods ; they can do you no hurt : and, supposing that they curse you by them, yet be not troubled—"He who fears God, needs have no other fear."

Verse 15. But sanctify the Lord God in your hearts] To sanctify God, may signify to offer Him the praises due to His grace ; but, as to sanctify literally signifies to make holy, it is impossible that God should be thus sanctified. We have often already seen that *αγιασα*, signifies to separate from earth, that is, from any common use or purpose ; that the thing or person thus separated may be devoted to a sacred use. Perhaps we should understand Peter's words thus : entertain just notions of God, of His nature, power, will, justice, goodness and truth ; do not conceive of Him as being actuated by such passions as men ; separate Him in your hearts from every thing earthly, human, fickle, rigidly severe or capriciously merciful. Consider that He can neither be like man, feel like man, nor act like man. Ascribe no human passions to Him, for this would desecrate, not sanctify Him. Do not confine Him in your conceptions to place, space, vacuity, heaven, or earth : endeavour to think worthily of the immensity and eternity of His nature, of His omniscience, omnipresence, and omnipotence. Avoid the error of the heathens, who bound even their *Dii majores*, their greatest gods, by fate, as many well-meaning Christians do the true God by decrees ; conceive of Him as infinitely free to act, or not act, as He pleases. Consider the goodness of His nature ; for goodness, in every possible state of perfection and infinitude, belongs to Him. Ascribe no malevolence to Him ; nor any work, purpose, or decree, that implies it : this is not only a human passion, but a passion of fallen man. Do not suppose that He can do evil, or that He can destroy when He might save ; that He ever did, or ever can, hate any of those whom He made in His own image, and in His own likeness ; so as, by a positive decree, to doom them, unborn, to everlasting perdition ; or, what is of the same import, pass them by without affording them the means of salvation, and consequently rendering it impossible for

them to be saved.—Thus endeavour to conceive of Him ; and, by so doing, you separate Him from all that is imperfect, human, evil, capricious, changeable, and unkind. Ever remember that he has wisdom without error ; power, without limits ; truth without falsity ; love, without hatred ; holiness, without evil ; and justice, without rigour or severity on the one hand, or capricious tenderness on the other. In a word, that He neither can be, say, purpose, or do any thing that is not infinitely just, holy, wise, true, and gracious ; that He hates nothing that He has made ; and has so loved the world, the whole human race, as to give His only begotten Son to die for them, that they might not perish, but have everlasting life. Thus sanctify the Lord God in your hearts ; and you will ever be ready to give a reason of the hope that is in you, to every serious and candid inquirer after truth. Most religious systems and creeds are incapable of rational explanation, because founded on some misconception of the Divine nature.

"They set at odds heaven's jarring attributes ;
And with one excellence another wound."

The system of humanizing God, and making Him, by our unjust conceptions of Him, to act as ourselves would, in certain circumstances, has been the bane both of religion and piety ; and, on this ground, infidels have laughed us to scorn. It is high time that we should no longer know God after the flesh ; for, even if we have known Jesus Christ after the flesh, we are to know Him so no more.

What I have written above is not against any particular creed of religious people ; it is against any or all to which it may justly apply ; it may even be against some portions of my own ; for, even in this respect, I am obliged daily to labour to sanctify the Lord God in my heart ; to abstract Him from every thing earthly and human, and apprehend Him, as far as possible, in His own essential nature, and attributes, through the light of His Spirit, and the medium of His own revelation. To act thus, requires no common effort of soul ; and just apprehensions of this kind are not acquired without much prayer, much self-reflection, much time, and much of the grace and mercy of God.

Instead of το θεου, God, ABC. four others, both the Syriac, Erpen's Arabic, the Coptic, Vulgate, and Armenian, with Clement and Fulgentius, read το χριστου, CHRIST.—Sanctify Christ in your hearts. This reading is at least equal to the other, in the authorities by which it is supported : but which was written by St. Peter we know not.

A reason of the hope] An account of your hope of the resurrection of the dead, and eternal life in God's glory. This was the great object of their hope, as Christ was the grand Object of their faith.

16 ^a Having a good conscience; ^b that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

^a Heb. 13. 18.—^b Tit. 2. 8. Ch. 2. 12.—^c Rom. 5. 6. Heb. 9. 26, 28. Ch. 2. 21. & 4. 4.—^d 2 Cor. 13. 4.

The word *απολογία*, which we translate *answer*, signifies a *defence*; from this we have our word *apology*, which did not originally signify an *excuse* for an act, but a *defence* of that act. The *defences of Christianity*, by the primitive fathers, are called *apologies*.—See the note on Acts xxi. 1.

With meekness and fear] Several excellent MSS. add the word *αλλα*, *but*, here, and it improves the sense considerably—*Be ready always to give an answer to every man that asketh you a reason of the hope that is in you; BUT with meekness and fear.* Do not permit your *readiness to answer*, nor the *confidence* you have in the goodness of your cause, to lead you to answer *perfly* or *superciliously* to any person: defend the truth with all possible *gentleness* and *fears*; lest, while you are doing it, you should forget His presence whose cause you support, or say any thing unbecoming the dignity and holiness of the religion which you have espoused; or inconsistent with that heavenly temper which the Spirit of your indwelling Lord must infallibly produce.

Verse 16. *Having a good conscience*] The testimony of God in your own soul; that, in simplicity, and godly sincerity, you have your conversation in the world.—See on the term *conscience*, at the end of Hebrews.

Whereas they speak evil of you] See the same sentiment in chap. ii. 12. and the note there.

Verse 17. *For it is better*] See on chap. ii. 19, 20.

Verse 18. *Christ also hath once suffered*] See the notes on Rom. v. 6. Heb. ix. 28.

Put to death in the flesh] In his human nature. *But quickened by the Spirit.*] That very dead body, revived by the power of His Divinity. There are various opinions on the meaning of this verse, with which I need not trouble the reader, as I have produced that which is most likely.

Verse 19. *By which*] Spirit, His own Divine energy and authority—

He went and preached] By the ministry of Noah, one hundred and twenty years.

To the spirits in prison] The inhabitants of the antediluvian world; who, having been *disobedient*, and convicted of the most flagrant transgressions against God, were sentenced by His just law to destruction. But their punishment was delayed, to see if they would *repent*; and the *long-suffering of God* waited one hundred and twenty years, which were granted to them for this purpose; during which time, as criminals tried and convicted, they are represented as being *in prison*, detained under the

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, ^d being put to death ^e in the flesh, but ^f quickened by the Spirit:

19 By which also he went and ^g preached unto the spirits ^h in prison;

^e Col. 1. 21, 22.—^f Rom. 1. 4. & 8. 11.—^g Ch. 1. 12. & 4. 6.—^h Isai. 42. 7. & 49. 9. & 61. 1.

arrest of Divine justice, which waited either for their *repentance*, or the expiration of the *respite*, that the punishment pronounced might be inflicted. This I have long believed to be the sense of this difficult passage; and no other that I have seen is so consistent with the whole scope of the place. That the Spirit of God did *strive* with, convict, and reprove, the antediluvians is evident from Gen. vi. 3. *My Spirit shall not always strive with man, forasmuch as he is flesh; yet his days shall be one hundred and twenty years.* And it was by this Spirit that Noah became a *preacher of righteousness*, and condemned that ungodly world, Heb. xi. 7. who would not believe, till wrath, Divine punishment, came upon them to the uttermost. The word *πνεύματι*, *spirits*, is supposed to render this view of the subject improbable, because this must mean *disembodied spirits*; but this certainly does not follow, for the *spirits of just men made perfect*, Heb. xii. 23. certainly means *righteous men*, and men *still in the church militant*; and the *Father of spirits*, Heb. xii. 9. means *men still in the body*; and the *God of the spirits of all flesh*, Numb. xvi. 22. and xxvii. 16. means *men not in a disembodied state*.

But even on this word there are several various readings: some of the Greek MSS. read *πνεύματι*, *in spirit*, and one *πνεύματι ἁγίῳ*, in the *Holy Spirit*. I have before me one of the first, if not the very first edition of the *Latin Bible*; and in it the verse stands thus—*In quo et huius qui in carcere erant, SPIRITUALITER veniens predicavit*; “by which he came *spiritually*, and preached to them that were in prison.”

In two very ancient MSS. of the Vulgate before me, the clause is thus—*In quo et huius qui in carcere erant SPIRITU veniens predicavit*; “in which, coming *by the Spirit*. He preached to those who were in prison.” This is the reading also in the *Complutensian Polyglott*.

Another ancient MS. in my possession has the words nearly as in the printed copy—*In quo et huius qui in carcere CONCLUSI erant, SPIRITUALITER veniens predicavit*; “in which, coming *spiritually*, he preached to those who were *SHUT UP* in prison.”

Another MS. written about A. D. 1370, is the same as the printed copy.

The common printed *Vulgate* is different from all these, and from all the MSS. of the Vulgate which I have seen, in reading *spiritibus*, “to the spirits.”

In my old MS. Bible, which contains the first translation into English ever made, the clause is the following—*In wyrtge tving aud to þenn*

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20 Which sometime were disobedient, ^a when once the long-suffering of God waited in the days of Noah, while ^b the ark was preparing, ^c wherein few, that is, eight souls, were saved by water.

a Gen. 6. 3, 5, 13.—b Heb. 11. 7.—c Gen. 7. 7. & 8. 18.
2 Pet. 2. 5.

that were closed together in prison, by comming in Spirit, preclude. The copy from which this translation was taken evidently read *conclusi erant*, with one of the MSS. quoted above, as closed together proves.

I have quoted all these authorities from the most authentic and correct copies of the Vulgate, to show that from them there is no ground to believe that the text speaks of Christ's going to hell to preach the Gospel to the damned; or of His going to some feigned place where the souls of the patriarchs were detained, to whom He preached, and whom he delivered from that place, and took with him to Paradise: which the Romish church holds as an article of faith.

Though the judicious *Calmet* holds with his church this opinion, yet he cannot consider the text of St. Peter as a proof of it. I will set down his own words:—*Le sentiment qui veut que Jesus Christ soit descendu aux enfers pour annoncer sa venue aux anciens patriarches, et pour les tirer de cette espece de prison, où ils l'attendoient si long tems, est indubitable: et nous le regardons comme un article de nostre foi: mais on peut douter que ce soit le sans de saint Pierre en cet endroit.*—"The opinion which states that Jesus Christ descended into hell, to announce His coming to the ancient patriarchs, and to deliver them from that species of prison where they had so long waited for Him, is incontrovertible: and we, (the Catholics,) consider it as an article of our faith: but we may doubt whether this be the meaning of St. Peter in this place."

Some think the whole passage applies to the preaching of the Gospel to the *Gentiles*; but the interpretation given above appears to me, after the fullest consideration, to be the most consistent and rational, as I have already remarked.

Verse 20. *When once the long-suffering of God waited*] In *Pirkey Aboth* cap. v. 2. we have these words:—"There were ten generations from Adam to Noah, that the long-suffering of God might appear; for each of these generations provoked Him to anger, and went on in their iniquity, till at last the deluge came."

Were saved by water.] While the ark was preparing, only Noah's family believed; these amounted to eight persons; and these only were saved from the deluge. *Si uideris, on the water:* the rest all perished in the water; though many of them, while the rains descended, and the waters daily increased, did undoubtedly humble themselves before God, and call for mercy, and receive it; but, as they had not repented at the preaching of Noah, and the ark was now closed, and the fountains of the great deep broken up,

21 ^dThe like figure whereunto *even* baptism doth also now save us (not the putting away of ^e the filth of the flesh, ^f but the answer of a good conscience towards God,) ^g by the resurrection of Jesus Christ:

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d Eph. 5. 26.—e Tit. 3. 5.—f Rom. 10. 10.—g Ch. 1. 3.

they lost their lives, though God might have extended mercy to their souls.

Verse 21. *The like figure whereunto, &c.*] Dr. Macknight has translated this verse so as to make the meaning more clear:—*By which (water.) the antitype baptism, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God, now saveth us also, through the resurrection of Jesus Christ.*

He remarks, that the relative *g* being in the neuter gender, its antecedent cannot be *ark*, the ark, which is feminine, but *water*, which is neuter.

There are many difficulties in this verse; but the simple meaning of the place may be easily apprehended. Noah believed in God, walked uprightly before Him, and found grace in his sight; he obeyed Him in building the ark, and God made it the means of his salvation from the waters of the deluge. *Baptism* implies a consecration and dedication of the soul and body to God the Father, Son, and Holy Spirit. He who is faithful to his baptismal covenant, taking God through Christ, by the Eternal Spirit, for his portion, is saved here from his sins; and through the resurrection of Christ from the dead, has the well-grounded hope of eternal glory. This is all plain; but was it the deluge itself, or the ark, or the being saved by that ark from the deluge, that was the antitype of which St. Peter speaks? Noah and his family were saved by water; i. e. it was the instrument of their being saved through the good providence of God. So the water of baptism, typifying the regenerating influence of the Holy Spirit, is the means of salvation to all those who receive this Holy Spirit, in its quickening, cleansing efficacy. Now, as the waters of the flood could not have saved Noah and his family, had they not made use of the ark: so the water of baptism saves no man, but as it is the means of his getting his heart purified by the Holy Spirit, and typifying to him that purification. The ark was not immersed in the water; had it been so they must all have perished; but it was borne up on the water, and sprinkled with the rain that fell from heaven. This text, as far as I can see, says nothing in behalf of immersion in baptism; but is rather, from the circumstance mentioned above, in favour of sprinkling. In either case, it is not the sprinkling, washing, or cleansing the body, that can be of any avail to the salvation of the soul, but the answer of a good conscience towards God, the internal evidence and external proof that the soul is purified in the laver of regeneration; and the person enabled to walk in newness of life. We are therefore strongly cautioned here not to rest in the letter, but to look for the substance.

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22 Who is gone into heaven, and ^a is on the right hand of God; ^b angels

and authorities and powers being made subject unto him.

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^a Ps. 110. 1. Rom. 8. 34. Eph. 1. 20. Col. 3. 1. Heb. 1. 3.

^b Rom. 8. 38. ^c Cor. 15. 24. Eph. 1. 21.

Verse 22. *Who is gone into heaven*] Having given the fullest proof of his resurrection from the dead, and of his having accomplished the end for which He came into the world.

On the right hand of God] In the place of the highest dignity, honour, and influence.

The Vulgate, one copy of the Itala, Augustin, Fulgentius, Cassiodorus, and Bede, have the following remarkable addition after the above words: *Deglutiens mortem ut vitæ æternæ hæredes efficeremur.* "Having abolished (swallowed down) death, that we might be made heirs of eternal life." But this addition is found in no Greek copy, nor in any other of the ancient Versions.

Angels and authorities and powers] That is, all creatures and beings, both in the heavens and in the earth, are put under subjection to Jesus Christ. He has all power in the heavens and in the earth. He alone can save; and He

alone can destroy. None need fear who put their trust in Him; as He can do whatsoever He will in behalf of His followers, and has good and evil spirits under His absolute command. Well may His enemies tremble, while His friends exult and sing. He can raise the dead; and save to the uttermost all that come unto the Father through Him.

If He have all power; if angels, and authorities, and powers, be subject to Him; then He can do *what* He will, and employ *whom* He will. To raise the dead can be no difficulty to Him, because He has power over all things. He created the world; He can destroy it, and He can create it anew. We can conceive nothing too difficult for Omnipotence. This same omnipotent Being is the Friend of man. Why then do we not come to Him with confidence, and expect the utmost salvation of which our souls and bodies are capable?

CHAPTER IV.

We should suffer patiently, after the example of Christ, 1. And no longer live according to our former custom, but disregard the scoffs of those who are incensed against us, because we have forsaken their evil ways; who are shortly to give account to God for their conduct, 2—5. How the Gospel was preached to Jews and Gentiles, 6. As the end of all things was at hand, they should be sober, watchful, charitable, benevolent, good stewards of the bounty of Providence; and, when called to instruct others, speak as the oracles of God, 7—11. Of the persecutions and trials which were coming upon them; and how they were to suffer, so as not to disgrace their Christian character, 12—16. Judgment was about to begin at the house of God; and even the righteous would escape with difficulty from the calamities coming upon the Jews: but they must continue in well doing, and thus commit the keeping of their souls to their faithful Creator, 17—19.

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FORASMUCH then ^a as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for ^b he that hath

suffered in the flesh hath ceased from sin;

² ^c That he no longer ^d should live the rest of his time in the flesh to the lusts of

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^a Ch. 3. 18.—^b Rom. 6. 2, 7. Gal. 5. 24. Col. 3. 3, 5.

^c Rom. 14. 7. Ch. 2. 1.—^d Gal. 2. 20. Ch. 1. 14.

NOTES ON CHAP. IV.

Verse 1. *As Christ hath suffered*] He is your proper pattern; have the same disposition He had; the same forgiving spirit, with meekness, gentleness, and complete self-possession.

He that hath suffered in the flesh hath ceased from sin] This is a general maxim, if understood literally: the man who suffers, generally reflects on his ways, is humbled, fears approaching death, loaths himself because of his past iniquities, and ceases from them; for, in a state of suffering, the mind loses its relish for the sins of the flesh, and because they are embittered to him through the apprehension which he has of death and judgment; and, on his application to God's mercy, he is delivered from his sin.

Some suppose the words are to be understood thus: "those who have *firmly resolved*, if called

to it, to *suffer death* rather than apostatize from Christianity, have consequently *ceased from*, or are *delivered* from, the sin of *saving their lives* at the expense of their faith." Others think that it is a parallel passage to Rom. vi. 7. and interpret it thus: "He that hath mortified the flesh, hath *ceased from sin*." Dr. Bentley applies the whole to our redemption by Christ: *He that hath suffered in the flesh hath died for our sins.* But this seems a very constrained sense.

Verse 2. *That he no longer should live—in the flesh*] Governed by the base principle of giving up his faith to save his life, to the *lusts of men*, according to the will of his idolatrous persecutors, *but to the will of God*; which will of God, is, that he should retain the truth, and live according to its dictates, though he should suffer for it

A. M. cir. 4064. men, * but to the will of God.

3^b For the time past of our life may suffice us^c to have wrought the will of the Gentiles when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries :

4 Wherein they think it strange that ye run not with them to the same excess of riot, ^d speaking evil of you :

^a Job. 1. 13. Rom. 6. 11. 2 Cor. 5. 15. James 1. 18. 1 Cor. 4. 6. & 45. 9. Acts 17. 30.—c Eph. 2. 2. & 4. 17. 1 Thess. 4. 5. Titus 3. 3. (Ch. 1. 14.—d Acts 13. 4. & 19. 8. Ch. 3. 16—e Acts 10. 42. & 17. 31. Rom. 14. 10. 12.

Verse 3. The time past of our life] This is a complete epitome of the Gentile or heathen state: and a proof that these had been Gentiles to whom the apostle wrote.

1. They walked in lasciviousness, *επιθυμιας*; every species of lechery, lewdness, and impurity.

2. In lusts, *αυθυμιας*; strong irregular appetites, and desires of all kinds.

3. In excess of wine, *επιφαυμιας*, from *μνος*, wine, and *φλυα*, to be hot, or to boil; to be inflamed with wine; they were in continual debauches.

4. In revellings, *καμωις*, lascivious feastings, with drunken songs, &c.—See the note on Rom. xiii. 13.

5. In banquetings, *ποτοις*; wine, feasts, drinking matches, &c.

6. In abominable idolatries, *αβιμιτοις ειδωλατραις*; that is, the abominations practised at their idol feasts; where they not only worshipped the idol, but did it with the most impure, obscene, and abominable rites. This was the general state of the Gentile world; and with this monstrous wickedness Christianity had every where to struggle.

Verse 4. They think it strange] *Ξυζηττας*; they wonder and are astonished at you, that ye can renounce these gratifications of the flesh, for a spiritual something, the good of which they cannot see.

Excess of riot] *Αστυιας αναχυσι*, flood of profiguity; bearing down all rule, order, and restraints before it.

Speaking evil of you] *Βλασφημιωντις*; literally, blaspheming: i. e. speaking impiously against God, and calumniously of you.

Verse 5. To judge the quick and the dead.] They shall give account of these irregularities to Him who is prepared to judge both the Jews and the Gentiles. The Gentiles, previously to the preaching of the Gospel among them, were reckoned to be dead in trespasses and sins, Eph. n. 1—5. under the sentence of death, because they had sinned. The Jews had at least, by their religious profession, a name to live; and, by that profession, were bound to live to God.

Verse 6. Was the Gospel preached also to them that are dead] This is a most difficult verse. the best translations I have seen of it are the following:—

5 Who shall give account to him that is ready^a to judge the quick and the dead.

6 For this cause^f was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But^g the end of all things is at hand: ^h be ye therefore sober, and watch unto prayer.

1 Cor. 15. 51. 52. 2 Tim. 4. 1. James 5. 9.—(Ch 2. 15 g Matt. 24. 13. 14. Rom. 13. 12. Phil. 4. 5. Heb. 10. 25. James 5. 8. 2 Pet. 3. 9. 11. 1 Joba 2. 11 h Matt. 28. 41. Luke 21. 34. Col. 4. 2. Ch. 1. 12 & 5. 8.

“For this indeed was the effect of the preaching of the Gospel to the dead, (the unconverted Gentiles,) that some will be punished as carnal men; but others, (those converted to Christianity,) lead a spiritual life unto God.”—WAKEFIELD.

“For this purpose bath the Gospel been preached even to the dead, (i. e. the Gentiles,) that although they might be condemned, indeed, by men in the flesh, (their persecutors;) yet they might live eternally by God in the spirit.”—MACKNIGHT.

“For this cause was the Gospel preached to them that were dead; that they who live according to men in the flesh, may be condemned; but that they who live according to God in the Spirit, may live.”—KNATCHBULL.

There are as many different translations of this verse, and comments upon it, as there are translators and commentators. That of Sir Norton Knatchbull, could the Greek text bear it, appears the most simple; but that of Dr. Macknight, which is nearly the sense of Mr. Wesley in his paraphrase, is more likely to be the true one among those already proposed.

But, if the apostle has the same fact in view which he mentions, chap. iii. 19, 20. then the antediluvians are the persons intended: for this cause that Christ is prepared to judge the quick and the dead, and to dispense righteous judgment in consequence of having afforded them every necessary advantage, was the Gospel preached by Noah to them also who are dead, the antediluvian world, then dead in trespasses and sins, and condemned to death by the righteous judgment of God: but in His great compassion, He afforded them a respite that though they were condemned as men in the flesh, (for this was their character,) my Spirit will not always strive with man, so far as he is FLESH, Gen. vi. 3. yet, hearing this Gospel by Noah, they may believe, and live according to God in the Spirit, live a blessed life in eternity, according to the mercy of God, who sent His Spirit to strive with them. This appears to me to be the most consistent sense; especially as the apostle seems to refer to what he hath said of the Spirit of Christ in Noah, preaching to the spirits in prison; the rebellious that lived before the flood.—See the notes on chap. iii. 19 and 20.

Verse 7. But the end of all things is at hand]

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8 ^a And above all things have fervent charity among yourselves : for ^b charity shall cover the multitude

of sins.

9 ^d Use hospitality one to another • without grudging.

10 ^f As every man hath received the gift, *even so* minister the same one to another, ^g as good stewards of ^h the manifold grace of God.

^a Heb. 13. 1. Col. 3. 14.—^b Prov. 10. 12. 1 Cor. 13. 7. James 5. 20.—^c Or, *will*.—^d Rom. 12. 13. Heb. 13. 2. ^e 2 Cor. 9. 7. Phil. 2. 14. Philem. 14.—^f Rom. 12. 6. ^g 1 Cor. 4. 7.—^h Matt. 24. 45. & 25. 14, 21. Luke 12. 42.

I think that here also St. Peter keeps the history of the deluge before his eyes; finding a parallel to the state of the Jews in his own time, to that of the antediluvians in the days of Noah. In Gen. vi. 13. God said unto Noah, *The end of all flesh is come before me.*

This was spoken at a time when God had decreed the destruction of the world by a flood. Peter says, *The end of all things is at hand*; and this he spoke when God had determined to destroy the Jewish people and their polity, by one of the most signal judgments that ever fell upon any nation or people.

In a very few years after St. Peter wrote this epistle, even taking it at the lowest computation, viz. A. D. 60, or 61, Jerusalem was destroyed by the Romans. To this destruction, which was literally *then at hand*, the apostle alludes, when he says, *The end of all things is at hand*: the end of the temple, the end of the Levitical priesthood, the end of the whole Jewish economy, was then at hand.

If these words could be taken in any general sense, then we might say to every present generation, *The end of all things is at hand*; the end of all the good which the wicked enjoy, and the end of all the evil which the righteous suffer.

Be—sober, and watch unto prayer.] *Be sober*; make a prudent and moderate use of all you possess; and *watch* against all occasions of sin: and *pray* for the supporting hand of God to be upon you for good, that ye may escape the destruction that is coming upon the Jews; and that ye may be saved from among them when the scourge comes.

Verse 8. *Have fervent charity*] *ἀγάπην ἐκτινέτε, intense love; for love shall cover a multitude of sins.* A loving disposition leads us to pass by the faults of others; to forgive offences against ourselves, and to excuse and lessen, as far as is consistent with truth, the transgressions of men. It does not mean that our love to others will induce God to pardon our offences.—See the note on James v. 20.

Verse 9. *Use hospitality*] Be ever ready to divide your bread with the hungry, and to succour the stranger.—See on Heb. xiii. 2.

Without grudging.] *ἀνε γογγυσμῶν, without grumbings.* Do nothing merely because it is commanded; but do it from love to God and man; then it will be *without grumbling*.

11 ⁱ If any man speak, *let him speak* as the oracles of God; ^k if any man minister, *let him do it* as of

the ability which God giveth; that ^l God in all things may be glorified through Jesus Christ: ^m to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning ⁿ the fiery trial which is to try

A. M. cir. 4064.
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cir. CCIX. 4.
A. U. C. cir. 813.

1 Cor. 4. 1, 2. Titus 1. 7.—^b 1 Cor. 12. 4. Eph. 4. 11. ⁱ Jer. 23. 22.—^k Rom. 12. 6, 7, 8. 1 Cor. 3. 10.—^l Eph. 5. 20. Ch. 2. 5.—^m 1 Tim. 6. 16. Ch. 5. 11. Rev. 1. 8. ⁿ 1 Cor. 3. 13. Ch. 1. 7.

Verse 10. *Hath received the gift*] *χαρίσμα, a gift*; any blessing of *Providence*, or *grace*. I cannot think that the word means here the *Holy Ghost*, or any of His supernatural gifts or influences; it may include those; but it signifies any thing given by the mere mercy and bounty of God: but perhaps in this place it may signify *some*, or any *office* in the church; and this sense, indeed, the connexion seems to require.

Stewards of the manifold grace] Whatever gifts or endowments any man may possess, they are, properly speaking, not his own; they are the Lord's property, and to be employed in His work, and to promote His glory.

Verse 11. *If any man speak*] In order to explain, or enforce God's word, and edify his neighbour, let him do it as those did to whom the *living oracles* were committed: they spoke as they were inspired by the Holy Ghost. Those, therefore, at Pontus, &c. who undertook to teach others, should speak by the same influence; or, if not under this immediate influence, should speak *as*, or *according* to, the *oracles* already delivered; grounding all their exhortations and doctrines on some portion of that revelation already given. This command is sent to every man upon earth, in *holy orders*, *pretended holy orders*, or *pretending to holy orders*. Their teaching should be what the oracles of God, the Holy Scriptures, teach and authenticate.

Of the ability which God giveth] Perhaps the *ministering* here may refer to the *care of the poor*; and the *ability* is the *quantum of means* which God may have placed in their hands: and they are to minister this as coming immediately *from God*, and lead the minds of the poor to consider *Him* as their benefactor; that *He* in all things may be glorified through Jesus Christ. This is implied in the *essence* of any charitable act: the *actor* is not the *author*, God is the author; and the poor man should be taught to consider *Him* as his immediate *Benefactor*. Those who give any thing *as from themselves*, rob God: for to Him the *praise* for all good, and the *dominion* over all men and things, belong *for ever and ever*.

Verse 12. *Think it not strange concerning the fiery trial*] *Πυρώσεως, the burning.* The metaphor is old, but noble; it represents the Christians at

A. M. cir. 4064. you, as though some
A. D. cir. 60. strange thing happened
An. Olymp. unto you :

cir. CCIX. 4. 13 ^a But rejoice, inasmuch
A. U. C. cir. 813. as ^b ye are partakers of Christ's suffer-
ings: ^c that, when his glory shall be
revealed, ye may be glad also with
exceeding joy.

14 ^d If ye be reproached for the name
of Christ, happy are ye; for the spirit
of glory and of God resteth upon you:
^e on their part he is evil spoken of, but
on your part he is glorified.

^a Acts 5. 41. James 1. 2. — ^b Rom. 8. 17. 2 Cor. 1. 7. & 4
10. Phil. 3. 10. Col. 1. 21. 2 Tim. 2. 12. Ch. 5. 1, 10.
Rev. 1. 9. — ^c Ch. 1. 5, 6. — ^d Matt. 5. 11. 2 Cor. 12. 10.
James 1. 12. Ch. 2. 19, 20. & 3. 14.

Pontus as having fire cast upon them, for the
trying of their faith, as gold is tried by fire, chap.
i. 7. to which the apostle alludes.—Macknight.

St. Peter returns here to what he had often
touched upon in this epistle; namely, to exhort
the Christians to behave with patience and in-
tegrity under their present severe persecution:
to which purpose he uses the following argu-
ments:—

First, He intimates, that it was not a strange
or unusual thing for the people of God to be per-
secuted.

Secondly, That if they suffered here as Christ
did, they should hereafter be glorified with Him.

Thirdly, Besides the prospect of that future
glory, they had at present the Spirit of God for
their support and comfort.

Fourthly, That it was an honour for any of
them to suffer; not as a malefactor, but as a
Christian.

Fifthly, Though the afflictions began with the
Christians, yet the weight of the storm would
fall upon the unbelievers. From these considera-
tions, he exhorted them to persevere in their
duty, and trust all events with God.—See Dodd.

Verse 14. If ye be reproached for the name of
Christ] To be reproached for the name of
Christ, is to be reproached for being a Chris-
tian; that is, for being like Christ. This is the
highest honour to which any man can arrive in
this world; and therefore the apostle says to
such, happy are ye.

The spirit of glory and of God resteth upon
you] As this Divine Spirit rested upon Jesus, so
does it rest upon His persecuted followers.
There is a various reading here, και δυνατων,
and of power, which is found in some of the
chief MSS. (the Codex Alexandrinus, and above
twenty others), the latter Syriac, all the Ara-
bic, Coptic, Ethiopic, Armenian, Vulgate, some
copies of the Itala, Athanasius, Theophylact,
Cassiodorus, and in them the
whole verse reads thus—If ye be reproached for
the name of Christ, happy are ye; for the Spirit
of glory, and of power, and of God, resteth
upon you. This is agreeable to our Lord's
words, Matt. v. 11, 12. So that what constitu-
ted them unhappy in the sight of the world, was
their chief happiness in the sight of God: they

15 But ^f let none of you suffer as a murderer, or as
a thief, or as an evil-doer,
^g or as a busy-body in other
men's matters.

16 Yet if any man suffer as a Chris-
tian, let him not be ashamed; but ^h let
him glorify God on this behalf.

17 For the time is come ⁱ that judg-
ment must begin at the house of God:
and ^k if it first begin at us, ^l what shall
the end be of them that obey not the
Gospel of God?

^e Ch. 2. 12. & 3. 16. — ^f Ch. 2. 20. — ^g 1 Thes. 4. 11.
1 Tim. 5. 13. — ^h Acts 5. 41. — ⁱ Isa. 10. 12. Jer. 23
29. & 49. 12. Ezek. 9. 6. Mal. 3. 5. — ^k Luke 23. 35
1 Luke 10. 12, 14.

carried Christ, the Fountain of blessedness, in
their heart; and therefore could not be un-
happy.

On their part he is evil spoken of] Κατα αυτους
βλασφημουνται, κατα δι υμας διεζητουνται, by
them, he is blasphemed; by you, he is honoured.

Verse 15. But let none of you suffer—as a busy-
body in other men's matters.] Αλλοτριωνται,
the inspector of another; meddling with other
people's concerns, and forgetting their own:
such persons are hated of all men. But some
think that meddling with those in public office is
here intended—as if he had said, Meddle not
with the affairs of state; leave public officers
and public officers to their own master; strive
to live peaceably with all men: and show your
selves to be humble and unassuming.

Verse 16. Yet if—as a Christian] If he be per-
secuted, because he has embraced the Christian
faith, let him not be ashamed, but let him rather
glorify God on this very account. Christ suffered
by the Jews, because He was holy; Chris-
tians suffer, because they resemble Him.

The word Χριστιανος, Christian, is only used
here, and in Acts xi. 26. xxvii. 28.—See the note
on the former passage.

Verse 17. Judgment must begin at the house
of God] Our Lord had predicted that, previous-
ly to the destruction of Jerusalem, His own fol-
lowers would have to endure various calamities;
see Matt. xxiv. 9, 21, 22. Mark xiii. 12, 13 John
xvi. 2, &c. Here His true disciples are called
the house or family of God. That the converted
Jews suffered much from their own brethren
the zealots, or factions into which the Jews were
at that time divided, needs little proof: and some
interpreters think that this was in conformity to
the purpose of God, Matt. xxiii. 35. (That on
you may come all the righteous blood shed from
the foundation of the world)—“That the Jewish
Christians were to be involved in the general
punishment; and that it was proper to begin at
them, as a part of the devoted Jewish nation,
notwithstanding they were now become the
house of God; because the justice of God would
thereby, be more illustriously displayed.”—See
Macknight. But, probably, the word εμμερα,
which we here translate judgment, may mean
no more than affliction and distress; for it was

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A. U. C. cir. 818.

18 * And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?

19 Wherefore let them that suffer

a Prov. 11. 31. Luke 23. 31.

a Jewish maxim that, when God was about to pour down some general judgment, He began with afflicting His own people, in order to correct and amend them; that they might be prepared for the overflowing scourge. In *Bava Kama*, fol. 60. 1. we have the same sentiment, and in nearly the same words as in Peter, viz. "God never punishes the world but because of the wicked; but He always begins with the righteous first. The destroyer makes no difference between the just and unjust; only he begins first with the righteous."—See Ezek. ix. 1—7. where God orders the destroyer to slay both old and young in the city; but, said He, *Begin at my sanctuary.*

And if it first begin at us] Jews who have repented, and believed on the Son of God. *What shall the end be of them, the Jews who continue impenitent, and obey not the gospel of God?*—Here is the plainest reference to the above Jewish maxim: and this, it appears, was founded upon the text which St. Peter immediately quotes.

Verse 18. *And if the righteous scarcely be saved*] If it shall be with extreme difficulty that the Christians shall escape from Jerusalem, when the Roman armies shall come against it, with the full commission to destroy it, where shall the ungodly and the sinner appear? Where shall the proud Pharisæic boaster in his own outside holiness, and the profligate transgressor of the laws of God, show themselves, as having escaped the Divine vengeance? The Christians, though with difficulty, did escape every man; but not one of the Jews escaped, whether found in Jerusalem, or elsewhere.

It is rather strange, but it is a fact, that this verse is the Septuagint translation of Prov. xi. 31. *Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.* For this, the Septuagint and St. Peter have, *If the righteous scarcely be saved, where shall the ungodly and the sinner appear?* Such a latitude of construction can scarcely be accounted for. The original is this—*הן צדיק בארץ והן רשע והוא ירשע* hen tsadik baarets yeshulam, aph ki rashâ verchote; "Behold, to the righteous it shall be returned on the earth; and also to the wicked and the transgressor."

The Chaldee Paraphrast has given this a different turn:—*Behold, the righteous shall be strengthened in the earth; but the ungodly and the sinners shall be consumed from the earth.*

The Syriac thus:—*If the righteous scarcely live, the ungodly and the sinner where shall he stand?*

according to the will of God^b commit the keeping of their souls to him in well doing, as unto a faithful Creator.

A. M. cir. 4064.
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cir. CCIX. 4.
A. U. C. cir. 818.

b Psa. 31. 5. Luke 23. 46. 2 Tim. 1. 12.

The Arabic is nearly the same as the Septuagint; and the apostle and the Vulgate follow the Hebrew.

I have, on several occasions, shown, that when Cestius Gallus came against Jerusalem, many Christians were shut up in it: when he strangely raised the siege, the Christians immediately departed to Pella, in Cælosyria, into the dominions of king Agrippa, who was an ally of the Romans; and there they were in safety: and it appears from the ecclesiastical historians, that they had but barely time to leave the city before the Romans returned under the command of Titus, and never left the place till they had destroyed the temple, raised the city to the ground, slain upwards of a million of those wretched people, and put an end to their civil polity and ecclesiastical state.

Verse 19. *Suffer according to the will of God*] A man suffers according to the will of God, who suffers for righteousness' sake; and who, being reviled, reviles not again.

Commit the keeping of their souls] Place their lives confidently in His hand; who, being their Creator, will also be their Preserver, and keep that safely which is committed to His trust. God is here represented as faithful, because He will always fulfil His promises, and withhold no good thing from them that walk uprightly.

But they had no reason to hope that He would care for their lives and souls, unless they continued in well-doing. He who is employed in God's work will have God's protection. The path of duty ever was, and ever will be, the only way of safety.

1. The apostle recommends fervent charity; unfeigned love both to God and man. It is well said of this grace, that it is a universal virtue, which ought to precede, accompany, and follow all others. A charity which has God for its principle, and Christ Jesus for its pattern, never faileth. If our charity be extensive enough to cover all the defects of our neighbour in bearing with them; that of God is sufficient to cover all the sins of a sincere penitent, by blotting them out. If we ought to be charitable to all, it is after the example of our heavenly Father, who is loving to every man, and hateth nothing that he has made.

2. The difficulty of escaping the corruption that is in the world is great; and, consequently, the danger of losing our souls. In this great work, watchfulness, prayer, faith, and obedience, are indispensably necessary. He who does not walk with God here, cannot see nor enjoy Him hereafter.

CHAPTER V.

Directions to the elders to feed the flock of God, and not to be lords over God's heritage; that when the chief Shepherd does appear, they may receive a crown of glory, 1-4. The young are to submit themselves to the elder, and to humble themselves under the mighty hand of God, and cast all their care upon him, 5-7. They should be sober and watchful, because their adversary the devil, is continually seeking their destruction; whom they are to resist, steadfast in the faith, 8, 9. They are informed that the God of all grace had called them to His eternal glory, 10, 11. Of Silvanus, by whom this epistle was sent, 12. Salutations from the church at Babylon, 13. The apostolic benediction, 14.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4. A. U. C. cir. 813.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is

a Philem. 9. b Luke 24. 43. Acts 1. 8. 22. & 5. 32. & 10. 39. c Rom. 8. 17. 18. Rev. 1. 9. d John 21. 15. 16. 17. Acts 20. 28. e Or, as much as in you is. f 1 Cor. 9. 17.

NOTES ON CHAP. V.

Verse 1. The elders which are among you] In this place, the term πρεσβυτεροι, elders, or presbyters, is the name of an office. They were as pastors, or shepherds, of the flock of God; the Christian people, among whom they lived. They were the same as bishops, presidents, teachers, and deacons, Acts xiv. 23. 1 Tim. v. 17. And, that these were the same as bishops, the next verse proves.

Who am also an elder] Συμπρεσβυτερος, a fellow-elder; one on a level with yourselves. Had he been what the popes of Rome say he was, the prince of the apostles, and head of the church, and what they affect to be, mighty secular lords, blinding the kings of the earth in chains, and their nobles in fetters of iron; could he have spoken of himself as he here does? It is true that each of the Roman pontiffs, in all their bulls, style themselves servus servorum Dei, servant of the servants of God; while each affects to be rex regum, king of kings and vicar of Jesus Christ. But the popes and the Scriptures never agree.

A witness of the sufferings of Christ] He was with Christ in the garden, he was with Him when he was apprehended, and he was with Him in the high priest's hall. Whether he followed Him to the cross we know not; probably he did not; for in the hall of the high-priest he had denied him most shamefully; and having been deeply convinced of the greatness of his crime, it is likely he withdrew to some private place, to humble himself before God, and to implore mercy. He could, however, with the strictest propriety, say, from the above circumstances, that he was a witness of the sufferings of Christ.

A partaker of the glory] He had a right to it through the blood of the Lamb; he had a blessed anticipation of it by the power of the Holy Ghost: and he had the promise from his Lord and Master that he should be with Him in heaven, to behold His glory.—John xvii. 21, 24.

among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.

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3 Neither as being lords over God's heritage, but being ensamples to the flock.

§ 1 Tim. 3. 3, 8. Titus 1. 7. h Or, overruling. i Park. 34. 4. Matt. 20. 25, 26. 1 Cor. 3. 9. 2 Cor. 1. 24. k Pa. 33. 12. & 74. 2. l Phil. 3. 17. 2 Thes. 3. 9. 1 Tim. 4. 12. Titus 2. 7.

Verse 2. Feed the flock] Do not fleece the flock.

Taking the oversight] Επιπροσβυτερος, discharging the office of bishops, or superintendents.— This is another proof that bishop and presbyter, were the same order in the apostolic times, though afterwards they were made distinct.

Not by constraint] The office was laborious and dangerous, especially in these times of persecution; it is no wonder then, that even those who were best qualified for the office should strive to excuse themselves with a genuine nolo episcopari, "I am unwilling to become a bishop."

Not for filthy lucre] Could the office of a bishop in those early days, and in the time of persecution, be a lucrative office? Does not the Spirit of God lead the apostle to speak these things rather for posterity than for that time?—See the notes on 1 Tim. iii. 3.

But of a ready mind.] Doing all for Christ's sake; and through love to immortal souls.

Verse 3. Neither as being lords over God's heritage] This is the voice of St. Peter in his Catholic Epistle to the Catholic Church! According to him there are to be no lords over God's heritage; the bishops and presbyters, who are appointed by the Head of the church, are to feed the flock, to guide and to defend it; not to fleece and waste it: and they are to look for their reward in another world, and in the approbation of God in their consciences. And in humility, self-abasement, self-renunciation, and heavenly-mindedness, they are to be ensamples, τυποι, types, to the flock; moulds of a heavenly form, into which the spirit and lives of the flock may be cast, that they may come out after a perfect pattern. We need not ask, Does the church that arrogates to itself the exclusive title of Catholic, and do its supreme pastors, who affect to be the successors of Peter, and the vicars of Jesus Christ, act in this way? They are in every sense the reverse of this. But we may ask, Do the other churches, which

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4 And when ^a the chief Shepherd shall appear, ye shall receive ^b a crown of glory^c that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, ^d all of you be subject one to another, and be

^a Heb. 13. 20.—^b 1 Cor. 9. 25. 2 Tim. 4. 8. James 1. 12.
^c Ch. 1. 4.

profess to be reformed from the abominations of the above, keep the advice of the apostle in their eye? Have they *pastors according to God's own heart, who feed them with knowledge and understanding?* Jer. iii. 15. Do they feed themselves, and not the flock? Are they lords over the heritage of Christ, ruling with a high ecclesiastico-secular hand? Disputing with their flocks about penny-farthing tithes and stipends, rather than contending for the faith once delivered to the saints; are they heavenly moulds, into which the spirits and conduct of their flocks may be cast?—I leave those who are concerned to answer these questions: but I put them, in the name of God, to all the preachers in the land. How many among them properly care for the flock? Even among those reputed evangelical teachers, are there not found who, on their first coming to a parish or a congregation, make it their first business to raise the tithes, and the stipends; where, in all good conscience, there was before enough, and more than enough, to provide them and their families with not only the necessaries, but all the conveniences and comforts of life? Conveniences and comforts which neither Jesus Christ, nor his servant Peter, ever enjoyed. And is not the great concern among ministers to seek for those places, parishes, and congregations, where the provision is the most ample, and the work the smallest? Preacher or minister, whosoever thou art who readest this, apply not the word to thy neighbour, whether he be state-appointed, congregation-appointed, or self-appointed; take all to thyself, *mutato nomine de TE, fabula narratur*.—See that thy own heart, views, and conduct, be right with God; and then proceed to the next verse.

Verse 4. *When the chief Shepherd*] That is, the Lord Jesus Christ, whose is the flock, and who provides the pasture, and from whom, if ye are legally called to the most awful work of preaching the Gospel, ye have received your commission; when He shall appear to judge the world in righteousness, ye who have fed His flock, who have taken the superintendency of it, not by constraint, not for filthy lucre's sake, not as lords over the heritage, but with a ready mind, employing body, soul, spirit, time, and talents, in endeavouring to pluck sinners as brands from eternal burnings, and build up the church of Christ on its most holy faith; YE shall receive a crown of glory that fadeth not away; an eternal nearness and intimacy with the ineffably glorious God; so that ye who have turned many to righteousness, shall shine not merely as stars, but as suns in the kingdom of your Father! O ye heavenly-minded, diligent, self-denying pastors after God's own heart, whether ye be in the church established by the state, or in those divi-

clothed with humility: for ^e God resisteth the proud, and ^f giveth grace to the humble.

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6 ^g Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

^d Rom. 12. 10. Eph. 5. 21. Phil. 2. 3.—^e James 4. 6.
^f Isa. 57. 15. & 66. 2.—^g James 4. 10.

sions widely separated from, or nearly connected with it, take courage, preach Jesus; press through all difficulties in the faith of your God; fear no evil while meditating nothing but good. Ye are stars in the right hand of Jesus, who walks among your golden candlesticks, and has lighted that lamp of life which ye are appointed to trim; fear not, your labour in the Lord cannot be in vain! Never, never can ye preach one sermon in the spirit of your office, which the God of all grace shall permit to be unfruitful: ye carry and sow the seed of the kingdom, by the command, and on the authority of your God; ye sow it, and the heavens shall drop down dew upon it. Ye may go forth weeping, though bearing this precious seed; but ye shall doubtless come again with rejoicing, bringing your sheaves with you. Amen, even so Lord Jesus!

Verse 5. *Likewise, ye younger*] *Νεωτεροι* probably means here *inferiors*, or those not in sacred offices; and may be understood as referring to the people at large who are called to obey them that have the rule over them, in the Lord. In this sense, our Lord it appears, uses the word, Luke xxii. 26.

Be subject one to another] Strive all to serve each other: let the pastors strive to serve the people, and the people the pastors; and let there be no contention, but who shall do most to oblige and profit all the rest.

Be clothed with humility] To be clothed with a thing, or person is a Greek mode of speech, for being that thing or person with which a man is said to be clothed. Be ye truly humble; and let your outward garb and conduct be a proof of the humility of your hearts. The original word *επιμυρωσθησθε*, from *επιμυρωσθαι*, signifies often an outward ornamental garment, tied in different places with knots or bows; probably ornamented all over with bows or knots of different coloured ribands, silk, twist, &c. But it also signifies the outward garment worn by servants, slaves, girls, and shepherds: which was rather intended to be the guard of the other garments, than an ornament to those thus dressed; and I am rather inclined to take it in this sense than in the former; for, as the apostle calls upon them to be subject to each other, he desires them to put on humility, as the *encomboma*, or *servants' dress*, that they may appear to be such as were ready to serve: and that he cannot refer to this article of clothing as an ornament, the next words sufficiently prove—*God resisteth the proud, and giveth grace to the humble*: The proud, with all their ornaments, God resists; while those who are clothed with the humble garment, He adorns.

Verse 6. *Humble yourselves*] Those who submit patiently to the dispensations of God's

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cir. CCIX. 4.
A. U. C. cir. 813.

7 ^a Casting all your care upon him; for he careth for you.

8 ^b Be sober, be vigilant; because ^c your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour;

^a Psa. 37. 8. & 55. 22. Wisd. 12. 13. Matt. 6. 25. Luke 12. 11. 22. Phil. 4. 6. Heb. 13. 5. — ^b Luke 21. 34. 36. 1 Thess. 5. 6. Ch. 4. 7.

Providence, He lifts up; those who lift themselves up, God thrusts down.

If we humble not ourselves under God's grace, He will humble us under His judgments. Those who patiently submit to Him, He exalts in due time: if His hand be mighty to depress, it is also mighty to exalt.

Verse 7. Casting all your care] ΤΗ ΜΗΡΙΑΝ, your anxiety, your distracting care, on him, for he careth for you, ΟΤΙ ΑΝΤΙ ΕΙΣΤΕ ΠΕΡΙ ΟΥΜΩΝ, for he meddles, or concerns himself with the things that interest you. Whatever things concern a follower of God, whether they be spiritual or temporal, or whether in themselves great or small, God concerns Himself with them; what affects them affects Him: in all their afflictions He is afflicted. He who knows that God cares for him, need have no anxious cares about himself. This is a plain reference to Psa. lv. 22. Cast thy burden upon the Lord, and he will sustain thee. He will bear both thee and thy burden.

Verse 8. Be sober] Avoid drunkenness of your senses, and drunkenness in your souls: be not overcharged with the concerns of the world.

Be vigilant] Awake, and keep awake: be always watchful: never to be off your guard; your enemies are alert; they are never off theirs.

Your adversary the devil] This is the reason why ye should be sober and vigilant: ye have an ever active, implacable, subtle enemy to contend with. He walketh about: he has access to you every where; he knows your feelings and your propensities; and informs himself of all your circumstances: only God can know more, and do more than he; therefore your care must be cast upon God.

As a roaring lion] Satan tempts under three forms:—1. The subtle serpent; to beguile our senses, pervert our judgment, and enchant our imagination. 2. As an angel of light; to deceive us with false views of spiritual things, refinements in religion, and presumption on the providence and grace of God. 3. As a roaring lion; to bear us down, and destroy us by violent opposition, persecution, and death. Thus he was acting towards the followers of God at Pontus, &c. who were now suffering a grievous persecution.

Walketh about] Traversing the earth: a plain reference to Job ii. 2. which see.

Seeking whom he may devour] ΤΙΝΑ ΚΑΤΑΒΗ, whom he may gulp down. It is not every one that he can swallow down: those who are sober and vigilant are proof against him; these he MAY NOT swallow down: those who are drunken with the cares of this world, &c. and are unwatchful, these he MAY swallow down. There is a beauty in this verse, and a striking apposition between

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A. U. C. cir. 813.

9 ^d Whom resist steadfast in the faith, ^e knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, ^f who hath called us unto his eternal glory

^c Job 1. 7. & 2. 2. Luke 22. 31. Rev. 12. 12.—^d Ejb. 6. 11. 13. James 4. 7.—^e Acts 14. 22. 1 Thess. 3. 3. 2 Tim. 3. 12. Ch. 2. 21.—^f 1 Cor. 1. 9. 1 Tim. 6. 12.

the first and last words, which I think has not been noticed:—Be sober, *νηφάρω*, from *νη*, not, and *φάρω*, to drink; do not drink, do not swallow down; and the word *καταβη*, from *κατα*, down, and *βη*, to drink. If you swallow strong drink down, the devil will swallow you down. Hear this! ye drunkards, toppers, and tiplers, or by whatsoever name you are known in society, or among your fellow-sinners. Strong drink is not only the way to the devil, but the devil's way into you; and ye are such as the devil particularly MAY swallow down.

Verse 9. Whom resist] Stand against him, *αντιστατε*. Though invulnerable, he is not unconquerable: the weakest follower of God can confound and overpower him, if he continue steadfast in the faith, believing on the Son of God, and walking uprightly before Him. To a soul thus engaged he can do no damage.

The same afflictions are accomplished in your brethren] It is the lot of all the disciples of Christ to suffer persecution. The brotherhood, *αδελφότης*, the Christian church, every where is exposed to the assaults of men and devils: you are persecuted by the heathens, among whom ye live, and from among whom ye are gathered into the fold of Christ; but even those who profess the same faith with you, and who are resident among the Jews, (for so I think *εν οίκοις*, in the world, is here to be understood,) are also persecuted: both heathens and Jews being equally opposed to the pure and holy doctrines of the Gospel. Any man, who has read the Greek Testament with any attention, must have observed a vast number of places in which the word *κοσμος*, which we translate world, means the Jewish people, and the Jewish state, and nothing else.

Verse 10. But the God of all grace] The Fountain of infinite compassion, mercy, and goodness. Mohammed has conveyed this fine description of the Divine Being in the words with which he commences every surat, or chapter, of his *Korân*, two excepted, viz.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillahi arrahmani arrahceem.

Of which the best translation that can be given is that of the apostle; in the name of the God of all grace: the God who is the most merciful and the most compassionate; who is an exuberant Fountain of love and compassion to all His intelligent offspring.

Who hath called us] By the preaching of the Gospel.

Unto his eternal glory] To the infinite felicity of the heavenly state.

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by Christ Jesus, after that ye have suffered ^a awhile, ^b make you perfect, ^c stablish, strengthen, settle you.

11 ^d To him be glory and dominion for ever and ever. Amen.

12 ^e By Silvanus, ^f faithful brother unto you, as I suppose, I have ^g written briefly, exhorting, and testifying, ^h that

^a 2 Cor. 4. 17. Ch. 1. 6.—^b Heb. 13. 21. Jude 24.
^c 2 Thess. 2. 17. & 3. 3.—^d Ch. 4. 11. Rev. 1. 6.
^e 2 Cor. 1. 19.—^f Heb. 13. 22.

By Christ Jesus] Through the merit of His passion and death, by the influence of His Holy Spirit, by the precepts of His Gospel, and by the splendour of His own example.

After ye have suffered awhile] Ολίγον παθούσας, having suffered a little time; that is, while ye are enduring these persecutions, God will cause all to work together for your good.

Make you perfect] Καταρτισει, σπουδισει, σβινασσει θεμελιωσει: all these words are read in the future tense by the best MSS. and Versions.

He will make you perfect] Καταρτισει, put you in complete joint as the timbers of a building.

Stablish] Σπουδισει, make you firm in every part; adapt you strongly to each other, so that you may be mutual supports; the whole building being one in the Lord.

Strengthen] Σβινασσει, cramp and bind every part, so that there shall be no danger of warping, splitting, or falling.

Settle] Θεμελιωσει, cause all to rest so evenly and firmly, upon the best and surest foundation, that ye may grow together to a holy temple in the Lord;—in a word, that ye may be complete in all the mind that was in Christ; supported in all your trials and difficulties; strengthened to resist and overcome all your enemies; and, after all, abide, firmly founded, in the truth of grace. All these phrases are architectural; and the apostle has again in view the fine image which he produced chap. ii. 5. where see the notes.

Verse 11. *To him*] The God of all grace, be glory; all honour and praise be ascribed; and dominion; the government of heaven, earth, and hell; for ever, through time; and ever, through eternity.—Amen. So be it, so let it be, and so it shall be. Amen and amen!

Verse 12. *By Silvanus, a faithful brother unto you, as I suppose*] To say the least of this translation, it is extremely obscure, and not put together with that elegance which is usual to our translators. I see no reason why the clause may not be thus translated—*I have written to you, as I consider, briefly, by Silvanus, the faithful brother.* On all hands it is allowed that this Silvanus was the same as Silas, Paul's faithful companion in travel, mentioned Acts xv. 40. xvi. 19. And, if he were the same, Peter could never say as I suppose to his faith and piety; but he might well say this to the shortness of his Epistle, notwithstanding the many and important subjects which it embraced.—See the Syriac, Vulgate, &c. If the words be applied to Silvanus, they must be taken in a sense in which they are often used—"I conclude him to be a trust-

this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with you, saluteth you; and so doth ^h Marcus my son.

14 ⁱ Greet ye one another with a kiss of charity. ^k Peace be with you all that are in Christ Jesus. Amen.

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^g Acts 20. 24. 1 Cor. 15. 1. 2 Pet. 3. 12.—^h Acts 12. 12, 25.—ⁱ Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26.—^k Eph. 6. 23.

worthy person; one by whom I may safely send this letter; who will take care to travel through the different regions in Asia, Pontus, Galatia, and Bithynia; read it in every church; and leave a copy for the encouragement and instruction of Christ's flock." And in such a state of the church, in such countries, no ordinary person could have been entrusted with such a message.

Exhorting] Calling upon you to be faithful, humble, and steady:—

And testifying] Επιμαρτυρον, earnestly witnessing that it is the true grace, the genuine Gospel of Jesus Christ, in which ye stand, and in which ye should persevere to the end.

Verse 13. *The church that is at Babylon*] After considering all that has been said by learned men and critics on this place, I am quite of opinion that the apostle does not mean Babylon in Egypt, nor Jerusalem, nor Rome, as figurative Babylon, but the ancient celebrated Babylon in Assyria; which was, as Dr. Benson observes, the metropolis of the eastern dispersion of the Jews: but, as I have said so much on this subject in the Preface, I beg leave to refer the reader to that place.

Instead of *Babylon*, some MSS. mentioned by Syncllus, in his Chronicon, have Ιερουσαλημ, Joppa, and one has Ρωμη, Rome, in the margin; probably as the meaning, according to the writer, of the word *Babylon*.

Elected together with you] Συνεκλεκτοι, fellow-elect, or elected jointly with you. Probably meaning that they, and the believers at Babylon, received the Gospel about the same time. On the election of those to whom St. Peter wrote, see the notes on chap. i. 2.

And—Marcus my son.] This is supposed to be the same person who is mentioned Acts xii. 12. and who is known by the name of John Mark; he was sister's son to Barnabas, Coloss. iv. 26. his mother's name was Mary; and the same who wrote the Gospel that goes under his name. He is called here Peter's son, i. e. according to the faith, Peter having been probably the means of his conversion. This is very likely, as Peter seems to have been intimate at his mother's house.—See the account Acts xii. 6—17.

Verse 14. *Greet one another with a kiss of charity*] See the notes on Rom. xvi. 16. and on 1 Cor. xvi. 20. In the above places the kiss is called a holy kiss; here, φιληματι αγαπης, a kiss of love; i. e. as a mark of their love to each other, in order that misunderstandings might be prevented. But ten or twelve MSS. with the Syriac,

Arabic, Armenian, and Vulgate, have a; w holy; salute one another with a HOLY kiss. The difference is not great.

Peace be with you all] May all prosperity, spiritual and temporal, be with you all that are in Christ Jesus; that are truly converted to Him, and live in His Spirit obedient to His will.

Amen.] Is wanting, as usual, in some of the principal MSS. and Versions.

The *subscriptions* are, as in other cases, various.

In the *VERSIONS*:—

The end of the First Epistle of the apostle Peter.—*SYRIAC.*

The First Catholic Epistle of Peter the apostle is ended.—*SYRIAC PHOENICIAN.*

The end of the Epistle of St. Peter; may his supplication preserve us, Amen. Praise be to the Lord of never-ending and eternal glory! Amen.—*ARABIC.*

The First Epistle of Peter is completed; may his intercession be with us. Amen, and Amen.—*ETHIOPIC.*

Nothing in the—*COPTIC.*

Nothing in the—*Printed VULGATE.*

The end of the First Epistle of St. Peter.—*COMPLUTENSIAN Polyglott.*

The First Epistle of St. Peter is ended.—*BIS. VULGAT. Edit. Princ.*

In the *MANUSCRIPTS*:—

The First of Peter.—*Codex Alexand. and Cod. Vatican.*

Written from Rome.—*A MS. of the xiith century.*

The end of the First Catholic Epistle of Peter, written from Rome.—*A MS. of the xiiith century.*

These latter subscriptions are of little value; nor do any of them help to ascertain the *place* where the epistle was written. The word *Rome* is only the supposed interpretation of the word *Babylon*, as in ver. 14. which see.

As the true church of Christ has generally been in a state of *suffering*, the epistles of St. Peter have ever been most highly prized by all believers. That which we have just finished is an admirable letter, containing some of the most important maxims and consolations for the church in the wilderness. No Christian can read it without deriving from it both light and life. Ministers, especially, should study it well, that they may know how to comfort their flocks when in persecution or adversity. He never speaks to good effect in any spiritual case who is not furnished out of the Divine treasury. God's words invite, solicit, and command assent: on them a man may confidently rely. The words of man may be *true*, but they are not *infallible*. This is the character of God's word alone.

I shall sum up the contents of this chapter in the words of a good commentator: "Because the knowledge and good behaviour of the people depend, in a great measure, upon the kind of

instruction which they receive from their teachers; the apostle, in this chapter, addressed the *elders*, that is, the bishops, pastors, rulers, and deacons, among the brethren of Pontus, &c. ver. 1. exhorting the bishops in particular, to feed the flock of God, committed to their care, faithfully; and to exercise their episcopal office, not as by constraint, but willingly; not from the love of gain, but from love to their Master and to the flock, ver. 2.: and not to lord it over God's heritage, but to be patterns of humility and disinterestedness to the people, ver. 3. This exhortation to bishops, to feed Christ's flock, was given with much propriety by Peter, who had himself been appointed by Christ to feed his lambs and his sheep. Next, because the faithful performance of the bishop's office was, in that age, attended with great difficulty and danger, the apostle, to encourage the bishops, assured them that when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away, ver. 4. The distinguished reward which Christ is to bestow on those who have suffered for His sake, being a favourite topic with our apostle, he introduces it often in this epistle.

"Having thus exhorted the pastors, the apostle turned his discourse to the people, charging them to be subject to their elders, and to one another; that is, to be of a teachable disposition, and to receive instruction from every one capable of giving it; and to do all the duties which they could to each other, according to their different stations and relations, ver. 5. But especially to be subject to God, by humbly submitting themselves to the judgments which were coming upon them, that God might exalt them in due time, ver. 6. Casting all their anxious care on God, because he cared for them, ver. 7. And to watch against the devil, who went about as a roaring lion, seeking to destroy them, by instigating the wicked to persecute them, and drive them into apostacy, ver. 8. But they were to resist that terrible enemy by steadfastness in the faith; and not to think themselves hardly dealt with when persecuted, knowing that their brethren, every where, were exposed to the same temptations of the devil, ver. 9. In the meantime, to give them all the assistance in his power, the apostle prayed earnestly to God to establish and strengthen them, ver. 10. And ended his prayer with a doxology to God, expressive of his supreme dominion over the universe, and all the things it contains.

"The apostle informed the brethren of Pontus that he had sent this letter to them by Silvanus, whom he praised for his fidelity to Christ, ver. 12. Then giving them the salutation of the church in Babylon, where it seems he was when he wrote this letter, he added the salutation of Mark, whom he called *his son*, either because he had converted him, or on account of the great attachment which Mark bore to him, ver. 13. And having desired them to salute one another, he concluded with giving them his apostolical benediction, ver. 14."—See Dr Macknight.

END OF THE NOTES ON THE FIRST EPISTLE OF PETER.

INTRODUCTION
TO
THE SECOND EPISTLE
OF
PETER.

AS the Preface to the preceding epistle embraces the question of the authenticity of both epistles, and also considers several matters common to both, I need not take up the subject here afresh: but simply consider those matters which are peculiar to the epistle before me, and which have not been examined in the foregoing preface.

"This epistle, as appears from chap. iii. 1. (says *Michaelis*,) was written to the same communities as the first epistle; and the author gives us thus to understand, that he was the person who wrote the first epistle; that is, the apostle Peter. He calls himself, likewise, chap. 1. Συμεων Πιτρος, δεσποσ και αποστολος Ιηου Χριστου. *Symeon Peter, a servant and apostle of Jesus Christ*; and chap. i. 16—18. says that he was present at the transfiguration of Christ on the mount. The notion, therefore, entertained by Grotius, that this epistle was written by a bishop of Jerusalem, of the name of Simeon, is absolutely inadmissible; and we have no other alternative than this, either it was written by the apostle St. Peter, or it is a forgery in his name.

"The ancients entertained very great doubts whether St. Peter was really the author. Eusebius, in his chapter, where he speaks of the books of the New Testament in general, reckons it among the *απιλογισμενα*, those *not canonical*. He says, that tradition does not reckon, as a part of the New Testament, the second epistle ascribed to Peter; but that, as in the opinion of most men, it is useful, it is therefore much read. Origen had said, long before, that Peter had left behind him one epistle universally received, and perhaps a second, though doubts are entertained about it.

"The old Syriac Version, though it contains the Epistle of St. James, which Eusebius likewise reckons among the *απιλογισμενα*, does not contain the Second Epistle of St. Peter. Now it cannot be said that the other books of the New Testament were translated into Syriac before St. Peter's second epistle was written; for St. Paul's Second Epistle to Timothy was written certainly as late, and yet is contained in this very version. And if an epistle, addressed only to an individual, was known to the Syriac translator, it may be thought that a circular epistle, addressed to communities dispersed in several countries in Asia, would hardly have escaped his notice. The circumstance, therefore, that the old Syriac translator did not translate the Second Epistle of St. Peter, as well as the first, may be used as an argument against its antiquity, and of course against its authenticity.

"It appears, then, that if the authenticity of this epistle were to be determined by external evidence, it would have less in its favour than it would have against it. But, on the other hand, the internal evidence is greatly in its favour; and, indeed so much so, that the epistle gains in this respect more than it loses in the former. Wetstein, indeed, says that, since the ancients themselves were in doubt, the moderns cannot expect to arrive at certainty, because we cannot obtain more information on the subject in the eighteenth, than ecclesiastical writers were able to obtain in the third and fourth centuries. Now, this is perfectly true, as far as relates to historical knowledge, or to the testimony of others in regard to the matter of fact, whether St. Peter was the author or not. But when this question is to be decided by an examination of the epistle itself, it is surely possible that the critical skill and penetration of the moderns may discover in it proofs of its having been written by St. Peter, though these proofs escaped the notice of the ancients. After a diligent comparison of the First Epistle of St. Peter, with that which is ascribed to him as his second, the agreement between them appears to me to be such, that if the second was not written by St. Peter, as well as the first, the person who forged it not only possessed the power of imitation in a very unusual degree; but understood likewise the design of the first epistle, with which the ancients do not appear to have been acquainted. Now, if this be true, the supposition that the second epistle was not written by St. Peter himself, involves a contradiction. Nor is it credible that a

INTRODUCTION TO THE

plous impostor of the first or second century should have imitated St. Peter so successfully as to betray no marks of a forgery; for the spurious productions of those ages, which were sent into the world in the name of apostles, are, for the most part, very unhappy imitations, and discover very evident marks that they were not written by the persons to whom they were ascribed. Other productions of this kind betray their origin by the poverty of their materials, or by the circumstance that, instead of containing original thoughts, they are nothing more than a rhapsody of sentiments collected from various parts of the Bible, and put together without plan or order.

“This charge cannot possibly be laid to the Second Epistle of St. Peter, which is so far from containing materials derived from other parts of the Bible, that the third chapter exhibits the discussion of a totally new subject. Its resemblance to the Epistle of Jude will hardly be urged as an argument against it: for no doubt can be made that the Second Epistle of St. Peter was, in respect to the Epistle of St. Jude, the original, and not the copy. Lastly, it is extremely difficult, even for a man of the greatest talents, to forge a writing in the name of another, without sometimes inserting what the pretended author either would not, or could not, have said; and support the imposture in so complete a manner as to militate in not a single instance, either against his character, or against the age in which he lived. Now, in the second Epistle of St. Peter, though it has been a subject of examination full seventeen hundred years, nothing has been hitherto discovered which is unsuitable, either to the apostle, or to the apostolic age. Objections, indeed, have been made on account of its style: but the style of the second epistle when compared with that of the first, warrants rather the conclusion that both were written by the same person. We have no reason, therefore, to believe, that the Second Epistle of St. Peter is therefore spurious, especially as it is difficult to comprehend what motive could have induced a Christian, whether orthodox or heretic, to attempt the fabrication of such an epistle, and then falsely ascribe it to St. Peter.

“Having shown that the supposition that this epistle is spurious, is without foundation; I have, in the next place, to show that there are positive grounds for believing it to be genuine. The arguments in favour of its genuineness are of two kinds, being founded on the similarity of the two epistles, either in respect to their *materials*, or in respect to their *style*. The arguments of the former kind are as follows:—

“1. The design of the first epistle was to assure the uncircumcised Christians that they stood in the grace of God. Now, it was not generally known that this was the design of it; and, therefore, we cannot suppose that any person whose object was to forge an epistle in St. Peter's name should have observed it. But the design of the second epistle was certainly the same as that of the first, as appears from the address, chap. i. 1. *Τοις ισοταμοις ημιν λαχουσι πιστιν ην δικαιοσυνην τε θεου*, ‘to them who have obtained like precious faith with us, through the righteousness of God.’ If we explain *ημιν*, as denoting ‘us apostles,’ the address will imply what was wholly unnecessary, since no one could doubt that the faith of other Christians might be as good as the faith of the apostles; and it will sound likewise rather haughty and assuming: but if we explain *ημιν* as denoting ‘us who were born Jews,’ and consider that the second epistle, as well as the first, was directed to persons who were born heathens, the address becomes clear and consistent: *δικαιοσυνην τε θεου*, will then signify the impartiality of God, in estimating the faith of native heathens as highly as the faith of native Jews, which St. Peter has extolled in other places. We shall likewise be able to explain chap. i. 8—10, which appears to contain the tautology that those who are diligent in good works are not idle; whereas, if this epistle be explained from the design of the first, we shall perceive the meaning of the passage to be this; that they who are diligent in good works, need not fear the reproach that they observe not the Levitical law, since their good works, which are the fruit of their religious knowledge, will be the means of making their calling and election sure.—See the note on this place.

“The deluge, which is not a common subject in the apostolic epistles, is mentioned both in 1 Pet. iii. 20. and in 2 Pet. ii. 5. and in both places the circumstance is noted, that eight persons only were saved; though in neither place does the subject require that the number should be particularly specified. Now it is true, that St. Peter was not the only apostle who knew how many persons were saved in the ark; but he only, who, by habit, had acquired a familiarity with the subject, would ascertain the precise number, where his argument did not depend upon it. The author of the first epistle had read St. Paul's Epistle to the Romans; and the author of the second epistle speaks in express terms, chap. iii. 15, 16. of the epistles of St. Paul. Now, no other writer of the New Testament has quoted from the New Testament; consequently, we have in these epistles a criterion from which we may judge that they were written by the same author.

“Before I consider the arguments which are derived from the *style* of these epistles, I must observe, that several commentators have, on the contrary, contended, that the style is very different; and hence have inferred that they were written by different authors: but it is extremely difficult to form, from a single epistle, so complete a judgment of the author's style and manner, as to enable us to pronounce, with certainty, that he was not the author of another epistle ascribed to him. The style of the same writer is not always the same at every period of his life; especially when he composes, not in his native, but in a foreign, language.

“From what has been said in the course of this section, it appears, that even the second chapter of the second epistle has some resemblance, both in its style and contents, to the first epistle. This is to be particularly noted, because even the advocates for the second epistle have in general granted that the style of this chapter is not the usual style of St. Peter. Bishop Shirlock, for instance, acknowledges it: nor, though I contend that there is some similarity, as in ver. 5—7. will I assert, that there is no difference. But it will not, therefore, follow, that the whole epistle was not written by St. Peter: and if it is allowable to draw a conclusion from one or two passages, it will be no other than this, that the second chapter is spurious, because the style of it is

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said to be as different from the first and third chapters as it is from the first epistle. This conclusion, however, no one will draw who has examined the connexion of the whole epistle: in fact, the difference in question is rather of a negative kind; for, though I am unable to discover any remarkable agreement in the style between the first epistle and the second chapter of the second epistle, I do not perceive any remarkable difference. This second chapter has indeed several words which are unusual in other parts of the New Testament; but the same may be said of the first epistle; and some of the expressions, which to us appear extraordinary, were borrowed, perhaps, from the Gnostics, whose doctrines are here confuted; for it is not unusual, in combating the opinions of a particular sect, to adopt their peculiar terms. Thus, in 2 Pet. ii. 17. the Gnostics are called 'clouds, agitated by a tempest;' and we know that the Manicheans, who had many doctrines in common with the Gnostics, taught that there were five good and five bad elements, and that one of the latter was called 'tempest.' In like manner they frequently speak of darkness, under the name of *ζεφειρα*, which occurs more than once in this chapter. The Epistle of St. Jude has a still greater number of unusual figurative expressions; and it is not impossible that these also were borrowed from the Gnostics. The Second Epistle of St. Peter must have been written only a short time before his death; for he says, chap. i. 14. 'shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.' St. Peter here alludes to his conversation with Christ, after the resurrection recorded in John xxi. 18—22. where Christ had foretold his death in the following manner:—'When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.' Hence St. Peter might very easily conclude, that he would not survive the coming of Christ to judge Jerusalem. But Christ had declared that Jerusalem would be destroyed before one generation passed away. St. Peter, therefore, after a lapse of thirty years, that is, in the year 64, necessarily considered his death as an event not far distant. As to the design of this epistle, it appears that St. Peter wrote against certain persons, who, though members of the church, denied the doctrine of a general judgment, and a dissolution of the world. They inferred that this event, because it had been long delayed, would never take place: to which objection St. Peter replies, by saying—That one day is with the Lord as a thousand years, and a thousand years as one day: that the Lord is not slack concerning His promise, as some men count slackness, but is long-suffering, not willing that any man should perish, but that all should come to repentance. Further, St. Peter argues, that as the earth has already undergone a great revolution at the deluge, another revolution equally great, is not incredible: and that since the former event was, at the time when it happened, as unexpected as the latter will be, we ought to believe in God's declaration, that the world will one day be totally destroyed. This destruction, St. Peter says, will be effected, not by water, as at the deluge, but by fire. 'The elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.' Now, a general conflagration will be more easily admitted by those who are unacquainted with the state of the earth, than an universal deluge: for, though it may be difficult to comprehend whence a sufficient quantity of water could be brought to cover the whole earth, yet no one can deny that the bowels of the earth abound with inflammable matter, and that fiery eruptions may spread themselves throughout the surface of the globe.—See the notes on chap. iii. 9—11.

It must be observed, that St. Peter's appeal to the deluge, in the time of Noah, implies that the adversaries, whom he combats, admitted that the Mosaic account of it was true, since it would have been useless to have argued from a fact which they denied. This must be kept in view, because it will assist us in determining who these adversaries were.

St. Peter describes these false teachers, chap. ii. 10, 11, 12, as 'calumniators of the angels;' which the apostle highly censures, even though the calumny should be directed against the fallen angels; since some respect is due to their former greatness and power. St. Peter says, 'angels themselves, which are greater in power and might, bring not railing accusation against them before the Lord: but these, as natural brute beasts, made to be taken and destroyed, speak evil of the things which they understand not.' Here we have a description of these false teachers, which points them out more distinctly than any of the preceding accounts, and shows they were *Gnostics*. For the *ecclesiastical* history furnishes many examples of improper adoration paid to the angels. I know of no sect which calumniated them, except that of the Gnostics. Now, the Gnostics calumniated the angels by their doctrine in respect to the creation of the world. They raised certain angels to the rank of creators; but described the creation as very imperfect, and the authors of it as wicked and rebellious against the Supreme Being.

Having thus shown that St. Peter, in his second epistle, combats the opinion of a *Gnostic* sect, I will now venture to go a step further, and attempt to determine the name which the orthodox gave to this particular sect, in the first century. St. Peter describes them, chap. ii. 15. as 'following the way of Balaam, that is, as following the religious doctrine of Balaam.' The doctrine of Balaam, as St. John says, Apoc. ii. 14. was, 'to eat things sacrificed to idols, and to commit fornication.' And since *Nicolous*, in Greek, has the same meaning as *Balaam*, in Hebrew, the followers of Balaam are called by St. John, Apoc. ii. 15. 'Nicolaitans.' Now, it is well known, that the Nicolaitans were a sect of the *Gnostics*: and, therefore, it was probable that this was the sect against which St. Peter wrote. To this opinion, it has been objected, that if St. Peter had meant the *Nicolaitans*, he would have called them, not 'followers of Balaam,' but by their proper name, *Nicolaitans*; first, because, in general, proper names are retained, and not translated; and, secondly, because, in the present instance, no one before *Cocceius* observed the analogy between the Hebrew word *Balaam*, and the Greek word *Nicolous*. But neither of these reasons are true. For, to say nothing of the general custom which once prevailed among the literati of Germany, of translating their names into Greek or Latin; I could produce examples of such transla-

INTRODUCTION TO THE, &c.

tions amongst the Jews, of which it will be sufficient to mention that which occurs in Acts ix. 8. And the derivation of the *Nicolaitans* from *Balaam* must have been long known, at least in Asia; for, in the Arabic Version published by *Erfpenius*, we find an instance of it in Apoc. ii. 6. where τὰ ἔργα τῶν Νικολαϊτῶν, is rendered أعمال الشعوب that is 'works of the Shuaibites.' Now the Arabic word شعيب (Shuaib) is equivalent to the Hebrew *Balaam*. Shuaib is mentioned in the *Korân* (Surat vii. 86. xxvi. 176. and in other places) as the prophet of the *Midianites*. Some suppose that by *Shuaib* is meant *Jethro*: but, in my opinion, no other person is meant but *Balaam*, who was sent for by the *Midianites* as well as by the *Moabites*. At least I cannot comprehend how the *Nicolaitans*, or any other heretics, could be considered as followers of *Jethro*. The Arabic verb شعب sha'iba, signifies *he destroyed*, and the noun شعب sha'ibon, *the people*. It is not improbable, therefore, that the Arabs adapted the word شعيب shuaib, as corresponding to the Hebrew word בלעם *Balaam*, which is compounded of בלע balâ, *he swallowed up, or destroyed*, and עַם am, *the people*. So Νικολαιος, *Nicolas*, is from νικαω, *to overcome*, and λαος, *the people*.—See *Michaelis' Introduction*.

I shall not attempt to dispute the propriety of these derivations and etymologies: but I must make one remark on the *Shuaibites*. In general, the Arabic writers say that *Shuaib* was *Jethro*, the father-in-law of *Moses*; and that God had sent him, according to the *Korân*, to preach pure morality to the *Midianites*; but I do not remember to have met with a sect of idolaters, or heretics, called *Shuaibites*. In both the places of the *Korân*, mentioned above, *Shuaib* is spoken of with respect. But the conjecture that *Shuaib* and *Balaam* are the same, is exceedingly probable; and this makes the etymology the more likely.

We may safely conclude, from all the evidence before us,—1. That *St. Peter* the apostle, was the author of this as well as of the other epistle. 2. That it was written to the same persons. 3. That they were in a state of persecution: and had also to contend with *Gnostics*, or other heretics in the church. 4. That it was written a short time after the first epistle, and not long before *St. Peter's* martyrdom; but the precise year cannot be ascertained.

THE
SECOND GENERAL EPISTLE

OF
P E T E R.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan æra of the world, or that used by the Byzantine historians, and other eastern writers, 5568.—Year of the Alexandrian æra of the world, 5562.—Year of the Antiochian æra of the world, 5552.—Year of the world, according to archbishop Ussher, 4064.—Year of the world, according to Eusebius, in his Chronicon, 4288.—Year of the minor Jewish æra of the world, or that in common use, 3820.—Year of the Greater Rabbinical æra of the world, 4419.—Year from the Flood, according to archbishop Ussher, and the English Bible, 2408.—Year of the Cali yuga, or Indian æra of the Deluge, 3162.—Year of the æra of Iphitus, or since the first commencement of the Olympic games, 1000.—Year of the æra of Nabonassar, king of Babylon, 809.—Year of the CCIXth Olympiad, 4.—Year from the building of Rome, according to Fabius Pictor, 807.—Year from the building of Rome, according to Frontinus, 811.—Year from the building of Rome, according to the Fasti Capitolini, 812.—Year from the building of Rome, according to Varro, which was that most generally used, 813.—Year of the æra of the Seleucidæ, 372.—Year of the Cæsarean æra of Antioch, 108.—Year of the Julian æra, 105.—Year of the Spanish æra, 98.—Year from the birth of Jesus Christ, according to archbishop Ussher, 64.—Year of the vulgar æra of Christ's nativity, 60.—Year of Claudius Felix, governor of the Jews, 8.—Year of Vologesus, king of the Parthians, 11.—Jesus, high-priest of the Jews, 1.—Year of the Dionysian period, or Easter Cycle, 61.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 4; or the second after the first embolismic.—Year of the Jewish Cycle of nineteen years, 1; or two years before the first embolismic.—Year of the Solar Cycle, 13.—Dominical Letter, it being the Bissextile, or Leap Year, FE.—Day of the Jewish Pass-over, the second of April, which happened in this year on the fourth day after the Jewish Sabbath.—Easter Sunday, the 6th of April.—Epect, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 3.—Epect, according to the present mode of computation, or the moon's age on New-Year's day, or the Calends of January, 11.—Monthly Epects, or age of the moon on the Calends of each month respectively, (beginning with January,) 11, 13, 12, 13, 14, 15, 16, 17, 19, 19, 21, 21.—Number of Direction, or the number of days from the twenty-first of March, to the Jewish Pass-over, 12.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor, computing from Octavianus, or Augustus Cæsar, properly the first Roman emperor, 7.—Roman consuls, the emperor Nero Augustus, the fourth time, and Cossus Cornelius Lentulus.

CHAPTER I.

The apostolical address and the persons to whom the epistle was sent, described by the state into which God had called, and in which he had placed them, 1—4. What graces they should possess, in order to be fruitful in the knowledge of God, 5—8. The miserable state of those who either have not these graces, or have fallen from them, 9. Believers should give diligence, to make their calling and election sure, 10, 11. The apostle's intimations of his speedy dissolution, and his wish to confirm and establish those churches in the true faith, 12—15. The certainty of the Gospel, and the convincing evidence which the apostle had of its truth from being present at the transfiguration, by which the word of prophecy was made more sure, 16—19. How the prophecies came, and their nature, 20, 21.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCLX. 4.
A. U. C. cir. 813.

SIMON* PETER, a servant and an apostle of Jesus Christ, to them that have obtained^b like precious faith with us, through the righteousness^c of God and our Saviour Jesus Christ.

* Or, Symeon. Acts 15. 14.—b Rom. 1. 12. 2 Cor. 4. 13. Eph. 4. 5. Tit. 1. 4.

NOTES ON CHAP. I.

Verse 1. *Simon Peter*] *Simeon*, Συμων, is the reading of almost all the Versions, and of all the most important MSS. And this is the more remarkable, as the surname of Peter occurs upwards of seventy times in the New Testament, and is invariably read Συμων, *Simon*; except here, and in Acts xv. 14. where James gives him the name of *Symeon*. Of all the Versions, only the *Armenian* and *Vulgate* have *Simon*.

A servant] Employed in his Master's work:—
And an apostle] Commissioned immediately by Jesus Christ Himself, to preach to the Gentiles, and to write these epistles for the edification of the church. As the writer was an *apostle*, the epistle is therefore necessarily *canonical*. All the MSS. agree in the title *apostle*; and of the *Versions*, only the *Syriac* omits it.

Precious faith] *Ιερουσιαν πιστιν*, *valuable faith*; faith worth a great price; and faith which cost a great price. The word *precious* is used in the low religious phraseology, for *dear, comfortable, delightful, &c.* but how much is the dignity of the subject let down by expressions and meanings more proper for the nursery than for the noble science of salvation. It is necessary, however, to state, that the word *precious* literally signifies *valuable, of great price, costly*; and was not used in that low sense in which it is now employed, when our translation was made. That *faith* must be of infinite value, the grace of which Christ purchased by His blood: and it must be of infinite value also when it is the very instrument by which the soul is saved unto eternal life.

With us] God having given to *you*, believing *Gentiles*, the same faith and salvation which he had given to *us*, believing *Jews*.

Through the righteousness of God] Through His *method* of bringing a lost world, both Jews and Gentiles, to salvation by Jesus Christ: through His gracious impartiality, providing for Gentiles as well as Jews.—See the notes on Rom. iii. 21—26.

Of God and our Saviour Jesus Christ] This is not a proper translation of the original *του Θεου πατρος και σωτηρος Ιησου Χριστου*, which is literally, *of our God and Saviour Jesus Christ*; and this reading, which is indicated in the margin, should have been received in the text: and it is an absolute proof that St. Peter calls Jesus Christ God, even in the properest sense of the word, with the *article* prefixed. It is no evidence against this doctrine, that two MSS. of little authority, and the *Syriac* version, have *Κυριου, Lord*, instead of *Θεου, God*, as all other MSS. and Versions agree in the other reading, as well as the *Fathers*; (the uncertain author of the

² Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

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cir. CCLX. 4.
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³ According as his divine power hath given unto us all things that pertain unto life and godliness, through the

c Or. of our God and Saviour. Tit. 2. 13.—d Dan. 4. 1. & 6. 26. 1 Pet. 1. 2. Jude 2. John 17. 3.

uncertain work intitled *De Vocazione Gentium*, excepted.—See in *Griesbach*.

Verse 2. *Grace*] God's favour: *peace*, the effects of that favour in the communication of spiritual and temporal blessings.

Through the knowledge of God] *Εις εγνωσιν, by the acknowledging of God, and of Jesus our Lord*. For those who acknowledge Him in all their ways, He will direct their steps. Those who know Christ, and do not acknowledge Him before men, can get no multiplication of grace and peace.

Verse 3. *As his divine power*] His power, which no power can resist, because it is *Divine*; that which properly belongs to the infinite God-head.

Hath given unto us] *Δεδωκεν ημιν, hath endowed us with the gifts*; or, *hath gifted us*, as Dr. Macknight translates it; who observes that it refers to the gifts which the Holy Spirit communicated to the apostles, to enable them to bring men to *life and godliness*: which were—1. A complete knowledge of the doctrines of the Gospel. 2. Power to preach and defend their doctrines in suitable language, which their adversaries were not able to gainsay or resist. 3. Wisdom to direct them how to behave in all cases; *where and when* to labour; and the *matter suitable* to all different cases, and variety of persons. 4. Miraculous powers, so that on all proper and necessary occasions they could work miracles for the confirmation of their doctrines and mission.

By life and godliness we may understand, 1. A *godly life*; or, 2. Eternal life as the end, and godliness the way to it; or, 3. What was essentially necessary for the *present life*, food, raiment, &c. and what was requisite for the life to come. As they were in a suffering state, and most probably many of them *strangers* in those places, one can scarcely say that they had *all things that pertained to life*; and yet so had God worked in their behalf, that none of them perished, either through lack of food or raiment. And as to what was *necessary for godliness*, they had that from the *Gospel ministry*, which it appears was still continued among them; and the *gifts of the Holy Spirit*, which were not withdrawn: and what was further necessary in the way of personal caution, comfort, and instruction, was supplied by means of these *two epistles*.

That hath called us to glory and virtue] *To virtue or courage, as the means*; and *glory*, the kingdom of heaven, as the *end*. This is the way in which these words are commonly understood; and this sense is plain enough: but the construction is harsh. Others have translated *hath*

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knowledge of him ^a that hath called us ^b to glory and virtue:

4 ^c Whereby are given unto us exceeding great and precious promises: that by these ye might be ^d partakers of the divine nature, ^e hav-

^a 1 Thess. 2. 12. & 4. 7. 2 Thess. 2. 14. 2 Tim. 1. 9. 1 Pet. 2. 9. & 3. 9. — ^b Or, by. — ^c 2 Cor. 7. 1.

δοξην και αρετας, by His glorious benignity; a Hebraism for *δια της ενδοξου αρετας*; and read the whole verse thus, God, by His own power, hath bestowed on us every thing necessary for a happy life and godliness, having called us to the knowledge of Himself, by His own infinite goodness. It is certain that the word *αρετας*, which we translate *virtue* or *courage*, is used 1 Pet. ii. 9. to express the perfection of the Divine nature; that ye may show forth, *τας αρετας*, the virtues or PERFECTIONS of him who hath called you from darkness into his marvellous light.

But there is a various reading here, which is of considerable importance; and which, from the authorities by which it is supported, appears to be genuine, *του καλωστατος μιας ιδια δοξη και αρετη*, through the knowledge of Him who hath called us by His own glory and power; or by His own glorious power. This is the reading of AC. several others; and, in effect, of the Coptic, Armenian, Syriac, Ethiopic, Vulgate, Cyril, Cassiodorus, &c.

Verse 4. *Whereby are given unto us*] By His own glorious power he hath freely given unto us exceeding great and invaluable promises. The Jews were distinguished in a very particular manner by the promises which they received from God: the promises to Abraham, Isaac, Jacob, Moses, and the prophets. God promised to be their God, to protect, support, and save them; to give them what was emphatically called the Promised Land; and to cause the Messiah to spring from their race. St. Peter intimates to these Gentiles that God had also given unto them exceeding great promises; indeed all that He had given to the Jews, the mere settlement in the Promised Land excepted: but this also He had given in all its spiritual meaning and force. And besides *τα υπερβα εταγγημενα*, these superlatively great promises which distinguished the Mosaic dispensation, He had given them *τα τιμια εταγγημενα*, the valuable promises, those which came through the Great Price; enrolment with the church of God, redemption in and through the blood of the cross, the continual indwelling influence of the Holy Ghost, the resurrection of the body, and eternal rest at the right hand of God. It was of considerable consequence to the comfort of the Gentiles that these promises were made to them; and that salvation was not exclusively of the Jews.

That by these ye might be partakers] The object of all God's promises and dispensations was to bring fallen man back to the image of God, which he had lost. This, indeed, is the sum and substance of the religion of Christ. We have partaken of an earthly, sensual, and devilish nature: the design of God by Christ, is to re-

ing escaped the corruption that is in the world through lust:

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5 And besides this, ^f giving all diligence, add to your faith virtue; and to virtue ^g knowledge; 6 And to knowledge temperance;

^d Cor. 3. 18. Ephes. 4. 24. Heb. 12. 10. 1 John 3. 2. ^e Ch. 2. 18, 20. — ^f Ch. 3. 18. — ^g 1 Pet. 3. 7.

move this, and make us partakers of the Divine nature; and save us from all the corruption in principle and fact which is in the world: the source of which is lust, *επιθυμια*, irregular, unreasonable, inordinate, and impure desire to have, to do, and to be what God has prohibited; and what would be ruinous and destructive to us were the desire to be granted.

Lust, or irregular, impure desire, is the source whence all the corruption which is in the world springs. Lust conceives and brings forth sin; sin is finished or brought into act, and then brings forth death. This destructive principle is to be rooted out; and love to God and man is to be implanted in its place. This is every Christian's privilege; God has promised to purify our hearts by faith: and that, as sin hath reigned unto death, even so shall grace reign through righteousness unto eternal life: that here, we are to be delivered out of the hands of all our enemies, and have even "the thoughts of our hearts so cleansed by the inspiration of God's Holy Spirit, that we shall perfectly love Him, and worthily magnify His holy name."

This blessing may be expected by those who are continually escaping, *αποφευγοντες*, flying from, the corruption that is in the world, and in themselves. God purifies no heart in which sin is indulged. Get pardon through the blood of the Lamb; feel your need of being purified in heart; seek that with all your soul; plead the exceeding great and invaluable promises that refer to this point; abhor your inward self; abstain from every appearance of evil; flee from self and sin to God: and the very God of peace will sanctify you through body, soul, and spirit; make you burning and shining lights here below, (a proof that He can save to the uttermost all that come to Him by Christ;) and afterward, having guided you by His counsel through life, will receive you into His eternal glory.

Verse 5. *And besides this*] Notwithstanding what God hath done for you, in order that ye may not receive the grace of God in vain;—

Giving all diligence] Furnishing all earnestness and activity: the original is very emphatic.

Add to your faith] *Επιχειρησατε*, lead up hand in hand; alluding, as most think, to the chorus in the Grecian dance, who danced with joined hands.—See the note on this word, 2 Cor. ix. 10.

Your faith] That faith in Jesus by which ye have been led to embrace the whole Gospel, and by which ye have the evidence of things unseen.

Virtue] *Αρετην*, courage, or fortitude, to enable you to profess the faith before men, in these times of persecution.

Knowledge] True wisdom, by which your faith

A. M. cir. 4064. and to temperance pa-
A. D. cir. 60. tience; and to patience
An. Olymp. godliness;
cir. CCLX. 4.
A. U. C. cir. 813.

7 And to godliness brotherly kindness; and ^a to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be ^b barren ^c nor unfruitful in

the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things ^d is blind, and cannot see afar off, and hath forgotten that he was ^e purged from his old sins.

10 Wherefore the rather, brethren, give diligence ^f to make your calling

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^a Gal. 6. 10. ¹ Thess. 3. 12. & 5. 15. ¹ John 4. 21.—^b Gr. idle.—^c John 15. 2. ¹ Tit. 3. 14.

^d 1 John 2. 9, 11.—^e Eph. 5. 26. Heb. 9. 14. ¹ John 1. 7. ^f 1 John 3. 19.

will be increased, and your courage directed, preserved from degenerating into rashness.

Verse 6. *Temperance*] A proper and limited use of all earthly enjoyments; keeping every sense under proper restraints; and never permitting the animal part to subjugate the rational.

Patience] Bearing all trials and difficulties with an even mind; enduring in all, and persevering through all.

Godliness] Piety towards God; a deep reverential religious fear; not only worshipping God with every becoming outward act, but adoring, loving, and magnifying Him in the heart; a disposition indispensably necessary to salvation, but exceedingly rare among professors.

Verse 7. *Brotherly kindness*] Φιλανθρωπία, love of the brotherhood: the strongest attachment to Christ's flock; feeling each as a member of your own body.

Charity] Αγάπη, love to the whole human race; even to your persecutors: love to God and the brethren they had; love to all mankind they must also have. True religion is neither selfish nor insulated; where the love of God is, bigotry cannot exist. Narrow, selfish people, and people of a party, who scarcely have any hope of the salvation of those who do not believe as they believe, and who do not follow with them, have scarcely any religion; though, in their own apprehension, none are so truly orthodox or religious as themselves.

After αγαπη, love, one MS. adds these words, ο δε τη αγαπη τη παραλλουση, and to this love consolation: but this is an idle and useless addition.

Verse 8. *For if these things be in you, and abound*] If ye possess all these graces, and they increase and abound in your souls; they will make, show you to be neither *arvous*, idle, nor *ακαρτους*, unfruitful, in the acknowledgment of our Lord Jesus Christ. The common translation is here very unhappy: barren and unfruitful certainly convey the same idea: but idle or inactive, which is the proper sense of *αρvous*, takes away this tautology, and restores the sense. The graces already mentioned by the apostle, are in themselves active principles: he who was possessed of them, and had them abounding in him, could not be inactive; and he who is not inactive in the way of life, must be fruitful. I may add, that he who is thus active, and consequently fruitful, will ever be ready at all hazard to acknowledge his Lord and Saviour, by whom he has been brought into this state of salvation.

Verse 9. *But he that lacketh these things*] He, whether Jew or Gentile, who professes to have FAITH in God, and has not added to that FAITH fortitude, knowledge, temperance, patience, godliness, brotherly kindness, and universal love, is blind; his understanding is darkened, and cannot see afar off; *μωραλον*, shutting his eyes against the light, winking, not able to look truth in the face; nor to behold that God whom he once knew was reconciled to him: and thus it appears he is wilfully blind, and hath forgotten that he was purged from his old sins; has, at last, through his non-improvement of the grace which he received from God, his faith ceasing to work by love, lost the evidence of things not seen; for having grieved the Holy Spirit, by not showing forth the virtues of Him who called him into His marvellous light, he has lost the testimony of his sonship; and then, darkness and hardness having taken place of light and filial confidence, he first calls all his former experience into doubt, and questions whether he had not put enthusiasm in the place of religion. By these means his darkness and hardness increase, his memory becomes indistinct and confused; till, at length, he forgets the work of God on his soul; next denies it; and, at last, asserts that the knowledge of salvation, by the remission of sins, is impossible; and that no man can be saved from sin in this life. Indeed, some go so far as to deny the Lord that bought them; to renounce Jesus Christ as having made atonement for them; and finish their career of apostacy by utterly denying His Godhead. Many cases of this kind have I known; and they are all the consequence of believers not continuing to be workers together with God, after they had experienced His pardoning love.

Reader, see that the light that is in thee become not darkness; for if it do, how great a darkness!

Verse 10. *Wherefore*] Seeing the danger of apostacy, and the fearful end of them who obey not the Gospel, and thus receive the grace of God in vain; give all diligence, σπουδασητε, hasten, be deeply careful, labour with the most intense purpose of soul:—

To make your calling] From deep Gentile darkness into the marvellous light of the Gospel:—

And election] Your being chosen, in consequence of obeying the heavenly calling, to be the people and church of God. Instead of ελωση, calling, the Codex Alexandrinus has παραλλουση, consolation.

A. M. cir. 4064. and election sure: for if ye
 A. D. cir. 60. do^d these things, * ye shall
 An. Olymp. never fall:
 cir. CCLIX. 4.
 A. U. C. cir. 813.

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore^b I will not be negligent to put you always in remembrance of these things,^c though ye know them, and be established in the present truth.

* Ch. 3. 17.— Rom. 15. 14, 15. Phil. 3. 1. Ch. 3. 1. 1 John 2. 21. Jude 5.—† 1 Pet. 5. 12. Ch. 3. 17.

Sure] βεβαιω, firm, solid. For, your calling to believe the Gospel, and your election to be members of the church of Christ, will be ultimately unprofitable to you, unless you hold fast what you have received, by adding to your faith virtue, knowledge, temperance, &c.

For if ye do these things] If ye be careful and diligent to work out your own salvation through the grace which ye have already received from God, ye shall never fall; οὐ μὴ πταίσωσθε ποτε, ye shall at no time stumble, or fall, as the Jews have done, and lost their election, Rom. xi. 11. where the same word is used: and as apostates do, and lose their peace and salvation. We find, therefore, that they who do not these things shall fall: and thus we see that there is nothing absolute and unconditional in their election. There is an addition here in some MSS. and Versions which should not pass unnoticed: the Codex Alexandrinus, nine others, with the Syriac, Erpen's Arabic, Coptic, Ethiopic, Armenian, latter Syriac, with an asterisk, the Vulgate, and Bede, have κατὰ τὰς ἐργασίας (your) ἔργων, THAT BY (your) GOOD WORKS ye may make your calling and election firm. This clause is found in the edition of Coineus, Paris, 1534; and has been probably omitted by more recent editors, on the supposition that the addition does not make a very orthodox sense. But, on this ground, there need be no alarm; for it does not state that the good works thus required, merit either the calling and election, or the eternal glory, of God. He who does not by good works confirm his calling and election, will soon have neither: and although no good works ever did purchase, or ever can purchase, the kingdom of God; yet no soul can ever scripturally expect to see God who has them not. I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; go, ye cursed: I was hungry, and ye gave me meat, &c. &c. come, ye blessed.

Verse 11. *For so an entrance shall be ministered*] If ye give diligence, and do not fall, an abundant, free, honourable, and triumphant entrance shall be ministered to you into the everlasting kingdom. There seems to be here an allusion to the triumphs granted by the Romans to their generals, who had distinguished themselves by putting an end to a war, or doing some signal military service to the state.—See the whole account of this military pageant in the

13 Yea, I think it meet, as^d long as I am in this tabernacle,^e to stir you up by putting you in remembrance;

14^f Knowing that shortly I must put off this my tabernacle,^g even as our Lord Jesus Christ hath showed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

d 2 Cor. 5. 1, 4.—e Ch. 3. 1.—f See Deut. 4. 21, 22. & 31. 14. 2 Tim. 4. 6.—g John 21. 18, 19.

note on 2 Cor. ii. 14. "Ye shall have a triumph, in consequence of having conquered your foes, and led captivity captive."

Instead of everlasting kingdom, αἰώνιος βασιλείου, two MSS. have οὐρανίου, heavenly kingdom; and several MSS. omit the word καὶ Σωτήρος, and Saviour.

Verse 12. *Wherefore I will not be negligent*] He had already written one epistle; this is the second; and probably he meditated more, should he be spared. He plainly saw that there was no way of entering into eternal life, but that which he described from the 5th to the 10th verse; and, although they knew, and were established in the present truth, yet he saw it necessary to bring these things frequently to their recollection.

Verse 13. *As long as I am in this tabernacle*] By tabernacle, we are to understand his body; and hence several of the Versions have σωματι, body, instead of σκηνωματι, tabernacle. Peter's mode of speaking is very remarkable: as long as I AM in this tabernacle; so then, the body was not Peter, but Peter dwelt in that body. Is not this a proof that St. Peter believed his soul to be very distinct from his body? As a man's house is the place where he dwells, so the body is the house where the soul dwells.

Verse 14. *Knowing that shortly I must put off*] St. Peter plainly refers to the conversation between our Lord and himself, related John xxi. 18, 19. And it is likely that he had now a particular intimation that he was shortly to seal the truth with his blood. But as our Lord told him that his death would take place when he should be old, being aged now, he might, on this ground, fairly suppose that his departure was at hand.

Verse 15. *Moreover I will endeavour*] And is not this endeavour seen in these two epistles? By leaving these among them, even after his decease, they had these things always in remembrance.

After my decease] Μὲτα τὴν ἑμέαν ἐξόδον, after my going out, i. e. of his tabernacle. The real Peter was not open to the eye, nor palpable to the touch; he was concealed in that tabernacle, vulgarly supposed to be Peter. There is a thought very similar to this in the last conversation of Socrates with his friends. As this great man was about to drink the poison to which he was condemned by the Athenian judges, his

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16 For we have not followed a cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved

Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day

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a 1 Cor. 1. 17. & 2. 1. 4. 2 Cor. 2. 17. & 4. 2.—b Matt. 17. 1, 2. Mark 9. 2. John 1. 14. 1 John 1. 1. & 4. 14.

c Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35.—d See Exod. 3. 5. Josh. 5. 15. Matt. 17. 1.—e Ps. 119. 106. John 5. 35.

friend CRITO said, "But how would you be buried?"—SOCRATES, "Just as you please, if you can but catch me, and I do not elude your pursuit. Then, gently smiling, he said, I cannot persuade Crito, ως εγω ειμι αυτος ο Σωκρτης ο νυν διαλεγομενος, that I AM that Socrates whom now converses with you; but he thinks that I am he, ω φησται ολεγον υπερος νεκρον, και φωνα πως δυ με θαπτειν, whom he shall shortly see dead; and he asks how I would be buried?—I have asserted, that after I have drunk the poison, I should no longer remain with you, but shall depart to certain felicities of the blessed." PLATONIS Phædo, Oper. Vol. I. edit. Bipont. p. 260.

Verse 16. *Cunningly-devised fables*] Σωφρονομοις μυθοις. I think, with Macknight and others, from the apostle's using *ωπταται*, eye-witnesses, or rather beholders, in the end of the verse, it is probable that he means those cunningly-devised fables among the heathens, concerning the appearance of their gods on earth in human form. And, to gain the greater credit to these fables, the priests and statesmen instituted what they called the *mysteries* of the gods; in which the fabulous appearance of the gods was represented in mystic shows. But one particular show none but the fully initiated were permitted to behold: hence they were entitled, *ωπταται*, beholders. This show was probably some resplendent image of the god imitating life; which by its glory, dazzled the eyes of the beholders; while their ears were ravished by hymns sung in its praise; to this it was natural enough for St. Peter to allude, when speaking about the transfiguration of Christ. Here the indescribably resplendent majesty of the Great God was manifested, as far as it could be, in conjunction with that human body in which the fulness of the Divinity dwelt. And we, says the apostle, *ωπταται*, beholders, της κεινου μεγαλειωτος, of his own Majesty. Here was no trick, no feigned show; we saw Him in His glory, whom thousands saw before and afterward; and we have made known to you the power and coming, *εφαινηται*, the appearance and presence, of our Lord Jesus; and we call you to feel the exceeding greatness of this power in your conversion, and the glory of this appearance, in His revelation, by the power of His Spirit to your souls. These things we have witnessed, and these things ye have experienced; and therefore we can confidently say, that neither you nor we have followed cunningly-devised fables; but

that blessed Gospel which is the power of God to the salvation of every one that believes.

Verse 17. *For he received—honour and glory*] In his transfiguration, our Lord received from the Father, honour, in the voice or declaration, which said, *This is my Son, the beloved One, in whom I have delighted*. And he received glory, when penetrated with, and involved in that excellent glory, the fashion of his countenance was altered; for his face did shine as the sun, and his raiment was white and glittering; exceeding white like snow: which most glorious, and preternatural appearance, was a confirmation of the supernatural voice; as the voice was of this preternatural appearance: and thus his Messiahship was attested in the most complete and convincing manner.

Verse 18. *And this voice—we heard*] That is, himself, James, and John, heard it, and saw this glory; for these only were the *ωπταται*, beholders, on the holy mount. It is worthy of remark, that our blessed Lord, who came to give a new law to mankind, appeared on this holy mount, with splendour and great glory; as God did, when He came on the holy Mount Sinai, to give the old law to Moses. And when the voice came from the excellent glory, *This is my Son, the beloved One, in whom I have delighted; hear Him*: the authority of the old law was taken away. Neither Moses nor Elijah, the law nor the prophets, must tabernacle among men, as teaching the whole way of salvation, and affording the means of eternal life: these things they had pointed out, but these things they did not contain; yet the fulfilment of their types and predictions rendered their declarations more firm and incontestable.—See below.

Verse 19: *We have also a more sure word of prophecy*] Εχομεν βεβαιωτην τον προφηταν τον λεγων, we have the prophetic doctrine more firm, or more confirmed; for in this sense the word *βεβαιω* is used in several places in the New Testament: see 1 Cor. i. 1. *Even as the testimony of Christ, εκβεβαιωθης, was confirmed among you*. 2 Cor. i. 21.—*Now he which stablisheth us, ο δε εκβεβαιωσας, who CONFIRMETH us*. Col. ii. 7.—*Rooted and built up in him, and established in the faith; βεβαιωμενοι, CONFIRMED in the faith*. Heb. ii. 3.—*How shall we escape if we neglect so great salvation; ητις εκβεβαιωθης, which was CONFIRMED to us*. Heb. vi. 16.—*And an oath, ορ βεβαιωσεν, for CONFIRMATION*. This is the literal sense of

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dawn, and ^a the day-star
arise in your hearts :

20 Knowing this first,
that ^b no prophecy of the
scripture is of any private interpretation.

^a Rev. 2. 28. & 22. 16. See 2 Cor. 4. 4, 6.—^b Rom. 12. 6.
c 2 Tim. 3. 16. 1 Pet. 1. 11.

the passage in question ; and this sense removes that ambiguity from the text which has given rise to so many different interpretations. Taken, according to the common translation, it seems to say that *prophecy* is a surer evidence of Divine revelation than *miracles* ; and so it has been understood. The meaning of the apostle appears to be this : the law and the prophets have spoken concerning Jesus Christ ; and Isaiah has particularly pointed Him out in these words, *Behold my servant whom I uphold, my chosen in whom my soul delighteth : I have put my Spirit upon him, and he shall bring forth judgment to the Gentiles ; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house*, Isa. xlii. 1, 7. Now, both at His baptism, Matt. iii. 17. and at His transfiguration, Jesus Christ was declared to be this chosen person, *God's only Son, the beloved One in whom He delighted*. The voice, therefore, from heaven, and the miraculous transfiguration of His Person, have confirmed the prophetic doctrine concerning Him. And to this doctrine, thus confirmed, you do well to take heed ; for it is that Light that shines in the dark place, in the Gentile world, as well as among the Jews ; giving light to them that sit in darkness ; and bringing the prisoners out of the prison-house : and this ye must continue to do till the day of His second, last, and most glorious appearing to judge the world comes ; and the Day-star, *phosphor*, this Light-bringer, arise in your hearts, manifests Himself to your eternal consolation. Or perhaps the latter clause of the verse might be thus understood : the prophecies concerning Jesus, which have been so signally confirmed to us on the holy mount, have always been as a light shining in a dark place, from the time of their delivery to the time in which the bright day of Gospel light and salvation dawned forth, and the Sun of righteousness has arisen in our souls, with healing in His rays. And to this all who waited for Christ's appearing have taken heed. The word *phosphor*, generally signified the planet *Venus* when she is the morning-star ; and thus she is called in most European nations.

Verse 20. *Knowing this first*] Considering this as a first principle ; that no prophecy of the Scripture, whether that referred to above, or any other, is of any private interpretation, proceeds from the prophet's own knowledge or invention : or was the offspring of calculation or conjecture. The word *μνῆσις* signifies also, *impetus, impulse* ; and probably this is the best sense here :—not by the mere private impulse of his own mind.

Verse 21. *For the prophecy came not in old time*] That is, in any former time, by the will of man, by a man's own searching, conjecture, or

21 For ^c the prophecy
came not ^d in old time by
the will of man : ^e but
holy men of God spake as
they were moved by the Holy Ghost.

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^d Or, at any time.—^e 2 Sam. 23. 2. Luke 1. 70. Acts
1. 16. & 3. 18.

calculation : but holy men of God, persons separated from the world, and devoted to God's service, spake, moved by the Holy Ghost. So far were they from inserting these prophetic declarations concerning Christ, or any future event, that they were *σπουδῶν*, carried away, out of themselves, and out of the whole region, as it were, of human knowledge and conjecture, by the Holy Ghost ; who, without their knowing any thing of the matter, dictated to them what to speak, and what to write : and, as far above their knowledge were the words of the prophecy, that they did not even know the intent of those words, but searched what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.—See 1 Pet. i. 11, 12, and the notes there.

1. As the writer of this epistle asserts that he was on the holy mount with Christ when He was transfigured, he must be either *Peter, James, or John*, for there was no other person present on that occasion except *Moses and Elijah*, in their glorious bodies. The epistle was never attributed to *James* nor *John* ; but the uninterrupted current, where its Divine inspiration was granted, gave it to *Peter* alone.—See the Preface.

2. It is not unfrequent for the writers of the New Testament to draw a comparison between the Mosaic and Christian dispensations ; and the comparison generally shows, that *glorious* as the former was, it had no glory in comparison of the glory that excelleth. St. Peter seems to touch here on the same point : the Mosaic dispensation, with all the light of prophecy by which it was illustrated, was only as a lamp shining in a dark place. There is a propriety and delicacy in this image that are not generally noticed : a lamp in the dark gives but a very small portion of light, and only to those who are very near to it ; yet it always gives light enough to make itself visible, even at a great distance ; though it enlightens not the space between it and the beholder, it is still literally the lamp shining in a dark place. Such was the Mosaic dispensation : it gave a little light to the Jews, but shone not to the Gentile world, any further than to make itself visible. This is compared with the Gospel under the emblem of day-break, and the rising of the sun. When the sun is even eighteen degrees below the horizon, day-break commences ; as the rays of light begin then to diffuse themselves in our atmosphere, by which they are reflected upon the earth. By this means, a whole hemisphere is enlightened, though but in a partial degree ; yet this, increasing every moment, as the sun approaches the horizon, prepares for the full

manifestation of his resplendent orb: so the ministry of John Baptist, and the initiatory ministry of Christ Himself, prepared the primitive believers for His full manifestation on the day of Pentecost, and afterward. Here the Sun rose in His strength, bringing light, heat, and life, to all the inhabitants of the earth. So far, then, as a lantern, carried in a dark night, differs from, and is inferior to, the beneficial effects of day-break, and the full light and heat of a meridian sun; so far was the Mosaic dispensation, in its beneficial effects, inferior to the Christian dispensation.

3. Perhaps there is scarcely any point of view in which we can consider prophecy, which is so satisfactory and conclusive as that which

is here stated; that is, far from inventing the subject of their own predictions, the ancient prophets did not even know the meaning of what themselves wrote. They were carried beyond themselves by the influence of the Divine Spirit; and after ages were alone to discover the object of the prophecy; and the fulfilment was to be the absolute proof that the prediction was of God; and that it was of no private invention, no discovery made by human sagacity and wisdom, but by the especial revelation of the all-wise God. This is sufficiently evident in all the prophecies which have been already fulfilled; and will be equally so in those yet to be fulfilled, the events will point out the prophecy; and the prophecy will be seen to be fulfilled in that event.

CHAPTER II.

False teachers foretold who shall bring in destructive doctrines, and shall pervert many: but at last be destroyed by the judgment of God, 1—3. Instances of God's judgments in the rebellious angels, 4. In the antediluvians, 5, 6. In the cities of Sodom and Gomorrhah, 6—8. The Lord knoweth how to deliver the godly, as well as to punish the ungodly, 9. The character of those seducing teachers, and their disciples; they are unclean, presumptuous, speak evil of dignities, adulterous, covetous, and cursed, 10—14. Have forsaken the right way, copy the conduct of Balaam, speak great swelling words, and pervert those who had escaped from error, 15—19. The miserable state of those who, having escaped the corruption that is in the world, have turned back like the dog to his vomit, and the washed swine to her wallowing in the mire, 20—22.

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BUT^a there were false prophets also among the people, even as^b there shall be false teachers among you, who privily shall bring in damnable heresies, even^c denying the Lord^d that bought them,^e and bring

upon themselves swift destruction.

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2 And many shall follow their^f pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And^g through covetousness shall

^a Deut. 13. 1.—^b Matt. 24. 11. Acts 20. 30. 1 Cor. 11. 19. 1 Tim. 4. 1. 2 Tim. 3. 1, 5. 1 John 4. 1. Jude 12. ^c Jude 4.—^d 1 Cor. 6. 20. Gal. 3. 13. Eph. 1. 7.

Heb. 10. 29. 1 Pet. 1. 18. Rev. 5. 9.—^e Phil. 3. 18. ^f Or, lascivious ways, as some copies read.—^g Rom. 16. 18. 2 Cor. 12. 17, 18. 1 Tim. 6. 5. Tit. 1. 11.

NOTES ON CHAP. II.

Verse 1. *But there were false prophets*] There were not only holy men of God among the Jews, who prophesied by Divine inspiration; but there were also false prophets, whose prophecies were from their own imagination, and perverted many.

As there shall be false teachers among you] At a very early period of the Christian church, many heresies sprung up; but the chief were those of the Ebionites, Cerinthians, Nicolaitans, Menandrians, and Gnostics, of whom many strange things have been spoken by the primitive fathers; and of whose opinions it is difficult to form any satisfactory view. They were no doubt bad enough; and their opponents, in general, have doubtless made them worse. By what name those were called of whom the apostle here speaks, we cannot tell. They were probably some sort of apostate Jews, or those called the Nicolaitans.—See the Preface.

Damnable heresies] ἄσπομαι ἀπολείας, heresies of destruction; such as, if followed, would lead a man to perdition. And these παρασάουον, they will bring in privately; cunningly, without making much noise; and as covertly as possible.

Denying the Lord that bought them] It is not certain whether God the Father be intended here, or our Lord Jesus Christ: for God is said to have purchased the Israelites, Exod. xv. 16. and to be the Father that had bought them, Deut. xxxii. 6. and the words may refer to these or such like passages; or they may point out Jesus Christ, who had bought them with His blood: and the heresies, or dangerous opinions, may mean such as opposed the Divinity of our Lord, or His meritorious and sacrificial death; or such opinions as bring upon those who hold them swift destruction. It seems, however, more natural to understand the Lord that bought them, as applying to Christ, than otherwise: and if so, this is another proof, among many, 1. That none can be saved but by Jesus Christ. 2. That through their own wickedness some may perish for whom Christ died.

Verse 2. *Many shall follow*] WILL follow: because determined to gratify their sinful propensities.

Pernicious ways] ταις ἀσπομαι, their destructions; i. e. the heresies of destruction, or destructive opinions, mentioned above. But instead of ἀσπομαι, destructions, ἀσάουμα, lasciviousnesses, or uncleannesses, is the reading of

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they with feigned words make merchandise of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not.

2 Cor. 2. 17. Ch. 1. 16.—b Deut. 32. 35. Jude 4, 15. Job 4. 18. Jude 6.

ABC. and upwards of sixty others; most of which are among the most ancient, correct, and authentic. This is the reading also of both the Syriac, all the Arabic, the Coptic, Ethiopic, Armenian, Slavonic, Vulgate, Chrysostom, Theophylact, Ecumenius, and Jerom. A very few, and those of little repute, have the word in the text.

The word lasciviousnesses, is undoubtedly the true reading; and this points out what the nature of the heresies was: it was a sort of Antinomianism; they pampered and indulged the lusts of the flesh: and, if the Nicolaitans are meant; it is very applicable to them, for they taught the community of wives, &c.

By reason of whom] These were persons who professed Christianity; and because they were called Christians, and followed such abominable practices, the way of truth, the Christian religion, blasphemed. Had they called themselves by any name but that of Christ, His religion would not have suffered.

Verse 3. And through covetousness] That they might get money to spend upon their lusts: with feigned words, κλασαι λογιαι, with counterfeit tales, false narrations, of pretended facts, lying miracles, fabulous legends. "In this single sentence," says Dr. Macknight, "there is a clear prediction of the iniquitous practices of those great merchants of souls, the Romish clergy, who have rated all crimes, even the most atrocious, at a fixed price; so that if their doctrine be true, whoever pays the price, may commit the crime without hazarding his salvation." How the popish church has made merchandise of souls needs no particular explanation here. It was this abominable doctrine that showed to some, then in that church, the absolute necessity of a reformation.

Whose judgment now of a long time] From the beginning God has condemned sin, and inflicted suitable punishments on transgressors; and has promised in His word, from the earliest ages, to pour out his indignation on the wicked.—The punishment, therefore, so long ago predicted, shall fall on these impure and incorrigible sinners: and the condemnation which is denounced against them, slumbers not; it is alert, it is on its way, it is hurrying on, and must soon overtake them.

Verse 4. For if God spared not the angels] The angels were originally placed in a state of probation: some having fallen, and some having stood, proves this. How long that probation was to last to them, and what was the particular test of their fidelity, we know not: nor indeed do we know what was their sin; nor when, nor how, they fell. St. Jude says, they kept not their first estate, but left their own habitation: which seems to indicate that they got discontented with their lot, and aspired to higher honours; or perhaps to celestial domination. The tradition of their

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

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d John 8. 44. 1 John 3. 3.—e Luke 8. 31. Rev. 20. 2, 3.

fall is in all countries, and in all religions: but the accounts given are various and contradictory; and no wonder; for we have no direct revelation on the subject. They kept not their first estate, and they sinned, is the sum of what we know on the subject; and here curiosity and conjecture are useless.

But cast them down to hell, and delivered them into chains of darkness] Αλλα σιραις ζερου ταρταρωσας, παρωσαν εις κριση σταντημινου, but with chains of darkness confining them in Tartarus, delivered them over to be kept to judgment; or, sinking them into Tartarus, delivered them over into custody for punishment, to chains of darkness. As the word Tartarus is found nowhere else in the New Testament, nor does it appear in the Septuagint, we must have recourse to the Greek writers for its meaning. Mr. Parkhurst, under the word ταρταρος, has made some good collections from those writers, which I here subjoin:—

"The Scholiast on ÆscHYRUS, Eumen." says Pindar, "relates that Apollo overcame the Python by force; wherefore the earth endeavoured, ταρταρωσαι, to cast him into Tartarus. Tzetzes uses the same word ταρταρος, for casting or sending into Tartarus; and the compound verb καταταρταρωσαι is found in Apollodorus, in Didymus' Scholia on Homer, in Phurnutus, De. Nat. Deor. p. 11. edit. Gale, and in the book Περὶ Ποταμων, which is extant among the works of Plutarch. And those whom Apollodorus styles καταταρταρωθεις, he, in the same breath, calls βρωθεις ταρταρον, cast into Tartarus. Thus the learned Winder, in Poole's Synopsis. We may then, I think, safely assert that ταρταρωσας, in St. Peter, means not as Mede, (Works, fol. p. 23.) interprets it, to adjudge to, but to cast into Tartarus, βρωθεις εις ταρταρον as in Homer, cited below. And in order to know what was the precise intention of the apostle by this expression, we must inquire what is the accurate import of the term Ταρταρος. Now it appears from a passage of Lucian, that by Ταρταρος, was meant, in a physical sense, the bounds, or verge of this material system; for addressing himself to ΕΡΩΣ, Cupid, or Love, he says, Συ γαρ εξ αρατου και πεχυμινος αραρπιας το παν ευκρωσας, κ. τ. λ.—Thou formedst the universe from its confused and chaotic state; and after separating and dispersing the circumfused chaos, in which, as in one common sepulchre, the whole world lay buried, Thou drovest it to the confines, or recesses, of outer Tartarus.—

'Where iron gates and bars, of solid brass, Keep it in durance irrefrangible; And its return prohibit.'

"The ancient Greeks appear to have received by tradition, an account of the punishment of the 'fallen angels,' and of bad men after death; and their poets did, in conformity, I presume,

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5 And spared not the old world, but saved a Noah the eighth person, b a preacher of righteousness, c bringing in the flood upon the world of the ungodly;

6 And, d turning the cities of Sodom and Gomorrha into ashes, condemned

a Gen. 7. 1, 7, 23. Heb. 11. 7. 1 Pet. 3. 20.—b 1 Pet. 3. 19.—c Ch. 3. 6.

with that account, make Tartarus the place where the giants who rebelled against Jupiter, and the souls of the wicked, were confined. 'Here,' saith Hesiod, Theogon. line 720, l. the rebellious Titans were bound in penal chains.

Τοσσοι σπῆθ' ὑπο γῆς οὐρανὸς ἐστ' ἀπο γῆς, τοσοὶ γὰρ τ' ἀπο γῆς ἔσ' ΤΑΡΤΑΡΟΝ ἕρποντα.

'As far beneath the earth, as earth from heaven; For such the distance thence to Tartarus.'

'Which description will very well agree with the proper sense of Tartarus; if we take the earth for the centre of the material system, and reckon from our zenith, or the extremity of the heavens that is over our heads. But as the Greeks imagined the earth to be of a boundless depth; so it must not be dissembled that their poets speak of Tartarus as a vast pit, or gulf in the bowels of it. Thus Hesiod, in the same poem, line 119. calls it—

ΤΑΡΤΑΡΑ τ' ἄρουντα μυχῷ χθονος κυρμεθις.

'Black Tartarus, within earth's spacious womb.'

'And Homer, Iliad viii. line 13, &c. introduces Jupiter threatening any of the gods who should presume to assist either the Greeks or the Trojans, that he should either come back wounded to heaven, or be sent to Tartarus.

Ἡ μὴν ἰσον ῥῆθ' ἔσ' ΤΑΡΤΑΡΟΝ ἕρποντα, Τῆλα μάλ' ἤχι βαθιστὸν ὑπο χθονος ἐστὶ βεβροτοί, Ἐθνα σείθηρας τε πυλάς, καὶ χελευθὸς ἕδος, Τοσσοὶ σπῆθ' αἶθρα, ὅσον οὐρανὸς ἐστ' ἀπο γῆς.

'Or far, O far from steep Olympus thrown, Low in the deep Tartarean gulf shall groan. That gulf which iron gates and brazen ground Within the earth inexorable bound; As deep beneath the infernal centre hurl'd As from that centre to the ethereal world.'

POPE.

Where, according to Homer's description, Iliad viii. line 480, l.

Οὐτ' αὐγῆς ἵπμενος μέλιος Τῆσσοι' οὐτ' ἀκμοισι' βαθεὺς δι' τι ΤΑΡΤΑΡΟΣ ἀμφοί.

'No sun e'er gilds the gloomy horrors there, No cheerful gales refresh the lazy air; But murky Tartarus extends around.' POPE. Or, in the language of the old Latin poet, (cited by Cicero, Tuscul. lib. i. cap. 15.)

Ubi rigida constat crassa caligo inferum.

'On the whole, then, Tartarou, in St. Peter, is the same as μύτην ἔσ' Τάρταρον, to throw into Tartarus, in Homer; only rectifying the poet's mistake of Tartarus being in the bowels of the earth, and recurring to the original sense of that word above explained; which, when ap-

them with an overthrow, e making them an ensample unto those that after should live ungodly;

7 And f delivered just Lot, vexed with the filthy conversation of the wicked:

8 (g For that righteous man dwelling

d Gen. 19. 24. Deut. 29. 23. Jude 7.—e Numb. 23. 19 f Gen. 19. 16.—g Wisd. 19. 17.

plied to spirits, must be interpreted spiritually; and thus Ταρταροί, will import, that God cast the apostate angels out of His presence, into that ζῆλος τοῦ οὐρανοῦ, blackness of darkness. (2 Pet. ii. 17. Jude, ver. 13.) where they will be for ever banished from the light of His countenance, and from the beatifying influence of the ever-blessed Three; as truly as a person plunged into the torpid boundary of this created system would be from the light of the sun, and the benign operations of the material heavens."

By chains of darkness we are to understand a place of darkness and wretchedness, from which it is impossible for them to escape.

Verse 5. Spared not the old world] The apostle's argument is this: If God spared not the rebellious angels, nor the sinful antediluvians, nor the cities of Sodom and Gomorrha, He will not spare those wicked teachers who corrupt the pure doctrines of Christianity.

Saved Noah the eighth] Some think that the words should be translated; Noah the eighth preacher of righteousness: but it seems most evident, from 1 Pet. iii. 20. that eight persons are here meant, which were the whole that were saved in the ark, viz. Shem, Ham, Japhet, and their three wives, six; Noah's wife, seven; and Noah himself the eighth. The form of expression, οὗτος ὁ Νῶε, Noah the eighth, i. e. Noah and seven more, is common in the Greek language. So in APPIAN. Bell. Pun. p. 12. Τῶν δὲ ποτῶν ὁ σπυλαὸν κρητομοῖς ἐλαθὶ, sometimes he the third, (i. e. he with two others) lay hid in a cave. ANTOCIDES, Orat. iv. p. 295. Ἀρκεῖ ἐπὶ ταῦτα δέκατος αὐτοῖς, he himself the tenth, (i. e. he and nine others,) were chosen to this. See a number of other examples in Kypke.

World of the ungodly] A whole race without God; without any pure worship, or rational religion.

Verse 6. The cities of Sodom and Gomorrha] See the notes on Gen. xix. for an account of the sin and punishment of these cities.

Making them an ensample] These three words, οὐδογημα, παραδειγμα, and δεχημα, are used to express the same idea; though the former may signify an example to be shunned; the second, an example to be followed; and the third, a simple exhibition. But these differences are not always observed.

Verse 7. Vexed with the filthy conversation] Καταπορευόμενοι ὑπο τῆς τῶν ἀθεοῦν ἢ σαδανῶν ἀνεσθῆς, being exceedingly pained with the unclean conduct of those lawless persons. What this was, see in the history Gen. xix. and the notes there.

Verse 8. That righteous man dwelling among them] Lot, after his departure from Abraham,

A. M. cir. 4064. A. D. cir. 60. An Olymp. cir. CCIX. 4. A. U. C. cir. 813.

A. M. cir. 464. among them, ^a in seeing
 A. D. cir. 60. and hearing, vexed *his*
 An. Olymp. righteous soul from day to
 cir. CCIX. 4. day with *their* unlawful
 A. U. C. cir. 813.

deeds:

9 ^b The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly ^c them that walk after the flesh in the lust of uncleanness, and despise ^d government. ^e Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities.

11 Whereas ^f angels, which are

^a Psa. 119. 139, 158. Ezek. 9. 4. — ^b Psa. 34. 17, 19. 1 Cor. 10. 13. — ^c Jude 4. 7, 8, 10, 16. — ^d Or, dominion. — ^e Jude 3. — ^f Jude 9.

A. M. 2086, lived at Sodom till A. M. 2107, a space of about twenty years: and as he had a *righteous soul*, he must have been *tormented* with the abominations of that people *from day to day*.

The word *εστραζεν*, *tormented*, is not less emphatic than the word *καταπορευμενος*, *grievously pained*, in the preceding verse; and show what this man must have felt in dwelling so long among a people so abandoned.

Verse 9. *The Lord knoweth how to deliver the godly*] The preservation and deliverance of Lot gave the apostle occasion to remark, that God knew as well to *save* as to *destroy*; and that His *goodness* led Him as forcibly to save righteous Lot, as His *justice* did to destroy the rebellious in the instances already adduced. And the design of the apostle, in producing these examples, is to show to the people to whom he was writing, that, although God would destroy those false teachers, yet He would powerfully save His faithful servants from their contagion, and from their destruction. We should carefully observe—1. That the godly man is not to be preserved *from* temptation. 2. That he will be preserved in temptation. 3. That he will be delivered *out* of it.

Verse 10. *But chiefly them that walk*] That is, God will, in the most signal manner, punish them that walk after the flesh; addict themselves to sodomitical practices, and the *lust of pollution*: probably alluding to those most abominable practices where men abuse themselves, and abuse one another.

Despise government] They brave the power and authority of the civil magistrate; practising their abominations so as to keep out of the reach of the letter of the law: and they *speak evil of dignities*; they blaspheme civil government, they abhor restraints laid upon men by the laws, and would wish all government destroyed, that they might live as they list.

Presumptuous are they] *Τολμηται*. They are bold and daring; headstrong, regardless of fear.

Self-willed] *Αυθαδου*. Self-sufficient, presuming on themselves; following their own opinions, which no authority can induce them to relinquish.

greater in power and might, bring not railing accusation ^g against them before the Lord.

A. M. cir. 4064.
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 cir. CCIX. 4.
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12 But these, ^h as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not: and shall utterly perish in their own corruption;

13 ⁱ And shall receive the reward of unrighteousness, *as* they that count it pleasure ^k to riot in the day time.

^l Spots *they are* and blemishes, sporting themselves with their own deceivings while ^m they feast with you;

^g Some read, *against themselves*. — ^h Jer. 12. 3. Jude 10. — ⁱ Phil. 3. 19. — ^k See Rom. 13. 18. — ^l Jude 12. — ^m 1 Cor. 11. 20, 21.

Are not afraid to speak evil of dignities] They are lawless and disobedient; spurn all human authority, and speak contemptuously of all legal and civil jurisdiction. Those in general despise governments, and speak evil of dignities, who wish to be under no control, that they may act as freebooters in the community.

Verse 11. *Whereas angels, &c.*] This is a difficult verse, but the meaning seems to be this: The holy angels, who are represented as bringing an account of the actions of the fallen angels, before the Lord in judgment, simply state the facts without exaggeration, and without permitting any thing of a bitter, reviling, or railing spirit, to enter into their accusations: see Zech. iii. 1. and Jude 9. to the former of which St. Peter evidently alludes. But these persons not only speak of the actions of men which they conceive to be wrong; but do it with untrue colourings, and the greatest malevolence. Michael, the archangel, treated a damned spirit with courtesy; he only said, *The Lord rebuke thee, Satan!* but these treat the rulers of God's appointment with disrespect and calumny.

Before the Lord] *Παρε Κυριου*, is wanting in a number of MSS. and most of the *Versions*.

Verse 12. *But these, as natural brute beasts*] *Ος αλογα ζωα υσικα*, *as those natural animals void of reason*; following only the gross instinct of nature; being governed neither by reason nor religion.

Made to be taken and destroyed] Intended to be taken with nets and gins, and then destroyed, because of their fierce and destructive nature; so these false teachers and insurgents must be treated: first incarcerated, and then brought to judgment, that they may have the reward of their doings. And thus, by *blaspheming what they do not understand*, they at last *perish in their own corruption*; i. e. their corrupt doctrines and vicious practices.

Verse 13. *They that count it pleasure to riot in the day time.*] Most sinners, in order to practise their abominable pleasures, seek the secrecy of the night; but these, bidding defiance to all decorum, decency, and shame, take the open day, and thus proclaim their impurities to the sun.

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14 Having eyes full of ^a adultery, and that cannot cease from sin; beguiling unstable souls: ^b an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following

a Gr. an adulteress.—b Jude 11.

Spots—and blemishes] They are a disgrace to the Christian name.

Sporting themselves] Forming opinions which give license to sin; and then acting on those opinions; and thus riot in their own deceits.

With their own deceivings] *Εν ταις απταις*.—But instead of this, AB. and almost all the Versions, and several of the Fathers, have *εν ταις αγαταις*, in your love-feasts: which is probably the true reading.

While they feast with you] It appears they held a kind of communion with the church, and attended sacred festivals, which they desecrated with their own unhallowed opinions and conduct.

Verse 14. *Having eyes full of adultery*] *Μοιχαλιδος*, of an adulteress; being ever bent on the gratification of their sensual desires: so that they are represented as having an adulteress constantly before their eyes; and that their eyes can take in no other object but her. But, instead of *μοιχαλιδος*, of an adulteress, the *Codex Alexandrinus*, three others, with the *Coptic*, *Vulgate*, and one copy of the *Itala*, together with several of the *Fathers*, have *μοιχαλιας*, of adultery.

Cannot cease from sin] Which cease not from sin: they might cease from sin, but they do not; they love and practise it. This figure of speech is very common in the Greek writers; and *Kypke* gives many instances of it; which, indeed, carry the image too far to be here translated.

Beguiling unstable souls] The metaphor is taken from adulterers seducing unwary, inexperienced, and light trifling women: so do those false teachers seduce those who are not established in righteousness.

Exercised with covetous practices] The metaphor is taken from the *agonistæ* in the Grecian games; who exercised themselves in those feats, such as *wrestling*, *boxing*, *running*, &c. in which they proposed to contend in the public games.—These persons had their hearts schooled in nefarious practices; they had exercised themselves till they were perfectly expert in all the arts of seduction, overreaching, and every kind of fraud.

Cursed children] Such not only live under God's curse here, but they are heirs to it hereafter.

Verse 15. *Which have forsaken the right way*] As Balaam did; who, although God showed him the right way, took one contrary to it; preferring the reward offered him by Balak, to the approbation and blessing of God.

The way of Balaam] Is the counsel of Balaam. He counselled the Moabites to give their most

the way of ^c Balaam the son of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity; the dumb ass speaking with man's voice forbad the madness of the prophet.

17 ^d These are wells without water,

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c Numb. 22. 5, 7, 21, 28. Jude 11.—d Jude 12, 13.

beautiful young women to the Israelitish youth, that they might be enticed by them to commit idollary.—See the notes on Numb. xxii. 5, &c. and on xxiii. 1, &c.

The son of Bosor] Instead of *Βεσορ*, Bosor, two ancient MSS. and some of the Versions, have *Βεορ*, *Beor*, to accommodate the word to the Hebrew text and the Septuagint. The difference in this name seems to have arisen from mistaking one letter for another in the Hebrew name, *בְּעוֹר* *Beor*, for *בְּעוֹר* *Besor* or *Bosor*; *teaddi*, *z*, and *ain*, *y*, which are very like each other, being interchanged.

Verse 16. *The dumb ass speaking with man's voice*] See the note on Numb. xxii. 28.

The madness of the prophet.] Is this not a reference to the speech of the ass, as represented in the Targums of Jonathan ben Uzziel and Jerusalem? "Wo to thee, Balaam, thou sinner, thou madman; there is no wisdom found in thee." These words contain nearly the same expressions as those in St. Peter.

Verse 17. *These are wells without water*] Persons who, by their profession, should furnish the water of life to souls athirst for salvation: but they have not this water; they are teachers without ability to instruct; they are sowers, and have no seed in their basket. Nothing is more cheering in the deserts of the East than to meet with a well of water; and nothing more distressing, when parched with thirst, than to meet with a well that contains no water.

Clouds that are carried with a tempest] In a time of great drought, to see clouds beginning to cover the face of the heavens, raises the expectation of rain; but to see these carried off by a sudden tempest, is a dreary disappointment. These false teachers were equal; as unprofitable as the empty well, or the light dissipated cloud.

To whom the mist of darkness is reserved] That is, an eternal separation from the presence of God, and the glory of His power. They shall be thrust into outer darkness, Matt. viii. 12. into the utmost degrees of misery and despair. False and corrupt teachers will be sent into the lowest hell; and be "the most downcast, underfoot vassals of perdition."

It is scarcely necessary to notice a various reading here; which, though very different in sound, is nearly the same in sense. Instead of *νεφαις*, clouds, which is the common reading, *και ομιχλας*, and mists, or perhaps more properly thick darkness, from *ομο*, together, and *εχλας*, darkness, is the reading in ABC. sixteen others, Erpen's Arabic, latter Syriac, Coptic, Ethiopic, and Vulgate; and several of the Fathers. This reading Griesbach has admitted into the text.

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clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when ^a they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that ^b were ^c clean escaped from them who live in error.

19 While they promise them ^d liberty, they themselves are ^e the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For, ^f if after they ^g have escaped the pollutions of the world ^h through

^a Jude 16.—^b Acts 2. 40. Ch. 1. 4. Ver. 20.—^c Or, for a little, or, awhile, as some read.—^d Gal. 5. 13. 1 Pet. 2. 18.—^e John 8. 34. Rom. 6. 16.

Verse 18. *They speak great swelling words of vanity*] The word *μικρολογία* signifies things of great magnitude; grand, superb, sublime: it sometimes signifies *inflated, tumid, bombastic*.—These false teachers spoke of great and high things, and no doubt promised their disciples the greatest privileges, as they themselves pretended to a high degree of illumination. But they were all false and vain, though they tickled the fancy, and excited the desires of the flesh; and indeed this appears to have been their object. And hence, some think that the impure sect of the Nicolaitans is meant.—See the *Preface*.

Those that were clean escaped] Those who, through hearing the doctrines of the Gospel, and had been converted, were perverted by those false teachers.

Verse 19. *While they promise them liberty*] Either to live in the highest degrees of spiritual good, or a freedom from the Roman yoke; or, from the yoke of the law, or what they might term needless restraints. Their own conduct showed the falsity of their system; for they were slaves to every disgraceful lust.

For of whom a man is overcome] This is an allusion to the ancient custom of selling for slaves those whom they had conquered and captivated in war. The ancient law was, that a man might either kill him whom he overcame in battle, or keep him for a slave. These were called *servi*, slaves, from the verb *servare*, to keep, or preserve. And they were also called *mancipia*, from *manu capiuntur*, they were taken captive by the hand of their enemy. Thus the person who is overcome by his lusts, is represented as being the slave of those lusts.—See Rom. vi. 16. and the note there.

Verse 20. *The pollutions of the world*] Sin, in general: and particularly superstition, idolatry, and lasciviousness. These are called *μασματα*, *miasmata*, things that infect, pollute, and defile. The word was anciently used, and is in use to the present day, to express those noxious particles, or effluvia, proceeding from persons infected with contagious and dangerous diseases; or from dead and corrupt bodies, stagnant and

the knowledge of the Lord and Saviour Jesus Christ; they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For ⁱ it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, ^k The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

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(Matt. 12. 45. Luke 11. 26. Heb. 6. 4, &c. & 10. 26, 27. g Ch. 1. 4. Ver. 12.—^h Ch. 1. 2.—ⁱ Luke 12. 47, 48. John 9. 41. & 15. 22.—^k Prov. 26. 11.

putrid waters, marshes, &c. by which the sound and healthy may be infected and destroyed.

The world is here represented as one large putrid marsh, or corrupt body, sending off its destructive *miasmata* every where, and in every direction, so that none can escape its contagion, and none can be healed of the great epidemic disease of sin, but by the mighty power and skill of God. St. Augustin has improved on this image: "The whole world," says he, "is one great diseased man, lying extended from east to west, from north to south; and to heal this great sick man, the Almighty Physician descended from heaven." Now, it is by the *knowledge of the Lord and Saviour Jesus Christ*, as says St. Peter, that we escape the destructive influence of these contagious *miasmata*. But if, after having been healed, and escaped the death to which we were exposed, we get again entangled, *εμπλεκοντες*, *ensfolded, enveloped* with them; then the latter end will be worse than the beginning: forasmuch as we shall have sinned against more light, and the soul, by its conversion to God, having had all its powers and faculties greatly improved, is now, being repolluted, more capable of iniquity than before, and can bear more expressively the image of the earthly.

Verse 21. *For it had been better for them not to have known*] For the reasons assigned above: because they have sinned against more mercy; are capable of more sin; and are liable to greater punishment.

The holy commandment] The whole religion of Christ is contained in this one commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; and thy neighbour as thyself." He who obeys this great commandment, and this by the grace of Christ is possible to every man; is saved from sinning either against his God or against his neighbour. Nothing less than this, does the religion of Christ require.

Verse 22. *According to the true proverb*] This seems to be a reference to Prov. xxvi. 11. ככלב שני קאו לך *kecated shab al keo; as the dog returneth to his vomit, so a fool repeateth his folly*. In sub-

stance this proverb is found among the rabbins ; so Midrash Ruth, in Sohar Chadash, fol. 62. Orphah is returned to her mire, Ruth persevered in spirit : and again, Ibid. fol. 64. " Orphah, which is מוֹרַחַת עֵשֶׂב nephesh habehemith, the bestial soul, is returned to her mire."

The Greeks have something like it: so Arrian, Dissert. Epict. l. iv. c. 11. says, Ἀλλὰ καὶ χοῦν διαλεγεῖν, ἢ ἐν βόρβρον μὴ κυλιέσθαι, "Go and reason with the swine, lest he be rolled in the mire." This is called a true proverb: for it is a fact, that a dog will eat up his own vomit; and a swine, howsoever carefully washed, will again wallow in the mire. As applied here, it is very expressive; the poor sinner, having heard the Gospel of Christ, was led to loath and reject his sin; and, on his application to God for mercy, was washed from his unrighteousness. But he is here represented as taking up again what he had before rejected; and defiling himself in that from which he had been cleansed.

Here is a sad proof of the possibility of falling from grace, and from very high degrees of it too.

These had escaped from the contagion that was in the world: they had had true repentance, and cast up "their sour sweet morsel of sin;" they had been washed from all their filthiness, and this must have been through the blood of the Lamb; yet, after all, they went back, got entangled with their old sins, swallowed down their formerly rejected lusts, and re-wallowed in the mire of corruption. It is no wonder that God should say, the latter end is worse with them than the beginning: reason and nature say it must be so; and Divine justice says it ought to be so; and the person himself must confess that it is right that it should be so. But how dreadful is this state! How dangerous when the person has abandoned himself to his old sins! Yet it is not said that it is impossible for him to return to his Maker: though his case be deplorable, it is not utterly hopeless; the leper may yet be made clean, and the dead may be raised. Reader, is thy backsliding a grief and burden to thee? Then thou art not far from the kingdom of God: believe on the Lord Jesus, and thou shalt be saved.

CHAPTER III.

The apostle shows his design in writing this and the preceding epistle, 1, 2. Describes the nature of the heresies which should take place in the last times, 3—8. A thousand years with the Lord are but as a day, 9. He will come and judge the world as He has promised; and the heavens and the earth shall be burnt up, 10. How those should live who expect these things, 11, 12. Of the new heavens and the new earth; and the necessity of being prepared for this great change, 13, 14. Concerning some difficult things in St. Paul's epistles, 15, 16. We must watch against the error of the wicked; grow in grace, and give all glory to God, 17—18.

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THIS second epistle, beloved, I now write unto you; in both which ^a I stir up your pure minds by

way of remembrance :

2 That ye may be mindful of the words which were spoken before by

the holy prophets, ^b and of the commandment of us the apostles of the Lord and Saviour.

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3 ^c Knowing this first, that there shall come in the last days scoffers, ^d walking after their own lusts,

^a Ch. 1. 13.—^b Jude 17.

^c 1 Tim. 4. 1. 2 Tim. 3. 1. Jude 18.—^d Ch. 2. 10.

NOTES ON CHAP. III.

Verse 1. This second epistle] In order to guard them against the seductions of false teachers, he calls to their remembrance the doctrine of the ancient prophets, and the commands or instructions of the apostles, all founded on the same basis.

He possibly refers to the prophecies of Enoch, as mentioned by Jude, ver. 14, 15. of David, Psa. l. 1, &c. and of Daniel, xii. 2. relative to the coming of our Lord to judgment: and he brings in the instructions of the apostles of Christ, by which they were directed how to prepare to meet their God.

Verse 3. Knowing this first] Considering this in an especial manner, that those prophets predicted the coming of false teachers; and their being now in the church, proved how clearly they were known to God; and showed the Christians at Pontus the necessity of having no intercourse or connexion with them.

There shall come—scoffers] Persons who shall endeavour to turn all religion into ridicule;

as this is the most likely way to deprecate truth in the sight of the giddy multitude. The scoffers, having no solid argument to produce against revelation, endeavour to make a scaramouch of some parts; and then affect to laugh at it, and get superficial thinkers to laugh with them.

Walking after their own lusts] Here is the true source of all infidelity. The Gospel of Jesus is pure and holy; and requires a holy heart, and holy life. They wish to follow their own lusts, and consequently cannot brook the restraints of the Gospel: therefore, they labour to prove that it is not true, that they may get rid of its injunctions, and at last succeed in persuading themselves that it is a forgery; and then throw the reins on the neck of their evil propensities. Thus their opposition to revealed truth began and ended in their own lusts.

There is a remarkable addition here in almost every MS. and Version of note; there shall come in the last days IN MOCKERY, ἢ γαργαλισμοῦ; scoffers, walking after their own lusts. This is

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4 And saying, ' Where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant

a Isa. 5. 19. Jer. 17. 15. Ezek. 12. 22. 27. Matt. 24. 48. Luke 12. 45.—b Gen. 1. 6, 9. Psa. 33. 6. Heb. 11. 3.

the reading of ABC. eleven others, both the Syriac, all the Arabic, Coptic, Ethiopic, Vulgate, and several of the Fathers. They come in mockery ; this is their spirit and temper ; they have no desire to find out truth ; they take up the Bible merely with the design of turning it into ridicule.

The last days] Probably refer to the conclusion of the Jewish polity, which was then at hand.

Verse 4. Where is the promise of his coming] Perhaps the false teachers here referred to, were such as believed in the eternity of the world : the prophets and the apostles had foretold its destruction ; and they took it for granted, if this were true, that the terrestrial machine would have begun long ago to have shown some symptoms of decay ; but as they found that, since the patriarchs died, all things remained as they were from the foundation of the world : that is, men were propagated by natural generation : one was born and another died, and the course of nature continued regular in the seasons, succession of day and night, generation and corruption of animals and vegetables, &c. but they did not consider the power of the Almighty, by which the whole can be annihilated in a moment, as well as created. As, therefore, they saw none of these changes, they presumed that there would be none ; and they intimated that there never had been any. The apostle combats this notion in the following verse.

Verse 5. For this they willingly are ignorant of] They shut their eyes against the light, and refuse all evidence : what does not answer their purpose they will not know. And the apostle refers to a fact that militates against their hypothesis, is, with which they refused to acquaint themselves ; and their ignorance he attributes to their unwillingness to learn the true state of the case.

By the word of God the heavens were of old] I shall set down the Greek text of this extremely difficult clause :—Ουρανὸν ἡσθ' ἐκπαλαι, καὶ τὴν ἔδατον καὶ δι' ὕδατος συνίστασα, τὸ τοῦ Θεοῦ λόγῳ ; translated thus by Mr. Wakefield—A heaven and an earth formed out of water, and by means of water, by the appointment of God, had continued from old time. Dr. Macknight thus—The heavens were anciently, and the earth of water ; and through water the earth consists by the word of God. Kypke thus—The heavens were of old, and the earth, which is framed, by the word of God, from the waters, and between the waters. However we take the words, they seem to refer to the origin of the earth. It was the opinion of the remotest antiquity that the earth was formed out of water, or a primitive moisture, which they termed ὕλη, hylé, a first matter, or nutriment, for all things : but Thales pointedly taught,

of that by ^b the word of God the heavens were of old, and the earth ^c standing ^d out of the water and in the water :

6 ° Whereby the world that then was, being overflowed with water, perished :

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c Gr. consisting.—d Psa. 24. 2. & 136. 6. Col. 1. 17 e Gen. 7. 11, 21, 22, 23. Ch. 2. 5.

ἀρχὴν δὲ τῶν πάντων ὕδατος ὑπὸ νεφέλαις, all things derive their existence from water, and this very nearly expresses the sentiment of Peter, and nearly in his own terms too. But is this doctrine true? It must be owned that it appears to be the doctrine of Moses: In the beginning, says he, God made the heavens and the earth ; and the earth was without form, and void ; and darkness was upon the face of the deep. Now, these heavens and earth, which God made in the beginning, and which he says were at first formless and empty, and which he calls the deep, are in the very next verse called waters ; from which it is evident that Moses teaches that the earth was made out of some fluid substance, to which the name of water is properly given. And that the earth was at first in a fluid mass, is most evident from its form : it is not round, as has been demonstrated by measuring some degrees near the north pole, and under the equator ; the result of which proved that the figure of the earth was that of an oblate spheroid, a figure nearly resembling that of an orange. And this is the form that any soft or elastic body would assume, if whirled rapidly round a centre, as the earth is around its axis. The measurement to which I have referred shows the earth to be flattened at the poles, and raised at the equator. And by this measurement, it was demonstrated, that the diameter of the earth at the equator was greater by about twenty-five miles than at the poles.

Now, considering the earth to be thus formed, ἐξ ὕδατος, of water, we have next to consider what the apostle means by δι' ὕδατος, variously translated by, out of, by means of, and between the water.

Standing out of the water gives no sense, and should be abandoned. If we translate between the waters, it will bear some resemblance to Gen. i. 6, 7. : And God said, let there be a firmament in the midst of τῶν ὑδάτων, between the waters ; and let it divide the waters from the waters ; and God divided the waters which were under the firmament from the waters which were above the firmament ; then it may refer to the whole of the atmosphere, with which the earth is every where surrounded ; and which contains all the vapours which belong to our globe ; and without which we could neither have animal nor vegetative life. Thus, then, the earth or terraqueous globe, which was originally formed out of water, subsists by water ; and by means of that very water, the water compacted with the earth, the fountains of the great deep ; and the waters in the atmosphere, the windows of heaven. Gen. vii. 11. the antediluvian earth was destroyed by water, as St. Peter states in the next verse. The terraqueous globe, which was formed ori-

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7 But ^a the heavens and the earth, which are now, by the same word are kept in store, reserved unto ^b fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and ^c a thousand years as one day.

9 ^d The Lord is not slack concerning his promise, as some men count slack-

^a Ver. 10. — ^b Matt. 25. 41. 2 Thess. 1. 8. — ^c [Psa. 90. 4. d Hab. 2. 3. Heb. 10. 37. — ^e Isa. 30. 18. 1 Pet. 3. 20. Ver. 15. — Ezek. 18. 23, 32. & 33. 11. — ^f Rom. 2. 4. Tim. 2. 4.

ginally of water, or a fluid substance, the chaos or first matter, and was suspended in the heavens, the atmosphere, enveloped with water; by means of which water it was preserved; yet because of the wickedness of its inhabitants, it was destroyed by those very same waters out of which it was originally made, and by which it subsisted.

Verse 7. *But the heavens and the earth which are now*] The present earth, and its atmosphere, which are liable to the same destruction, because the same means still exist, (for there is still water enough to drown the earth, and there is iniquity enough to induce God to destroy it and its inhabitants,) are nevertheless kept in store *θησαυρισθῆναι, treasured up*, kept in God's store-house to be destroyed, not by water, but by fire at the day of judgment.

From all this it appears, that those mockers affected to be ignorant of the Mosiac account of the formation of the earth: and of its destruction by the waters of the deluge; and indeed this is implied in their stating, that all things continued as they were from the creation. But St. Peter calls them back to the Mosaic account, to prove that this was false; for the earth, &c. which were then formed, had perished by the flood; and that the present earth, &c. which were formed out of the preceding, should, at the day of judgment, perish by the fire of God's wrath.

Verse 8. *Be not ignorant*] Though they are willfully ignorant, neglect not, ye the means of instruction.

One day is with the Lord as a thousand years] That is, all time is as nothing before Him; because, in the presence, as in the nature of God, all is eternity; therefore nothing is long, nothing short before Him; no lapse of ages impair His purposes; nor need He wait to find convenience to execute those purposes. And when the longest period of time has passed by, it is but as a moment, or indivisible point, in comparison of eternity. This thought is well expressed by PLUTARCH, *Consol. ad Apoll.* "If we compare the time of life with eternity, we shall find no difference between long and short. Τα γὰρ χίλια, καὶ τὰ ἑκατὸν ἔτη, σίγημα τῆς αἰῶνος ἀορίστου, μάλιστ' ὅτι ἡ βίωσις τοῦ θεοῦ ἀχρονία ἐστίν; for a thousand, or ten thousand years are but a certain indefinite point; or rather the smallest part of a point." The

ness; but ^e is long-suffering to us-ward, ^f not willing that any should perish, but ^g that all should come to repentance.

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10 But ^h the day of the Lord will come as a thief in the night; in the which ⁱ the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

^h Matt. 24. 43. Luke 12. 39. 1 Thess. 5. 2. Rev. 3. 3. & 16. 15. — ⁱ Psal. 102. 26. Isa. 51. 6. Matt. 24. 33. Mark 13. 34. Rom. 8. 20. Heb. 1. 11. Rev. 20. 11. & 21. 1.

words of the apostle seem to be a quotation from Psal. xc. 4.

Verse 9. *The Lord is not slack*] They probably in their mocking said, "either God had made no such promise to judge the world, destroy the earth, and send ungodly men to perdition; or, if He had, He had forgotten to fulfil it, or had not convenient time or leisure." To some such mocking the apostle seems to refer: and he immediately shows the reason why deserved punishment is not inflicted on a guilty world: —

But is long suffering] It is not slackness, remission, nor want of due displicence at sin, that induced God to prolong the respite of ungodly men; but His long-suffering, His unwillingness that any should perish: and therefore He spared them, that they may have additional offers of grace, and be led to repentance: to deplore their sins, implore God's mercy, and find redemption through the blood of the Lamb.

As God is not willing that any should perish, and as He is willing that all should come to repentance, consequently, He has never devised nor decreed the damnation of any man; nor has He rendered it impossible for any soul to be saved; either by necessitating him to do evil, that he might die for it, or refusing him the means of recovery, without which he could not be saved.

Verse 10. *The day of the Lord will come*] See Matt. xxiv. 43. to which the apostle seems to allude.

The heavens shall pass away with a great noise] As the heavens mean here, and in the passages above, the whole atmosphere, in which all the terrestrial vapours are lodged; and as water itself is composed of two gases, eighty-five parts in weight of oxygen and fifteen of hydrogen; or two parts in volume of the latter, and one of the former: (for if these quantities be put together, and several electric sparks passed through them, a chymical union takes place, and water is the product; and, vice versa, if the galvanic spark be made to pass through water, a portion of the fluid is immediately decomposed into its two constituent gases, oxygen and hydrogen;) and as the electric, or etheral fire, is that which, in all likelihood, God will use in the general conflagration; the noise occasioned by the application of this fire to such an immense congeries of aqueous particles as

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11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be,

^a in all holy conversation and godliness,

12^b Looking for and ^c hastening unto the coming of the day of God, wherein the

¹ 1 Pet. i. 25. — ^b 1 Cor. i. 7. Titus i. 13. — Or, *hastening the coming.*

float in the atmosphere must be terrible in the extreme. Put a drop of water on an anvil, place over it a piece of iron red hot, strike the iron with a hammer on the part above the drop of water, and the report will be as loud as a musket; when, then, the whole strength of those opposite agents is brought together into a state of conflict, the noise, the *thunderings*, the *innumerable explosions*, (till every particle of water on the earth, and in the atmosphere, is, by the action of the fire, reduced into its component gaseous parts,) will be *frequent, loud, confounding, and terrific*, beyond every comprehension but that of God Himself.

The elements shall melt with fervent heat When the fire has conquered and decomposed the water, the elements, *εραυμα*, the hydrogen and oxygen airs or gases, (the former of which is most highly inflammable, and the latter an eminent supporter of all combustion,) will occupy *distinct* regions of the atmosphere, the hydrogen by its very great levity ascending to the top, while the oxygen from its superior specific gravity will keep upon or near the surface of the earth; and thus, if different substances be once ignited, the fire, which is supported in this case not only by the oxygen which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen obtained from the decomposition of all aqueous vapours, will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will be necessarily torn in pieces; and thus the earth and its works be burnt up.

Verse 11. *All these things shall be dissolved*] They will all be separated, all decomposed; but none of them destroyed. And as they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of a new system: and therefore, the apostle says, ver. 13. *We look for a new heaven and a new earth*: the others being decomposed, a new system is to be formed out of their materials. There is a wonderful philosophic propriety in the words of the apostle in describing this most awful event.

What manner of persons ought ye to be] Some put the note of interrogation at the end of this clause, and join the remaining part with the 12th verse, thus—*Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?* By holy conversation and godliness, expecting and earnestly desiring the coming of the day of God, &c. Only those who walk in holiness, who live a godly and useful life, can contemplate this most awful time with joy.

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heavens being on fire shall ^d be dissolved, and the elements shall ^e melt with fervent heat?

13 Nevertheless we, according to his promise, look for ^f new heavens and a new earth, wherein dwelleth righteousness.

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^d Psa. 50. 3. Isa. 34. 4. — ^e Mic. i. 4. ver. 10. — ^f Isa. 65. 17. & 66. 22. Rev. 21. 1. 27.

The word *εραυμα*, which we translate *hastening into*, should be rendered *earnestly desiring, or wishing for*; which is a frequent meaning of the word in the best Greek writers.

Verse 12. *The heavens being on fire*] See on ver. 10. It was an ancient opinion among the heathens, that the earth should be burnt up with fire: so OVID, *Met.* lib. i. v. 256.

Esse quoque in factis reminiscitur, adfore tempus Quo mare, quo tellus correptaque regia cæli Ardeat; et mundi moles operosa laboret.

“Remembering in the fates, a time when fire Should to the battlements of heaven aspire, And all his blazing world above should burn, And all the inferior globe to cinders turn.”

DRYDEN.

Minucius Felix tells us, xxxiv. 2. that it was a common opinion of the Stoics, that the moisture of the earth being consumed, the whole world would catch fire. The *Epicureans* held the same sentiment; and indeed it appears in various authors, which proves that a tradition of this kind has pretty generally prevailed in the world. But it is remarkable that none have fancied that it will be destroyed by water. The tradition, founded on the declaration of God, was against this: therefore, it was not received.

Verse 13. *We, according to his promise, look for new heavens*] The promise to which it is supposed the apostle alludes, is found Isa. lxxv. 17. *Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind*; and chap. lxxvi. 22. *For as the new heavens and the new earth which I shall make shall remain before me, saith the Lord, so shall your seed, &c.* Now, although these may be interpreted of the glory of the Gospel dispensation; yet, if St. Peter refer to them, they must have a more extended meaning.

It does appear from these promises, what the apostle says here, and what is said Rev. xxii. 27. xxii. 14, 15. that the present earth, though destined to be burnt up, will not be destroyed, but be renewed and refined, purged from all moral and natural imperfection, and made the endless abode of blessed spirits. But this state is certainly to be expected after the day of judgment; for, on this, the apostle is very express, who says the conflagration and renovation are to take place at the judgment of the great day; see ver. 7, 8, 10, and 12. That such an event may take place is very possible; and, from the terms used by St. Peter, is very probable. And, indeed, it is more reasonable and philosophical to conclude that the earth shall be refined and restored,

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14 Wherefore, beloved, seeing that ye look for such things, be diligent, ^a that ye may be found of him in

peace, without spot, and blameless.

15 And account *that* ^b the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him,

^a 1 Cor. 1. 9. & 15. 58. Phil. 1. 10. 1 Thess. 5. 13. & 5. 23.

than finally *destroyed*. But this has nothing to do with what some call the *millennium state*; as this shall take place when *time*, with the present state and order of things, shall be no more.

Verse 14. *Seeing that ye look for such things*: As ye profess that such a state of things shall take place, and have the expectation of enjoying the blessedness of it, *be diligent* in the use of every means and influence of grace, *that ye may be found of him*, the Lord Jesus, the Judge of quick and dead: *without spot*, any contagion of sin in your souls: *and blameless*, being not only *holy* and *innocent*, but *useful* in your *lives*.

Verse 15. *And account that the long-suffering of our Lord*] Conclude that God's long-suffering with the world is a proof that He designs men to be saved; *even as our beloved brother Paul*. "This epistle being written to those to whom the *first epistle* was sent, the persons to whom the apostle Paul wrote concerning the *long-suffering* of God were the Jewish and Gentile Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Accordingly, we know he wrote to the *Ephesians*, (chap. ii. 3, 4, 5.) to the *Colossians*, (chap. i. 21.) and to *Timothy*, (1 Epist. chap. iii. 3, 4.) things which imply that God's bearing with sinners is intended for their salvation. The persons to whom Peter's epistles were sent, were, for the most part, Paul's converts." — *Macknight*.

According to the wisdom given unto him] That is, according to the measure of the Divine inspiration, by which he was qualified for the Divine work; and by which he was so capable of entering into the deep things of God. It is worthy of remark, that Paul's epistles are ranked among the *Scriptures*; a term applied to those writings which are divinely inspired; and to those only.

Verse 16. *As also in all his epistles, speaking in them of these things*] Paul, in all his epistles, says *Dr. Macknight*, has spoken of the things written by Peter in this letter. For example, he has spoken of *Christ's coming to judgment*, 1 Thess. iii. 13. iv. 14—18. 2 Thess. i. 7—10. Titus ii. 13. And of the *resurrection of the dead*, 1 Cor. xv. 22. Phil. iii. 20, 21. And of the *burning of the earth*, 2 Thess. i. 8. And of the *heavenly country*, 2 Cor. v. 1—10. And of the *introduction of the righteous into that country*, 1 Thess. iv. 17. Heb. iv. 9. xii. 14, 18, 24. And of the *judgment of all mankind by Christ*, Rom. xiv. 10.

In which are some things hard to be understood] *ἀσυνήτητα*; that is, if we retain the common reading *or us*, *in or among which things*, viz. what he says of the day of judgment, the resur-

hath written unto you:

16 As also in all *his* epistles, ^c speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction.

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^b Rom. 2. 4. 1 Pet. 5. 30. Ver. 9. — ^c Rom. 8. 18. 1 Cor. 15. 24. 1 Thess. 4. 15.

rection of the body, &c. &c. there are some things difficult to be comprehended, and from which a wrong or false meaning may be taken. But, if we take the reading of AB. *twelve* others, with both the *Syriac*, all the *Arabic*, and *Theophylact*, *et alii*, the meaning is more general, as *et alii*, must refer to *enimvero*, *epistles*, for this would intimate that there were difficulties in all the epistles of St. Paul: and, indeed, in what ancient writings are there not difficulties? But the papists say that the decision of all matters relative to the faith is not to be expected from the Scriptures on this very account, but must be received from the church; i. e. the popish or Romish church. But what evidence have we that that church can infallibly solve any of those difficulties? We have none! And till we have an express unequivocal revelation from heaven that an unerring Spirit is given to that church; I say, for example, to the present church of Rome, with the pope, called *Pius VII.* at its head, we are not to receive its pretensions: any church may pretend the same, or any number of equally learned men as there are *cardinals* and *pope* in the conclave. And, after all, it would be but the opinion of so many men, to which no absolute certainty or infallibility could be attached.

This verse is also made a pretext to deprive the common people of reading the word of God; because the *unlearned* and *unstable* have sometimes *wrested this word to their own destruction*: but if it be human learning, and stability is any system of doctrine, that qualifies men to judge of these difficult things; then we can find many thousands even in Europe, that have as much learning and stability as the whole college of cardinals, and perhaps ten thousand times more; for that conclave was never very reputable for the learning of its members; and to other learned bodies we may, with as much propriety, look up as infallible guides as to this *conclave*.

Besides, as it is only the *unlearned*, and the *unestablished*, (that is, young Christian converts,) that are in danger of wresting such portions; the *learned*, that is, the *experienced* and the *established* in the knowledge and life of God, are in no such danger; and to such we may safely go for information: and these abound every where, especially in *Protestant* countries; and by the labours of learned and pious men on the Sacred Writings there is not one difficulty relative to the things which concern our salvation left unexplained. If the members of the Romish church have not these advantages, let them go to those who have them: and if their

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17 Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

• Mark 13. 23. Ch. 1. 12.—→ Eph. 4. 14. Ch. 1. 10, 11. & 2. 18.

teachers are afraid to trust them to the instruction of the protestants, then let them who pretend to have infallibly written their exposition of those difficult places, also put them with a wholesome text in the vulgar language, into the hands of their people, and then the appeal will not lie to Rome, but to the Bible; and those interpretations will be considered according to their worth, being weighed with other Scriptures, and the expositions of equally learned and equally infallible men.

We find, lastly, that those who wrest such portions, are those which wreat the other Scriptures to their destruction; therefore, they are no patterns, nor can such form any precedent for withholding the Scriptures from the common people; most of whom, instead of wresting them to their destruction, would become wise unto salvation by reading them. We may defy the Romish church to adduce a single instance of any soul that was perverted, destroyed, or damned, by reading of the Bible: and the insinuation that they may, is blasphemous. I may just add that the verb *σπένδω*, which the apostle uses here, signifies to distort, to put to the rack, to torture, to overstretch and dislocate the limbs; and hence the persons here intended are those who proceed according to no fair plan of interpretation; but force unnatural and sophistical meanings on the word of God: a practice which the common simple Christian is in no danger of following. I could illustrate this by a multitude of interpretations from popish writers.

Verse 17. Seeing ye know—before] Seeing that by prophets and apostles you have been thus forewarned, beware, *παρασχεδόν*, keep watch, be on your guard; cleave to God and the word of His grace, lest ye be led away from the truth delivered by the prophets and apostles; by the error of the wicked, *αβυσσων*, of the lawless, those who wrest the Scriptures to make them countenance their lusts, exorbitant exactions, and lawless practices.

Full from your own steadfastness.] From that faith in Christ which has put you in possession of that grace which establishes the heart.

Verse 18. But grow in grace] Increase in the image and favour of God: every grace and Divine influence which ye have received is a seed, a heavenly seed, which, if it be watered with the dew of heaven from above, will endlessly increase and multiply itself. He who continues to believe, love, and obey, will grow in grace, and continually increase in the knowledge of Jesus Christ, as his Sacrifice, Sanctifier, Counsellor, Preserver, and final Saviour. The life of a Christian is a growth; he is at first born of God, and is a little child; becomes a young man, and a father in Christ. Every father was once an infant; and had he not grown, he would have

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18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

• Eph. 4. 15. 1 Pet. 2. 2.—→ 2 Tim. 4. 18. Rev. 1. 6.

never been a man. Those who content themselves with the grace they received when converted to God, are, at best, in a continual state of infancy: but we find, in the order of nature, that the infant that does not grow, and grow daily too, is sickly, and soon dies; so in the order of grace, those who do not grow up into Jesus Christ, are sickly, and soon die; die to all sense and influence of heavenly things.

There are many who boast of the grace of their conversion; persons who were never more than babes, and have long since lost even that grace, because they did not grow in it. Let him that readeth understand.

To him] The Lord Jesus, be glory, all honour and excellency, attributed; both now, in this present state, and for ever, *εὐχαριστίας αἰωνίου*, to the day of eternity; that in which death, and misery, and trial, and darkness, and change, and time itself, are, to the righteous, for ever at an end; it is eternal; and this eternity is one unalterable, interminable, unclouded, and unchangeable DAY!

Amen] So let it be! and so it shall be! Though this word is wanting in some reputable MSS. yet it should be retained, as it has here more than usual authority in its support.

Subscriptions to this epistle in the VERSIONS;—

The end of the Second Epistle of Peter the apostle—SYRIAC.

The Second Epistle of Peter the apostle is ended—SERIAC PHILOXENIAN.

Nothing in the printed—VULGATE.

The end of the Epistles of blessed Peter the apostle, the rock of the faith—ARABIC.

The Second Epistle of Peter is ended, and glory be to God for ever and ever!—ÆTHIOPIC.

Nothing in the—COPTIC.

The end of the second Catholic Epistle of St. Peter—COMPLUTENSIAN POLYGLOTT.

The end of the Second Epistle of St. Peter—BIB. LAT. Edit. antiq.

Subscriptions in the MANUSCRIPTS;

Of the Second of Peter—CODEX ALEXANDRINUS, and CODEX VATICANUS.

Of the Catholic Epistle of Peter—CODEX EPHREM.

The Second Epistle of the holy apostle Peter, other MSS.

We have now passed over all the canonical writings of Peter that are extant; and it is worthy of remark, that, in no place of the two epistles, already examined, nor in any of this apostle's sayings, or in any other parts of the Sacred Writings, do we find any of the peculiar tenets of the Romish church: not one word of his or the pope's supremacy; not one word of those

Concluding observations

II. PETER.

on this epistle.

who affect to be his *successors*; nothing of the *infallibility* claimed by those pretended successors; nothing of *purgatory*, *penances*, *pilgrimages*, *auricular confession*, *power of the keys*, *indulgences*, *extreme unction*, *masses*, and *prayers for the dead*; and not one word on the most essential doctrine of the Romish church, *transubstantiation*. Now, as all these things have been considered by themselves most essential to the being of that church; is it not strange that *he*, from whom they profess to derive all their power, authority, and influence, in spiritual and secular

matters, should have said nothing of these most necessary things! Is it not a proof that they are all *false* and *forged*? That the holy apostle knew nothing of them; that they are *no part* of the doctrine of God: and, although they *distinguish the church of Rome*, do not belong to the *church of Christ*. It is no wonder that the rulers of this church endeavour to keep the Scriptures from the common people; for, were they permitted to consult these, the imposture would be detected, and the solemn destructive cheat at once exposed.

END OF THE NOTES ON THE SECOND EPISTLE OF PETER.

PREFACE
 TO
THE FIRST EPISTLE
 OF
J O H N.

AS the author of this epistle is the same who wrote the Gospel, I need not detain the reader with any particulars of his life; having taken up the subject pretty much at large in my preface to his Gospel; to which I must refer for that species of information.

Two questions have been urged relative to this epistle, which are very difficult to be solved:—
 1. *When* was it written?—2. *To whom* was it sent? The precise year it is impossible to determine; but it was probably written before the destruction of Jerusalem; and perhaps about the year 69 or 69, though some think not before 80. The second question, *Michaelis* answers thus:—

“This question is still more difficult to decide than the preceding. In the Latin version it was formerly called *The Epistle of St. John to the Parthians*; and this title was adopted by some of the ancient fathers; and in modern times has been defended by Grotius. But if St. John had intended this epistle for the use of the Parthians, he would hardly have written it in Greek, but would have used either the language of the country, or, if he was unacquainted with it, would have written at least in Syriac, which was the language of the learned in the Parthian empire, and especially of the Christians. We know from the history of Manes, that even the learned in that country were, for the most part, unacquainted with the Greek language; for to Manes, though he united literature with genius, his adversaries objected that he understood only the barbarous Syriac. That a Grecian book would not have been understood in the Parthian empire, appears from what Josephus says in the Preface to his History of the Jewish War, where he declares, that a work intended for Parthian Jews must be written not in Greek, but Hebrew. However, it is worth while to examine whence the superscription ‘ad Parthos’ took its rise. Whiston conjectures, that an ancient Greek superscription of this epistle was, *προς παρθους*, (*to virginis*) because this epistle is chiefly addressed to uncorrupted Christians, and that this title was falsely copied *προς Παρθους*, whence was derived the Latin superscription, ‘ad Parthos.’ But this conjecture is without foundation; for, since the faithful are not called in a single instance throughout the whole epistle by the name of *παρθους*, it is very improbable that the title *προς παρθους* was ever affixed to it. I would rather suppose, therefore, that the frequent use in this epistle of the word ‘light’ and ‘darkness,’ which occur in the Persian philosophy, and on the same occasions as those on which St. John has used them, gave rise to the opinion that St. John wrote it with a view of correcting the abuses of the Persian philosophy; whence it was inferred that he designed it for the use of the Christians in the Parthian empire. That St. John really designed his epistle as a warning to those Christians who were in danger of being infected with Zoroastrian principles is very probable, though the language of the epistle will not permit us to place St. John’s readers in a country to the east of the Euphrates.

“LAMBE, who appeals to Theodoret, contends, that it was not designed for any particular community, but that it was written for the use of Christians of every denomination; and this is really the most probable opinion, since the epistle contains no reference to any individual church. The only difficulty attending this opinion lies in the name ‘epistle,’ because the frequent use, in an epistle, of the terms ‘light and darkness,’ taken in the Persian sense of these words, seems to imply that it was written to persons of a particular description. But if we call it a treatise, this difficulty will cease; and, in fact, the name ‘epistle,’ is improperly applied to it, since it has nothing which entitles it to this appellation. It does not begin with the salutation which is used in Greek epistles, and with which St. John himself begins his two last epistles; nor does it contain any salutations, though they are found in almost all the apostles. It is true, that St. John addresses his readers in the second person; but this mode of writing is frequently adopted in books, and espe-

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cially in prefaces: for instance, in Wolfe's *Elements of Mathematics*, the reader is addressed throughout in the second person. I consider, therefore, that, which is commonly called the First Epistle of St. John, as a book, or treatise, in which the apostle declared to the whole world his disapprobation of the doctrines maintained by Cerinthus and the Gnostics. However, as I do not think it worth while to dispute about words, I have retained the usual title, and have called it the First Epistle of St. John.

“That the design of this epistle was to combat the doctrine delivered by certain false teachers, appears from chap. ii. 18—26. iii. 7. iv. 1—3. and what this false doctrine was, may be inferred from the counter doctrine delivered by St. John, ch. v. 1—6. The apostle here asserts, that ‘Jesus is the Christ,’ and that He was the Christ, ‘not by water only, but by water and blood.’ Now, these words, which are not in themselves very intelligible, become perfectly clear, if we consider them as opposed to the doctrine of Cerinthus, who asserted, that Jesus was by birth a mere man; but that the *Eon*, Christ, descended on Him at His baptism, and left Him before His death. But if what St. John says, ch. v. 1. 6. was opposed to Cerinthus, the antichrists of whom he speaks, ch. ii. 18, 19. and who, according to ver. 22. denied that Jesus was the Christ, as also the false prophets, mentioned chap. iv. 1, 3. must be Cerinthians, or at least Gnostics. That they were neither Jews nor heathens, may be inferred from chap. ii. 19. where St. John says—‘They went out from us’ Further, he describes them, ch. ii. 18. as persons who had lately appeared in the world. But this description suits neither Jews nor heathens, who, when this epistle was written, had not lately begun to deny that Jesus was the Christ. Lastly, in the same verse, he describes them as tokens of the last time, saying, ‘As ye have heard that antichrist shall come, even now there are many antichrists, whereby we know that it is the last time.’ But this inference could not be drawn from the refusal of the Jews to acknowledge that Jesus was the Messiah. Now as soon as we perceive that the position, ‘Jesus is the Christ,’ is a counter-position against Cerinthus, we may infer, as I have already observed, that the antichrists who denied that Jesus was the Christ, or who denied that Christ had appeared in the flesh, were Cerinthians; or perhaps the latter were Docetes. It is, therefore, highly probable, that the whole epistle, which in various places discovers an opposition to false teachers, was written against Cerinthians, or at least against Gnostics and Magi. A proposition can never be completely understood, unless we know the author's design in delivering it. For instance, ‘God is light, and in Him is not darkness,’ appears to contain a tautology, if we consider it is a detached dogma; and if it be considered as an admonitory proposition, it may be thought to contain a severe reproof. But, if we regard it in a polemical view, it will present itself under a very different form. This epistle abounds with exhortations: but no man who wishes to understand it, will be satisfied without asking the following questions:—Why did St. John give these admonitions? Why has he so frequently repeated them? Why has he admonished, if he thought admonition necessary, merely, in general terms, to holiness and brotherly love? And why has he not sometimes descended to particulars, as other apostles have done? An answer to these questions will throw great light on the epistle; and this light I will endeavour to procure for the reader, by pointing out the several propositions, which, in my opinion, are laid down in opposition to Gnostic errors.

“1. In the first chapter, the four first verses are opposed to the following assertion of the Gnostics: ‘That the apostles did not deliver the doctrine of Jesus as they had received it, but made additions to it, especially in the commandments, which were termed legal, whereas, they themselves, (the Gnostics,) retained the genuine and uncorrupted mystery.’ St. John, therefore, says—‘That he declared that which was from the beginning, which he himself had seen and heard:’ that is, that he taught the doctrine of Christ as it was originally delivered; as he had heard it from Christ's own mouth, whose Person he had seen and felt; and that he made no additions of his own, but only reported as a faithful witness. In like manner he appeals, ch. ii. 13, 14. to the elder Christians, whom he calls fathers, ‘because they knew him who was from the beginning:’ that is, because they knew how Christ had taught from the beginning; and, ver. 24. he says, ‘Let that abide in you which ye have heard from the beginning.’ Further, he says, chap. ii. 7. ‘Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning.’ In the next verse he adds, ‘Again a new commandment I write unto you, which thing is true in him and in you, because the darkness is past, and the light now shineth.’ Now, Christ Himself had given His disciples a commandment, which He called a new commandment, and this was, ‘That they should love one another.’ The term ‘new commandment,’ therefore, St. John borrowed from Christ; but in the present instance, he appears to have applied it to a different subject, because the special command which Christ gave to His disciples that they should love one another, and which He called a new commandment, could not well be called an old commandment, being very different from the general commandment, that we should love our neighbour. St. John, therefore, very probably meant, that the commandment of love and sanctification was no new commandment, as the Gnostics contended; but the old commandment which the Christians had heard from the beginning. It was, indeed, become a new commandment, in consequence of the false doctrines which then prevailed; or, rather, it appeared to be so, because the Gnostics had endeavoured to banish it from their system of theology. But whether a new, or an old commandment, St. John thought proper to enforce it.

“2. The Gnostics, who contended that those commandments which were legal were not given by Christ, but were added by the apostles, without His authority; counteracted, by so doing, the whole doctrine of sanctification. St. John, therefore, devotes the greatest part of his epistle to the confirmation and enforcement of this doctrine. In the first chapter, ver. 5, 7. he asserts, as a principal part of the message which he had heard from Christ, that no one who does not walk in the light, has fellowship with God. In the three following verses he limits this proposition in such a

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manner as was necessary, in arguing with an adversary; and ch. ii. 1, 2. he removes the objection, that, according to his doctrine, a Christian, who was guilty of wilful sins, lost thereby all hopes of salvation. He then maintains, ver. 3—5. and apparently in allusion to the word *γινωσκω*, (knowledge) the favourite term of the Gnostics, that he who boasted of profound knowledge, and, at the same time, rejected the commandments of Christ, had not a real, but only a pretended knowledge; and that in him only the love of God is perfected, (*τελειωται*) who keeps God's word. The expression *την αμαρτιαν*, is a term which was used in the schools of the philosophers, and applied to the scholars called esoterici, who had made a considerable progress in the inner school. Now, the Gnostics were, in their own opinion, scholars of this description: but since they, whose imaginary system of theology annuls the commands of God, are so far from being perfect, that they are not even beginners in the science, St. John very properly refuses to admit their pretensions, and opposes to them others, who were perfect in a different way, and who were more justly entitled to the appellation. With respect to the expressions, 'keeping the commandments of God,' or, 'not keeping His commandments,' it must be observed, that when used in a polemical work, they denote, not merely the observance, or violation, of God's commands, in our own practice, but the teaching of others, that they are to be observed or rejected. What St. John says, ver. 7, 8. has been already explained in the preceding paragraph.

"The whole of the third chapter, and part of the fourth, are devoted to the doctrine of sanctification, on which I have to make the following remarks: When St. John says, ch. iii. 7.—'Let no man deceive you; he who doeth righteousness is righteous,' he probably intends not merely to deliver a precept, but to oppose the doctrine of those who asserted that a man, though he sinned, might be righteous in respect to his spiritual soul, because sin proceeded only from the material body. A similar observation may be applied to ver. 4. 'Whosoever committeth sin, transgresseth also the law;' which, considered by itself, appears to be an identical proposition; but when considered as an assertion opposed to the Gnostics, it is far from being superfluous, because, evident as it appears to be, they virtually denied it. From the passage above quoted from the works of Irenæus, we have seen that they rejected the legal commandments as parts of the Christian religion which were not warranted by the authority of Christ; consequently, they denied that sin was a transgression of the law. Further, it was consistent with their principles to regard sins as diseases; for they believed in a metempsychosis, and imagined that the souls of men were confined in their present bodies as in a prison, and as a punishment for having offended in the region above. According to this system, the violent and irregular passions of anger, hatred, &c. were tortures for the soul; they were diseases, but not punishable transgressions of the law. I will not assert, that all who believed in a transmigration of souls argued in this manner; but some of them certainly did so; and against these it was not superfluous to write, 'Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.'

"The love of the brethren, which St. John enforced as a chief commandment, is generally understood of that special love, which Christ commanded His disciples to have toward each other. But I rather think, that St. John means the love of our neighbour in general; which Christ commanded, as comprehending the half of the law; for this general love St. John might very properly call the love of our brother, since God has created us all, and is our common Father. Besides, as St. John calls Cain, Abel's brother, he could not intend to signify by this term a person of the same religious sentiments. Nor would it have been consistent with candour to have censured the Gnostics for not having Christian brotherly love towards St. John, and other true believers; for in this particular sense they were not brethren; and St. John himself, in his second epistle, ver. 10. forbids the exercise of Christian brotherly love towards those who teach false doctrines. I believe, therefore, that the brotherly love of which St. John speaks, in the third chapter of this epistle, is not confined to that special love which we owe to those who are allied to us by religion; but denotes the love of our neighbour in general. Nor do I except even the 16th verse, where some think that St. John would require too much, if he meant brotherly love in general, or charity towards all men. But are there not certain cases in which it is our duty to hazard, and even sacrifice our lives, in order to rescue our neighbour? Is not this duty performed by the soldier? And is it not performed by him who visits those that are infected with contagious diseases? It is true, that this is not a duty which every man owes, in all cases, to his neighbour;—but then, on the other hand, is it not a duty which every man owes to his spiritual brother? Nor was it St. John's design so much to enforce this duty, and to recommend the exercise of it, as to argue, from the acknowledgment of this duty, in certain cases, the necessity of performing the less painful duty of supporting our brethren in distress, by a participation of our temporal possessions. But, though, I believe, that, in the third chapter, St. John speaks of the love of our neighbour in general; I do not mean to affirm, that he nowhere understands that special love which Christians owe one to another, and of which we meet with an instance in ch. v. 1, 2.

"With respect to the moral conduct of the Gnostics, against whom St. John wrote, we may infer, therefore, that the apostle found more reason to censure them for their want of charity towards their neighbours, than for dissoluteness or debauchery. This want of charity they probably displayed by a hatred of the true believers.

"What St. John says, ch. v. 3. That God's commandments are not grievous, appears in the clearest light, when we consider it as opposed to the Gnostics, to whom the Divine commandments, as delivered by the apostles, appeared to be too legal.

"3. St. John declares, chap. i. 5. as the message which he had heard from Christ, 'That God is light, and in Him is no darkness at all.' Now, if this proposition had been then as generally admitted as it is at present, there could have been no necessity for declaring it at the very beginning of the epistle, with so much energy, to be the grand message of Christ. We may reason-

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ably infer, therefore, that it was opposed to certain persons who delivered a contrary doctrine. Further, the words, 'light and darkness,' which are here applied to the Deity in a manner which is not usual in the Bible, remind us of the technical terms used by the Persian Magi, and afterward by the Manicheans. It is true, that in the Bible we meet with the expressions, 'works of the light,' 'children of the light,' 'to walk in the light,' and others of the same kind; but, in these instances, the term 'light' is not synonymous to 'holiness;' works of the light denoting nothing more than works which no man need be ashamed to perform openly, and in the face of the world. This explanation of the word 'light,' is inapplicable in the proposition 'God is light,' because there would be an impropriety in representing God either as fearing, or not fearing, to act in the face of the whole world. St. John, therefore, uses the term 'light' as equivalent to holiness.

"Now, the Gnostics admitted that the Supreme Being was perfectly holy and pure light; but they denied that the Supreme Being was the God, whom the Jews and the Christians worshipped. For the Jews and the Christians worshipped the Creator of the world; and the Gnostics asserted, that the Creator of the world was either a spirit of darkness; or, if He was a spirit of light, that He was not free from darkness.

"From ch. ii. 23. where St. John says, that he who denies the Son, rejects also the Father, it appears that his adversaries did not deny the Father in positive terms; since the apostle argues only that they virtually did so, by denying the Son. Now, the Gnostics did not positively deny the Father of Christ, whom they allowed to be the Supreme Being, but then they did not allow that He was the Creator. The terms, therefore, 'God,' and the 'Father of Christ,' though they denote in reality the same Person, must not be considered as having precisely the same import; since the adversaries of St. John admitted, that the Father of Christ was the Supreme Being and pure light; but denied that the Creator, who is in fact, God, was light without darkness.

"In some places, especially ch. iv. 2, 3. St. John opposes false teachers of another description, namely, those who denied that Christ was come in the flesh. Now, they who denied this were not Cerinthians, but another kind of Gnostics, called Docetes. For as, on the one hand, Cerintus maintained that Jesus was a mere, and, therefore, real man, the Docetes, on the other hand, contended, that He was an incorporeal phantom, in which the *Æon*, Christ, or Divine nature, presented itself to mankind, ch. i. 1. 'Our hands have handled,' appears likewise to be opposed to this error of the Docetes.

"The doctrines which St. John has delivered in this epistle, he has not supported either by arguments drawn from reason, or by quotations from the Old Testament: for neither of them are necessary, since the bare assertion of an apostle of Christ is sufficient authority. It is true, that in one respect this epistle has less energy than St. John's Gospel; because in his Gospel he warrants his doctrines by the speeches of Christ. But then, on the other hand, St. John declares, in this epistle, ch. iii. 24. iv. 4. v. 14, 16. that God sent His Spirit to the apostolic church, and heard their prayers. And it is evident that St. John alludes to the extraordinary gifts of the Holy Ghost, and to the miraculous powers obtained by prayer.

"The close of this epistle, 'keep yourselves from idols,' has no immediate connexion with the preceding discourse. I am, therefore, in doubt, whether St. John meant to warn his readers against taking part in heathen sacrifices, which was allowed by these Gnostics, who are called Nicolaitans in the Apocalypse; or, whether he meant to describe the system of the Gnostics in general as a system of idolatry, which, in fact, it was."

Dr. Macknight has some judicious observations on the authenticity of this epistle, from the similarity of the style to that of the Gospel of John.

"The authenticity of any ancient writing is established, first, by the testimony of contemporary and succeeding authors, whose works have come down to us; and who speak of that writing as known to be the work of the person whose name it bears. Secondly, by the suitableness of the things contained in such writing, to the character and circumstances of its supposed author; and by the similarity of its style to the style of the other acknowledged writings of that author. The former of these proofs is called the *external evidence* of the authenticity of a writing; the latter, its *internal evidence*. When these two kinds of evidence are found accompanying any writing, they render its genuineness indubitable.

"The external evidence of the authenticity of John's First Epistle has been amply detailed by Dr. Lardner, who shows that the earliest and best Christian writers have, all with one consent, and without any hesitation, ascribed the first epistle to him. And their testimony is confirmed by this circumstance, that the Syriac translator, who omitted the Second Epistle of Peter, the Second and Third Epistles of John, and the Epistle of Jude, because some doubts were entertained concerning them in the first age, or perhaps because they had not come to his knowledge; has translated John's First Epistle, as an apostolical writing, of which there never was any doubt in that nor any other Christian church.

"In this preface, therefore, we shall state the internal evidence of the authenticity of John's First Epistle, by showing—*first*, that in respect of its matter;—and, *secondly*, in respect of its style, it is perfectly suitable to the character and circumstances of its supposed author. In respect of the matter or subject of the epistle under consideration, the writer of it has discovered himself to be John the apostle, by introducing a number of sentiments and expressions found in the Gospel, which all Christians, from the beginning, have acknowledged to be the work of John the apostle.

EPISTLE.

Chap. i. 1. That which was from the beginning—
 ἡ ζωὴ ἡ ζωὴν, which we have contemplated, concern-
 ing the living word.

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GOSPEL.

Chap. i. 1. In the beginning was the word—ver. 14
 Ἐν ἀρχῇ ἦν ὁ λόγος, we beheld his glory—ver. 4. In him
 was light—ver. 14. The word was made flesh.

EPISTLE OF JOHN,

EPISTLE.

GOSPEL.

Chap. ii. 5. Whosoever keepeth his word truly, in that man the love of God is perfected.

Chap. ii. 6. He who saith he abideth in him, ought himself also so to walk, even as he walked.—See chap. iii. 24. iv. 13—16.

Chap. ii. 8. I write to you a new commandment.

Chap. iii. 11. This is the message which ye heard from the beginning, that ye should love one another.

Chap. ii. 8. The darkness passeth away, and the light which is true now shineth.

Verse 10. Abideth in the light, and there is no stumbling-block to him.

Chap. ii. 13. Young children, I write to you, because ye have known the Father.

Verse 14. Because ye have known him from the beginning.

Chap. i. 8, 9. Every one who worketh righteousness is begotten of God.—See also chap. iii. 9. and v. 1.

Chap. iii. 1. Behold how great love the Father hath bestowed on us, that we should be called the sons of God!

Chap. iii. 2. We shall be like him, for we shall see him as he is.

Chap. iii. 8. He who worketh sin, is of the devil: for the devil sinneth from the beginning.

Chap. iii. 13. Do not wonder, my brethren, that the world hateth you.

Chap. iv. 9. By this the love of God was manifested, that God sent his Son, the only begotten, into the world, that we might live through him.

Chap. iv. 12. No man hath seen God at any time.

Chap. v. 13. These things I have written to you, who believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may believe in the name of the Son of God.

Chap. v. 14. If we ask any thing according to his will, he heareth us.

Chap. v. 20. The Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.

Chap. xiv. 23. If a man love me he will keep my words, and my Father will love him.

Chap. xv. 4. Abide in me, and I in you. As the branch cannot bring forth fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Chap. xiii. 34. A new commandment I give unto you, That ye love one another, as I have loved you.

Chap. i. 5. The light shineth in darkness.

Ver. 9. That was the true light.

Chap. xi. 10. If a man walk in the night he stumbleth, because there is no light in him.

Chap. vii. 3. This is the eternal life, that they might know thee, the only true God, And Jesus Christ, whom thou hast sent.

Chap. iii. 3. Except a man be begotten again—ver. 5. Except a man be begotten of water and of the Spirit.

Chap. i. 12. To them he gave power to become the sons of God, even to them who believe on his name.

Chap. vii. 24. Be with me where I am, that they may behold my glory.

Chap. viii. 44. Ye are of your father the devil, he was a murderer from the beginning.

Chap. xv. 20. If they have persecuted me, they will also persecute you.

Chap. iii. 16. God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have eternal life.

Chap. i. 18. No man hath seen God at any time.

Chap. xl. 31. These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

Chap. xiv. 14. If ye shall ask any thing in my name, I will do it.

Chap. xvii. 2. Thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him—ver. 3. And this is the eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

“From the above comparison of the First Epistle of John with his Gospel, there appears such an exact agreement of sentiment in the two writings, that no reader, who is capable of discerning what is peculiar in an author’s turn of thinking, can entertain the least doubt of their being the productions of one and the same writer. Further, since John has not mentioned his own name in his Gospel, the want of his name in the epistle is no proof that it was not written by him; but rather a presumption that it is his; especially as he has sufficiently discovered himself to be an apostle, by affirming in the beginning of the epistle that he was an eye and ear witness of the things he has written concerning the living Word.

“The style of this epistle being the same with the style of the Gospel of John, it is, by that internal mark likewise, denoted to be his writing. In his Gospel, John does not content himself with simply affirming or denying a thing; but, to strengthen his affirmation, he denies the contrary. In like manner, to strengthen his denial of a thing, he affirms its contrary.—See John i. 20. iii. 36. v. 22. The same manner of expressing things strongly, is found in this epistle: for example, ch. ii. 4. ‘He who saith, I have known him, and doth not keep his commandments, is a liar, and the truth is not in him.’ Ver. 27. ‘The same unction teacheth you concerning all things, and is truth, and is no lie.’ Ch. iv. 2. ‘Every spirit which confesseth that Jesus Christ hath come in the flesh, is from God.’ Ver. 3. ‘And every spirit which doth confess that Jesus Christ hath come in the flesh, is not from God.’

“In his Gospel likewise, John, to express things emphatically, frequently uses the demonstrative pronoun *this*. Ch. i. 19. *AUTH*, ‘This is the testimony.’ Ch. iii. 19. *AUTH*, ‘This is the condemnation, that light,’ &c. Chap. vi. 29. *TOWRO*, ‘This is the work of God.’ Ver. 40. *TOWRO*, ‘This is the will of him.’ Ver. 50. *OWRO*, ‘This is the bread which cometh down from heaven.’ Chap. xvii. 3. *AUTH*, ‘This is the eternal life.’ In the epistle the same emphatical manner of expression is found, ch. i. 5. ii. 25. ‘This is the promise.’ Chap. iii. 23. *AUTH*, ‘This is the commandment.’ Chap. v. 3. *AUTH*, ‘This is the love of God.’ Ver. 4. ‘This is the victory.’ Ver. 6. *OWRO*, ‘This is he who came by water.’ Ver. 14. *AUTH*, ‘This is the boldness which we have with him.’

“Such is the internal evidence on which all Christians, from the beginning, have received the First Epistle of John, as really written by him, and of Divine authority, although his name is not mentioned in the inscription, nor in any part of the epistle.”

On the term *epistle*, as applied to this work of St. John, it may be necessary to make a few remarks. There is properly nothing of the *epistolary style* in this work: it is addressed neither to any particular person, nor to any church.

PREFACE TO THE FIRST EPISTLE, &c.

The writer does not mention himself either in the beginning or ending; and, although this can be no objection against its *authenticity*, yet it is some proof that the work was never intended to be considered in the light of an *epistle*.

1. Is it a *tract*, or *dissertation*, upon the more sublime parts of Christianity? 2. Is it a *polemical discourse* against *heretics*, particularly the *Gnostics*, or some of their teachers, who were disturbing the churches where John dwelt? 3. Is it a *sermon*, the subject of which is God's love to man in the mission of Jesus Christ; from which our obligations to love and serve Him are particularly inferred? 4. Or is it a *collection of Christian aphorisms*, made by John himself; and put together as they occurred to his mind, without any intended *order or method*? Much might be said on all these heads of inquiry; and the issue would be, that the idea of its being an *epistle* of any kind, must be relinquished; and yet *epistle* is its general denomination through all antiquity.

It is a matter, however, of little importance, what its *title* may be, or to what species of literary composition it belongs; while we know that it is the genuine work of St. John; of the boldest man who ever breathed: of one who was most intimately acquainted with the doctrine and mind of his Lord; of one who was admitted to the closest fellowship with his Saviour; and who has treated the deepest things that can be experienced or comprehended in the Christian life.

As to *distinct heads of discourse*, it does not appear to me that any were intended by the apostle; he wrote just as the subjects occurred to his mind; or rather as the Holy Spirit gave him utterance; and, although *technical order* is not here to be expected, yet nothing like disorder or confusion can be found in the whole work.

As professor Michaelis has considered it in the light of a *polemical treatise*, written against the *Gnostics*, and other false teachers of that time, I have thought it right to give his view of the work considered in this light; but as I, in general, pursue another plan of interpretation in the *notes*, I have inserted his elucidations in the preceding pages of this preface.

On the controverted text of The Three heavenly Witnesses I have said what truth, and a deep and thorough examination of the subject, has obliged me to say. I am satisfied that it is not genuine; though the *doctrines* in behalf of which it has been originally introduced into the epistle is a doctrine of the highest importance, and most positively revealed in various parts both of the Old and New Testament. The stress which has been laid on the testimony of this text, in behalf of the doctrine of the Trinity, has done much evil; for, when its own authenticity has come to be critically examined, and has been found to rest on no sure foundation, the adversaries of the doctrine itself have thought they had full cause for triumph; and have, in effect, said, "If this text be to the epistle and to the doctrine in question, what the sun is in the world, what the heart is in man, and what the needle is in the mariner's compass, then the doctrine is spurious, for the text is a most manifest forgery." I would just observe, that incautious or feeble defences of any doctrine do not affect the doctrine itself, but in the view of superficial minds. The *proof* that this text is an interpolation which, first existing as an illustrative marginal note, has afterward been unfortunately introduced into the text, has "demolished *no strong-hold* of the orthodox; has taken away *no pillar* from the Christian faith." The grand defences of the doctrine of the Trinity, brought down to us from the highest Christian antiquity, stand still in all their force: not one of them was built upon this text, because the text, as a supposed part of St. John's work, did not then exist; therefore neither *evidence, prop.*, nor *pillar*, of the grand doctrine, is injured. We have what we ever had in this respect; and we may make the same *illustrating use* of the words in reference to this doctrine, which many Latin writers since the time of St. Cyprian, made; and which was proper enough in its own place, but became useless when incorporated with the sure sayings of God.

No man, it is hoped, will be so obstinate, perverse, or disingenuous, as to say, or insinuate, that the man who gives up this text is unsound in the faith; it would be as reasonable to assert, on the other hand, that he who understands the mass of evidence that is against the authenticity of this verse, and who nevertheless *will contend* for its continuance in the Sacred Canon, is a Deist in his heart: and endeavours to discredit the truth, by mixing it with error and falsehood. Those whose doubts are not removed by the dissertation at the end of this epistle, had best read the late Professor Porson's Answer To Dean Travis; where, it is presumed, they will receive the fullest satisfaction.

April 2, 1817

THE
FIRST GENERAL EPISTLE
OF
J O H N.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan æra of the world, or that used by the Byzantine historians, and other eastern writers, 5577.—Year of the Alexandrian æra of the world, 5571.—Year of the Antiochian æra of the world, 5561.—Year of the world, according to Archbishop Ussher, 4073.—Year of the world, according to Eusebius, in his Chronicon, 4297.—Year of the minor Jewish æra of the world, or that in common use, 3829.—Year of the Greater Rabbinical æra of the world, 4428.—Year from the Flood, according to Archbishop Ussher, and the English Bible, 2417.—Year of the Cali yuga, or Indian æra of the Deluge, 3171.—Year of the æra of Iphitus, or since the first commencement of the Olympic games, 1009.—Year of the æra of Nabonassar, king of Babylon, 818.—Year of the CCXIIIth Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 816.—Year from the building of Rome, according to Frontinus, 820.—Year from the building of Rome, according to the Fasti Capitolini, 821.—Year from the building of Rome, according to Varro, which was that most generally used, 822.—Year of the æra of the Seleucidæ, 381.—Year of the Cæsarean æra of Antioch, 117.—Year of the Julian æra, 114.—Year of the Spanish æra, 107.—Year from the birth of Jesus Christ, according to Archbishop Ussher, 73.—Year of the Vulgar æra of Christ's nativity, 69.—Year of Volagesus, king of the Parthians, 20.—Year of the Dionysian period, or Easter Cycle, 70.—Year of the Grecian Cycle of nineteen years, or Common Golden number, 13; or the fifth embolismic.—Year of the Jewish Cycle of nineteen years, 10; or the year before the fourth embolismic.—Year of the Solar Cycle, 22.—Dominical Letter, it being the first year after the Bissextile, or Leap-year, A.—Day of the Jewish Pass-over, the twenty-fourth of March, which happened in this year on the sixth day after the Jewish Sabbath.—Easter Sunday, the twenty-sixth of March.—Epect, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 12.—Epect according to the present mode of computation or the moon's age on New-Year's day, or the calends of January, 20.—Monthly Epects, or age of the moon on the Calends of each month, respectively, (beginning with January,) 20, 22, 21, 22, 23, 24, 25, 27, 27, 28, 0, 0, 2, 2.—Number of Direction, or the number of days from the twenty-first of March, to the Jewish Pass-over, 3.—In this year reigned four Roman emperors, viz. Galba from Jan. 1 to Jan. 15, Otho ninety days, Vitellius eight months, and Vespasian for the remainder of the year.—Roman Consuls, Servius Sulpicius Galba Augustus, the second time, and Titus Vinus Rufinus, from Jan. 10 to the death of Galba, Jan. 15; Salvius Otho Augustus, and L. Salvius Otho Titianus, from Jan. 15 to March 1; L. Verginius Rufus, and Vopiscus Pompeius Silvanus, from March 1 to May 1; Titus Arrius Antonius and P. Marius Celsus, the second time, from May 1 to Sept. 1; C. Fabius Valens and Aulus Alienus Coseina, from Sept. 1, the former holding the Consulship to Nov. 1, the latter being succeeded by Roscius Regulus, on Oct. 31; Cn. Cæcilius Simplex and C. Quintus Atticus, from Nov. 1, to the end of the year.

CHAPTER I.

The testimony of the apostle concerning the reality of the Person and doctrine of Christ; and the end for which he bears this testimony, 1—4. God is light, and none can have fellowship with Him who do not walk in the light: those who walk in the light are cleansed from all unrighteousness by the blood of Christ, 5—7. No man can say that he has not sinned; but God is faithful and just to cleanse from all unrighteousness them who confess their sins, 8—10.

A. M. cir. 4073.
A. D. cir. 69.
Impp. Galba,
Othone, Vitellio,
et Vespas.

THAT ^a which was
from the beginning,
which we have heard,

which we have seen with
our eyes, ^b which we have looked upon,
and ^c our hands have handled, of the
Word of life;

2 (For, ^d the life ^e was manifested,
and we have seen it, ^f and bear witness,
^g and show unto you that eternal
life, ^h which was with the Father, and
was manifested unto us;)

3 ⁱ That which we have seen and
heard declare we unto you, that ye

also may have fellowship
with us: and truly ^k our fel-
lowship is with the Father,
and with his Son Jesus
Christ.

A. M. cir. 4073.
A. D. cir. 69.
Impp. Galba,
Othone, Vitellio,
et Vespas.

4 And these things write we unto
you, ^l that your joy may be full.

5 ^m This then is the message which
we have heard of him, and declare unto
you, that ⁿ God is light, and in him is
no darkness at all.

6 ^o If we say that we have fellowship
with him, and walk in darkness, we
lie, and do not the truth:

^a John 1. 1. Ch. 2. 13.—^b John 1. 14. 2 Pet. 1. 16. Oh.
4. 14.—^c Luke 24. 39. John 20. 27.—^d John 1. 4. & 11.
35. & 14. 6.—^e Rom. 16. 26. 1 Tim. 3. 16. Ch. 3. 5.
^f John 21. 24. Acts 2. 32.

^g Ch. 3. 20.—^h John 1. 1. 2.—ⁱ Acts 4. 20.—^j John 17.
21. 1 Cor. 1. 9. Ch. 2. 24.—^k John 15. 11. & 16. 24.
2 John 12.—^l Ch. 3. 11.—^m John 1. 9. & 2. 12. & 9. 1
& 12. 35, 36.—ⁿ 2 Cor. 6. 14. Ch. 2. 4.

NOTES ON CHAP. I.

Verse 1. *That which was from the beginning*] That glorious Personage JESUS CHRIST the LORD, who was from eternity; and being manifested in the flesh; we have heard proclaim the doctrine of eternal life; with our own eyes have we seen him, not transiently, for we have looked upon him frequently; and our hands have handled, frequently touched His Person: and have had every proof of the identity and reality of this glorious Being, that our senses of hearing, *ὁρακαμεν*; seeing, *ὁρακαμεν τοις ὀφθαλμοις ἡμῶν*; and feeling, *καὶ αἱ χεῖρες ἡμῶν ἐψαλασαν*, could possibly require.

Verse 2. *(For the life was manifested)* The Lord Jesus, who is the Creator of all things, and the Fountain of light to all sentient and intellectual beings, and from whom eternal life and happiness come, was manifested in the flesh; and we have seen Him, and in consequence bear witness to Him as the Fountain and Author of eternal life: for He who was from eternity with the Father, was manifested unto us, His apostles, and to the whole of the Jewish nation; and preached that doctrine of eternal life which I have before delivered to the world in my Gospel; and which I now further confirm by this epistle.

Verse 3. *That which we have seen and heard*] We deliver nothing by hearsay; nothing by tradition; nothing from conjecture: we have had the fullest certainty of all that we write and preach.

That ye also may have fellowship with us] That ye may be preserved from all false doctrine; and have a real participation with us, apostles, of the grace, peace, love, and life of God; which communion we have with God the Father, who hath loved us, and given His Son Jesus Christ to redeem us: and with His Son Jesus Christ, who laid down His life for the life of the world; and through whom, being God manifested in the flesh, we have union with God, are made partakers of the Divine Nature, and dwell in God, and God in us.

Verse 4. *That your joy may be full.*] Ye have already tasted that the Lord is good; but I am now going to show you the height of your Chris-

tian calling, that your happiness may be complete; being thoroughly cleansed from all sin, and filled with the fulness of God.

Verse 5. *This then is the message*] This is the grand principle on which all depends; which we have heard of, *αὐτῶν*, from him; for neither Moses nor the prophets ever gave that full instruction concerning God, and communion with Him, which Jesus Christ has given: for the only-begotten Son, who was in the bosom of the Father, has alone declared the fulness of the truth, and the extent of the blessings which believers on Him are to receive: see John i. 18

God is light] The source of wisdom, knowledge, holiness, and happiness: and in him is no darkness at all; no ignorance, no imperfection, no sinfulness, no misery. And from Him wisdom, knowledge, holiness, and happiness, are received by every believing soul. This is the grand message of the Gospel; the great principle on which the happiness of man depends. LIGHT implies every essential excellence; especially wisdom, holiness, and happiness. DARKNESS implies all imperfection; and principally ignorance, sinfulness, and misery. LIGHT is the purest, the most subtle, the most useful, and the most diffusive of all God's creatures: it is, therefore, a very proper emblem of the purity, perfection, and goodness of the Divine nature. God is to human souls what the light is to the world; without the latter, all would be dismal and uncomfortable; and terror and death would universally prevail: and, without an indwelling God, what is religion?—Without His all-penetrating and diffusive light, what is the soul of man? Religion would be an empty science, a dead letter; a system unauthoritative, and uninfluencing: and the soul, a trackless wilderness; a howling waste; full of evil, of terror, and dismay; and ever racked with realizing anticipations of future, successive, permanent, substantial, and endless misery. No wonder the apostle lays this down as a first and grand principle; stating it to be the essential message, which he had received from Christ to deliver to the world.

Verse 6. *If we say that we have fellowship*] Having fellowship, *κοινωνια*, communion with

A. M. cir. 4075.
A. D. cir. 60.
Impm. Galba,
Othone, Vitellio,
et Vespas.
7 But if we walk in the light,
as he is in the light, we have
fellowship one with another,
and ^a the blood of Jesus
Christ his Son cleanseth us from all sin.

8 ^b If we say that we have no sin, we
deceive ourselves, ^c and the truth is not
in us.

^a 1 Cor. 6. 11. Eph. 1. 7. Heb. 9. 14. 1 Pet. 1. 19. Ch. 2.
2. Rev. 1. 5. ^b 1 Kings 8. 46. 2 Chron. 6. 38. Job 9. 2
& 15. 14. & 25. 4.

God, necessarily implies a *partaking of the Divine Nature*. Now, if a man profess to have such communion, and *walk in darkness*, live an irreligious and sinful life, he *lies* in the profession which he makes; and *does not the truth*, does not walk according to the directions of the Gospel, on the grace of which he holds his relation to God, and his communion with Him.

The *Gnostics*, against whose errors it is supposed this epistle was written, were great pretenders to *knowledge*, to the highest degrees of the Divine illumination, and the nearest communion with the Fountain of holiness, while their manners were excessively corrupt.

Verse 7. *But if we walk in the light*] If, having received the principle of holiness from Him, we live a holy and righteous life, deriving continual light, power, and life from Him, then we *have fellowship one with another*; that is, we have communion with God, and God condescends to hold communion with us. This appears to be the intention of the apostle; and so he was understood by some *Versions* and MSS. which, instead of *μετ' αλληλων*, with each other, have *μετ' αυτου*, with him. Those who are deeply experienced in Divine things, converse with God, and God with them.—What John says is no *figure*: God and a holy heart are in continual correspondence.

The blood of Jesus Christ] The meritorious efficacy of His passion and death, has purged our consciences from dead works; and *cleanseth us*, καθαριζει ημας, continues to cleanse us; i. e. to keep clean what He has made clean; for it requires the same merit and energy to preserve holiness in the soul of man, as to produce it: or as several MSS. and some *Versions* read, καθαριζει, and καθαριζει, will cleanse; speaking of those who are already justified, and are expecting full redemption in His blood.

And being cleansed from all sin is what every believer should look for, what he has a right to expect, and what he must have in *this life*, in order to be prepared to meet His God; Christ is not a *partial Saviour*; He saves to the uttermost, and he cleanses from *all sin*.

Verse 8. *If we say that we have no sin*] This is tantamount to ver. 10. *If we say that we have not sinned*. All have sinned, and come short of the glory of God; and, therefore, every man needs a *Saviour*, such as Christ is. It is very likely that the heretics, against whose evil doctrines the apostle writes, denied that they had any sin, or needed any Saviour. Indeed, the *Gnostics* even denied that Christ suffered; the *Zeon*, or Divine Being that dwelt in the man

9 ^d If we confess our sins,
he is faithful and just to
forgive us *our sins*, and to
^e cleanse us from all un-
righteousness.

10 If we say that we have not sinned,
we make him a liar, and his word is
not in us.

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et Vespas.

Prov. 20. 9. Eccles. 7. 20. James 3. 2.—Ch. 2. 4.
4 Psal. 32. 5. Prov. 28. 13.—Ver. 7. Psal.
51. 2.

Christ Jesus, according to them, left Him when He was taken by the Jews; and He, being but a common man, His sufferings and death had neither merit nor efficacy.

We deceive ourselves] By supposing that we have no guilt, no sinfulness; and, consequently, have no need of the blood of Christ as an atoning sacrifice; this is the most dreadful of all deceptions, as it leaves the soul under all the guilt and pollution of sin; exposed to hell, and utterly unfit for heaven.

The truth is not in us] We have no *knowledge of the Gospel of Jesus*; the whole of which is founded on this most awful truth—all have sinned; all are guilty; all are unholly; and none can recover himself. Hence, it was necessary that Jesus Christ should become incarnated, and suffer, and die, to bring men to God.

Verse 9. *If we confess our sins*] If, from a deep sense of our guilt, impurity, and helplessness, we humble ourselves before God, acknowledging our iniquity, His holiness, and our own utter helplessness, and implore mercy for His sake who has died for us: He is *faithful*, because to such He has *promised* mercy, Psal. xxxii. 5. Prov. xxviii. 13. and just, for Christ has died for us, and thus made an atonement to the Divine Justice; so that God can now be just, and yet the Justifier of him who believeth in Jesus.

And to cleanse us from all unrighteousness.] Not only to forgive the sin, but to purify the heart.

Observe here—1. Sin exists in the soul after two modes or forms: 1. In *guilt*, which requires forgiveness, or pardon; 2. In *pollution*, which requires cleansing.

2. *Guilt*, to be forgiven, must be confessed; and *pollution*, to be cleansed, must be also confessed. In order to find mercy, a man must know and feel himself to be a sinner, that he may fervently apply to God for pardon. In order to get a *clean heart*, a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified.

3. Few are pardoned, because they do not feel and confess their sins; and few are sanctified or cleansed from all sin, because they do not feel and confess their own sore, and the plague of their hearts.

4. As the blood of Jesus Christ, the merit of His passion and death, applied by faith, purges the conscience from all dead works; so the same cleanses the heart from all unrighteousness.

If any man sin, we have an

I. JOHN.

advocate with the Father

8. As all unrighteousness is sin; so he that is cleansed from all unrighteousness is cleansed from all sin. To attempt to evade this, and plead for the continuance of sin in the heart, through life, is ungrateful, wicked, and even blasphemous: for, as he who says he has not sinned, ver. 10. makes God a liar, who has declared the contrary through every part of His revelation; so he that says the blood of Christ either cannot or will not cleanse us from all sin in this life, gives also the lie to his Maker, who

has declared the contrary; and thus shows that the word, the doctrine of God, is not in him.

Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as never more to offend his Maker. All things are possible to him that believeth; because all things are possible to the infinitely meritorious blood, and energetic Spirit of the Lord Jesus.—See the notes on the parallel passages in the margin, and particularly in St. John's Gospel, chap. i.

CHAPTER II.

He exhorts them not to sin; yet encourages those who may have fallen, by the hope of mercy through Christ, who is a propitiation for the sins of the whole world, 1, 2. He who knows God, keeps His commandments; and he who professes to abide in Christ, ought to walk as Christ walked, 3-6. The old and new commandment, that we should walk in the light, and love the brethren, 7-11. The apostle's description of the different states in the family of God; little children, young men, and fathers; and directions to each, 12-15. A statement of what prevails in the world, 16, 17. Cautions against antichrists, 18-23. Exhortations to persevere in what they had received, and to continue to follow that anointing of the Divine Spirit by which they could discern all men, and know all things necessary to their salvation, and proper to prepare them for eternal glory, 24-29.

A. M. cir. 407a.
A. D. cir. 69.
Imp. Galba,
Othone, Vitellia,
et Vespas.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

A. M. cir. 407a.
A. D. cir. 69.
Imp. Galba,
Othone, Vitellia,
et Vespas.

3 And hereby we do know that we

• Rom. 8. 24. 1 Tim. 2. 5. Heb. 7. 25. & 9. 24. — Rom. 8. 25. ? Cor. 5. 18.

Ch. 1. 7. & 4. 10. — John 1. 29. & 4. 42. & 11. 51. 22 Ch. 4. 14.

NOTES ON CHAP. II.

Verse 1. My little children] *Τακια μου, my beloved children*; the address of an affectionate father to children whom he tenderly loves. The term also refers to the apostle's authority as their spiritual father; and their obligation to obey as his spiritual children.

That ye sin not] This is the language of the whole Scripture; of every dispensation, ordinance, institution, doctrine, and word of God. Sin not; do not run into ruin: live not so as to promote your own misery: be happy, for it is the will of God that ye should be so: therefore, He wills that ye should be holy: holiness and happiness are inseparable; sin and misery are equally so.

And if any man sin] If, through ignorance, inexperience, the violence of temptation, unwatchfulness, &c. ye have fallen into sin, and grieved the Spirit of God, do not continue in the sin, nor under the guilt; do not despair of being again restored to the favour of God: your case, it is true, is deeply deplorable, but not desperate; there is still hope, for—

We have an advocate with the Father] We still have Him before the throne who died for our offences, and rose again for our justification; and there He makes intercession for us. He is the righteous; He who suffered, the just for the unjust, that He might bring us to God. Do not, therefore, despair, but have immediate recourse to God through Him.

Verse 2. And he is the propitiation] *ἱλασμος, the atoning sacrifice* for our sins. This is the

proper sense of the word, as used in the Septuagint, where it often occurs; and is the translation of *אָשָׁם asham, an oblation for sin*, Amos viii. 14. *חַטָּאת chataith, a sacrifice for sin*, Ezek. xlv. 27. *כִּפּוּר kippur, an atonement*, Numb. v. 8.—See the note on Rom. iii. 25. and particularly the note on Luke xviii. 13. The word is used only here, and in chap. iv. 10.

And not for ours only] It is not for us apostles that He has died, nor exclusively for the Jewish people, but *ἐν ὄνομα τοῦ κυρίου, for the whole world*, Gentiles as well as Jews: all the descendants of Adam. The apostle does not say that He died for any select part of the inhabitants of the earth, or for some out of every nation, tribe, or kindred, but for ALL MANKIND: and the attempt to limit this is a violent outrage against God and His word.

For the meaning of the word *ἐπαγγελεως*, which we here translate *advocate*, see the note on John xiv. 16.

From these verses we learn that a poor backslider need not despair of again finding mercy: this passage holds out sufficient encouragement for his hope. There is scarcely another such in the Bible; and why? That sinners might not presume on the mercy of God. And why this one? That no backslider might utterly despair. Here, then, is a guard against presumption on the one hand, and despondency on the other.

Verse 3. And hereby we do know that we know him] If we keep the commandments of God, loving Him with all our heart, and our neighbour as ourselves, we have the fullest proof that

A. M. cir. 4073.
A. D. cir. 69.
Imp. Galba,
Othone, Vitellio,
et Vespas.

know him, if we keep his commandments.

4 He ^a that saith, I know him, and keepeth not his commandments, ^b is a liar, and the truth is not in him.

5 But ^c whose keepeth his word, ^d in him verily is the love of God perfected: ^e hereby know we that we are in him.

6 ^f He that saith he abideth in him ^g ought himself also to walk, even as he walked.

7 Brethren, ^h I write no new com-

^a Ch. 1. 6. & 4. 20.—^b Ch. 1. 8.—^c John 14. 21, 23.
^d Ch. 4. 12.—^e Ch. 4. 13.—^f John 15. 4, 5.—^g Matt. 11. 29. John 13. 15. 1 Pet. 2. 21.—^h 2 John 5.

we have the true saving knowledge of God and His Christ. The *Gnostics* pretended to much knowledge, but their knowledge left them in possession of all their bad passions, and unholy habits; they, therefore, gave no proof that they had known either God or His Son Jesus: nor is any man properly acquainted with God, who is still under the power of his sins.

Verse 4. *He that saith, I know him*] This is a severe blow against those false teachers, and against all pretenders to religious knowledge, who live under the power of their sins; and against all Antinomians, and false boasters in the righteousness of Christ, as a covering for their personal unholiness. They are all *liars*, and no truth of God is in them.

Verse 5. *But whose keepeth his word*] Conscientiously observes his doctrine, the spirit and letter of the religion of Christ.

Is the love of God perfected] The design of God's love in sending Jesus Christ into the world to die for the sin of man, is *accomplished*, in that man who receives the doctrine, and applies for the salvation provided for him. This seems to be the meaning of the apostle.

That we are in him.] That we have entered into His Spirit and views, received His salvation, have been enabled to walk in the light, and have communion with Him by the Holy Spirit.

Verse 6. *Abideth in him*] He who not only professes to have known Christ, but also that he has communion with Him, and abides in his favour, should prove the truth of his profession, by walking as Christ walked; living a life of devotion and obedience to God, and of benevolence and beneficence to his neighbour. Thus Christ walked; and He has left us an example that we should follow his steps.

To be in Christ, ver. 5, is to be converted to the Christian faith, and to have received the remission of sins. *To abide in Christ*, ver. 6, is to continue in that state of salvation, growing in grace, and in the knowledge of our Lord Jesus Christ.

Verse 7. *Brethren, I write no new commandment*] There seems a contradiction between this and the next verse. But the apostle appears to speak not so much of any difference in the essence of the precept itself, but in reference

mandment unto you, but an old commandment ¹ which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, ² a new commandment I write unto you, which thing is true in him and in you: ³ because the darkness is past, and ⁴ the true light now shineth.

9 ⁵ He that saith he is in the light, and hateth his brother, is in darkness even until now.

A. M. cir. 4073.
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Othone, Vitellio,
et Vespas.

¹ Ch. 3. 11. 2 John 5.—² John 13. 34. & 15. 12.—³ Rom. 13. 12. Eph. 5. 8. 1 Thess. 5. 5. 8.—⁴ John 1. 9. & 9. 12. & 12. 35.—⁵ 1 Cor. 13. 2. 2 Pet. 1. 9. Ch. 3. 14, 15

to the degrees of light and grace belonging to the Mosaic and Christian dispensations. It was ever the command of God that men should receive His light, walk by that light, and love Him and one another. But this commandment was renewed by Christ with much latitude and spirituality of meaning; and also with much additional light to see its extent, and grace to observe it. It may, therefore, be called the *old commandment*, which was from the beginning; and also a *new commandment* revealed afresh, illustrated by Christ, with the important addition to the meaning of *Thou shalt love thy neighbour as thyself*, ye shall love the brethren so as to lay down your lives for each other.—See the note on John xiii. 34.

Instead of ἀγαπᾶς, brethren, ABC. thirteen others, with both the Syriac, Erpen's Arabic, Coptic, Sahidic, Armenian, Slavonic, and Vulgate, with several of the Fathers, have ἀγαπᾶται, beloved. This is, without doubt, the true reading.

Verse 8. *Which thing is true in him and in you*] It is true that Christ loved the world so well as to lay down His life for it: and it was true in them, in all His faithful followers at that time, who were ready to lay down their lives for the testimony of Jesus. There is a saying in *Synopsis*, Sohar, p. 94. n. 51. that may cast some light on this passage—*That way in which the just have walked, although it be old, yet may be said to be new in the love of the righteous.* The love that the righteous bear to God and to each other is a renewal of the commandment.

The darkness is past] The total thick darkness of the heathen world, and the comparative darkness of the Mosaic dispensation, are now passing away; and the pure and superior light of Christianity is now diffusing its beams every where. He does not say that the darkness was all gone by, but *passing away*, it is passing away: he does not say that the *fulness of the light had appeared*, but *was passing*, it is now shining: and will shine more and more to the perfect day: for the darkness passes away in proportion as the light shines and increases.

Verse 9. *He that saith he is in the light*] He that professes to be a convert to Christianity, even in the lowest degree—and hateth his brother: not only does not love him, but wills and

A. M. cir. 407a.
A. D. cir. 99.
Imp. Galba,
Othone, Vitellio,
et Vespas.

10 He that loveth his brother, abideth in the light, and there is none occasion of stumbling in

him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

a Ch. 3. 14. — 2 Pet. 1. 10. — Gr. scandal. — John 12. 35.

does him evil, as the Jews did the Gentiles—is in darkness; has received no saving knowledge of the truth; and whatever he may pretend, is in heathen ignorance, or even worse than heathen ignorance, to the present time, notwithstanding the clear shining of the light of the Gospel.

Verse 10. *He that loveth his brother*] That is, his neighbour, his fellow-creature, whether Jew or Gentile, so as to bear him continual good will, and to be ready to do him every kind office: *Abideth in the light*; not only gives proof that he has received Christ Jesus the Lord, but that he walks in Him, that he retains the grace of his justification, and grows therein.

And there is none occasion of stumbling in him] *Kai scandalon e autw on wra, and there is no stumblingblock in him*; he neither gives nor receives offence: love prevents him from giving any to his neighbour, and love prevents him from receiving any from his neighbour, because it leads him to put the best construction on every thing. Besides, as he walks in the light, he sees the stumblingblocks that are in the way, and avoids them; every part of his path being illuminated. Many fall into sin because they do not see the snares that are in their way; and they do not see the snares because they either have not received, or do not abide in the light.

Verse 11. *But he that hateth his brother is in darkness*] He is still in his heathen or unconverted state: and walketh in darkness; his conduct being a proof of that state—and knoweth not whither he goeth; having no proper knowledge of God or eternal things; and cannot tell whether he is going to heaven or hell—because that darkness has blinded his eyes; darkened his whole soul, mind, and heart.

Verse 12. *I write unto you, little children*] *Tuwa, beloved children*; see on ver. 1. those who were probably the apostle's own converts: and members of the church over which he presided. But it may be applied to young converts in general; those who can call God *Abba, Father*, by the Holy Spirit; therefore, he says of them, that *their sins were forgiven them for His name's sake*; i. e. on account of Jesus, the Saviour, who had died for them, and was now their Mediator at the right hand of God.

Verse 13. *I write unto you, fathers*] By fathers it is very likely that the apostle means persons who had embraced Christianity on its first promulgation in Judea, and in the Lesser Asia; some of whom had probably seen Christ

A. M. cir. 407a.
A. D. cir. 68.
Imp. Galba,
Othone, Vitellio,
et Vespas.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

a Luke 24. 47. Acts 4. 12. & 10. 43. & 15. 38. Ch. 1. 1. (Ch. 1. 1.)

in the flesh; for this appears to be what is meant by, *Ye have known Him from the beginning*. These were the elders, and eye-witnesses, who were of the longest standing in the church, and well established in the truths of the Gospel and in Christian experience. But *tau au' epxe, him who is from the beginning*, may mean Jesus Christ in the eternity of His nature; see John i. 1, 2, but the sense is the same.

I write unto you young men] These were confirmed disciples of Christ; persons who were well grounded in the truth; had been thoroughly exercised in the Christian warfare; were no longer agitated by doubts and fears, but had arrived at the abiding testimony of the Spirit of God in their consciences; hence they are said to have overcome the wicked one, ver. 14. They were persons in the prime of life, and in the zenith of their faith and love.

I write unto you, little children] *Paada*, a very different term from that used in the 12th verse, *tuwa*, which means beloved children, as we have already seen. This is another class, and their state is differently described: *ye have known the Father*. If the apostle does not use these two words indifferently, four states instead of three, are here described:—

1. FATHERS, those who had been converted at the very commencement of Christianity, and had seen the eternal Word manifested in the flesh.

2. YOUNG MEN, *paada*, youths in the prime of their spiritual life, valiant soldiers, fighting under the banner of Christ, who had confounded Satan in his wiles, and overcame him by the blood of the Lamb.

3. LITTLE CHILDREN, *tuwa*, disciples of Christ, not of very long standing in the church, nor of much experience; but who had known the Father: i. e. persons, who being made sons, God had sent the Spirit of His Son into their hearts, whereby they cried, *Abba Father!*

4. BELOVED CHILDREN, *tuwa*, the most recent converts; and particularly those among young men and women, who, from their youth, simplicity, open-heartedness, and affectionate attachment to God and His cause, were peculiarly dear to this aged apostle of Jesus Christ. These are represented as having their sins forgiven them on account of his name, *tau e wepa' auwa*, that is, for the sake of Jesus; or, on account of His merit or worthiness.

These four classes constituted the household or family of God: each class, in ascending gradation, seems to have had more light, experi-

A. M. cir. 4079.
A. D. cir. 69.
Impm. Galba,
Othone, Vitellio,
et Vespa.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

^a Eph. 6. 10. — ^b Rom. 12. 2. — ^c Matt. 6. 24. Gal. 1. 10.
James 4. 4. — ^d Eccles. 5. 11. — ^e 1 Cor. 7. 31. James 1.
10. & 4. 14.

A. M. cir. 4079.
A. D. cir. 69.
Impm. Galba,
Othone, Vitellio,
et Vespa.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby

¹ Pet. 1. 24. — ^f John 21. 5. — ^g Heb. 1. 2. — ^h 2 Thes. 2. 3, &c. ⁱ 2 Pet. 2. 1. Ch. 4. 3. — ^j Matt. 24. 5, 24. ^k 2 John 7.

ence, and holiness, than the other. 1. The *crana, beloved children, or infants*, are those who are just born into the heavenly family. 2. The *radia, little children*, are those who are able to walk and speak; they know their heavenly Father; and can call Him by that name. 3. The *young men, νεανιστοι*, are such as are grown up to man's estate; these perform the most difficult part of the labour, and are called to fight the battles of the Lord. 4. The *fathers, πατερες*, are those who are at the foundation of the spiritual family, and have known the whole economy of the work of God in themselves and in others. These have the largest stock of spiritual wisdom, and religious experience. All these answer to the component members of a perfect human family. 1. There is the *beloved infant*, dandled on the knees of its parents. 2. There are the *little children* that can speak a little, run about, answer to their own names, distinguish and call on their father and mother; and are now put under *instruction*. 3. There are the *youths*, those who are grown up to man's estate, are *strong* to labour, *retain* the instructions they have received, act upon them; and are occasionally called upon to *defend* their family, property, and country, against spoilers and oppressors. 4. There are the *parents*, the *father* and *mother*, from whom the family sprang; and who are the governors and directors of the household. To these *four* classes, in a perfect family the apostle appears to allude; and we see, considered in this light, with what delicacy and propriety he uses these images.

Verse 14. *The word of God abideth in you*] Ye have not only thoroughly known and digested the Divine doctrine, but your hearts are moulded into it: ye know it to be the truth of God, from the *power* and happiness with which it inspires you; and from the constant abiding testimony of the spirit of that truth, which lives and witnesses wherever that truth lives and predominates.

Verse 15. *Love not the world*] Though these several classes were so well acquainted with divine things, and had all tasted the powers of the world to come; yet, so apt are men to be drawn aside by sensible things, that the Holy Spirit saw it necessary to caution these again of the love of the world, the inordinate desire of earthly things. *Covetousness* is the predominant

vice of old age: *Ye fathers, love not the world.* The things which are in the world, its profits, pleasures, and honours, have the strongest allurements for *youth*; therefore, ye *young men, little children, and babes*, love not the things of this world. Let those hearts abide faithful to God, who have taken him for their portion.

The love of the Father is not in him.] The love of God, and the love of earthly things are incompatible. If you give place to the love of the world, the love of God cannot dwell in you; and if you have not His love, you can have no peace, no holiness, no heaven.

Verse 16. *For all that is in the world*] All that it can boast of, all that it can promise, is only sensual, transient gratification: and even this promise it cannot fulfil; so that its warmest votaries can complain loudest of their disappointment.

The lust of the flesh] Sensual and impure desires, which seek their gratification in women, strong drink, delicious viands, and the like.

Lust of the eye] Inordinate desires after *finery* of every kind: gaudy dress, splendid houses, superb furniture, expensive equipage, trappings and decorations of all sorts.

Pride of life] Hunting after honours, titles, and pedigrees. Boasting of ancestry, family connexions, great offices, honourable acquaintance, and the like.

Is not of the Father] Nothing of these inordinate attachments either comes from, or leads to, God. They are of this world; here they begin, flourish, and end. They deprave the mind, divert it from divine pursuits, and render it utterly incapable of spiritual enjoyments.

Verse 17. *The world passeth away*] All these things are continually fading and perishing: and the very *state* in which they are possessed is changing perpetually; and the earth and its works will be shortly burnt up.

And the lust thereof] The men of this world, their vain pursuits, and delusive pleasures, are passing away in their successive generations; and their very memory perishes: *but he that doeth the will of God*, that seeks the pleasure, profit, and honour, that come from above, shall abide for ever; always happy, through time and eternity; because God, the unchangeable source of felicity, is his portion.

Verse 18. *Little children, it is the last time*]

Many antichrists are

I. JOHN.

gone out into the world.

A. M. cir. 472. we know ^a that it is the
 A. D. cir. 69. last time.
 Iemp. Galba. 19 ^b They went out from
 Othone, Vitellio, et Vespas. us, but they were not of
 us; for ^c if they had been of us, they
 would *no doubt* have continued with

us: but *they went out,*
^d that they might be made
 manifest that they were
 not all of us.

A. M. cir. 472.
 A. D. cir. 69.
 Iemp. Galba,
 Othone, Vitellio,
 et Vespas.

20 But ^e ye have an unction ^f from the
 Holy One, and ^g ye know all things.

^a 1 Tim. 4. 1. 2 Tim. 3. 1.—^b Dent. 13. 13. Psa. 41. 9.
 Acts 20. 30.—^c Matt. 24. 34. John 6. 37. & 10. 26, 29.
^d 2 Tim. 2. 19.

^d 1 Cor. 11. 19.—^e 2 Cor. 1. 21. Heb. 1. 9. Ver 27
^f Mark 1. 24. Acts 3. 14.—^g John 10. 4. & 14. 26. &
 16. 13. Ver. 27.

This place is variously understood. This is the *last dispensation of grace and mercy to mankind: the present age is the conclusion of the Jewish state, as the temple and holy city are shortly to be destroyed.* But as there are many who suppose that this epistle was written after the destruction of Jerusalem; consequently the words cannot, on that supposition, refer to this. Others think that *οχρησμενα* should be translated a most *difficult, perilous, and wretched time*; a time in which all kinds of vices, heresies, and pollutions, shall have their full reign: that time which our Lord predicted, Matt. vii. 15. when He said, *Beware of false prophets.* xxiv. 11, 12. *Many false prophets shall arise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold.* And, verse 24. *There shall arise false Christs and false prophets, and shall show great signs and wonders.* And, verse 25. *Behold, I have told you before.* Now the apostle may allude to these predictions of our Lord: but all these refer to a time antecedent to the destruction of Jerusalem. I am therefore inclined to think, whatever may be here the precise meaning of the *last time*, that the epistle before us was written while Jerusalem yet stood. See what is said in the Preface on this head.

Antichrist shall come] Who is this *Αντιχριστος*, Antichrist? Is he the emperor *Domitian*, the *Gnostics, Nicolaitans, Nazareans, Cerinthians, Romish pontiffs, &c. &c.*? Ans. Any person, thing, doctrine, system of religion, polity, &c. which is opposed to Christ, and to the spirit and spread of His Gospel, is antichrist. We need not look for this imaginary being in any of the above exclusively. Even *Protestantism* may have its antichrist as well as *Popery*. Every man who opposes the spirit of the Gospel, and every teacher and writer who endeavours to lower the Gospel standard to the spirit and taste of the world, is a genuine antichrist, no matter where, or among whom, he is found. The heresies which sprang up in the days of St. John, were the antichrist of that time. As there has been a succession of oppositions to Christianity, in its spirit and spread, through every age since its promulgation in the world; so there has been a succession of antichrists. We may bring this matter much lower: every enemy of Christ, every one who opposes His reign in the world, in others, or in himself, is an antichrist: and, consequently, every wicked man is an antichrist. But the name has been generally applied to whatever person, or thing, systematically opposes Christ and His religion.

Many antichrists] Many false prophets, false Messiahs, heretics, and corrupters of the truth.

Whereby we know that it is the last time.] That time which our Lord has predicted; and of which he has warned us.

Verse 19. *They went out from us*] These heretics had belonged to our Christian assemblies; they professed Christianity, and do so still: but we, apostles, did not commission them to preach to you, for they have disgraced the Divine doctrine with the most pernicious opinions; they have given up, or explained away, its most essential principles; they have mingled the rest with heathenish rites and Jewish glosses. While, therefore, we acknowledge that they once belonged to us, we assert that they are not of us. They are not Christians; we abhor their conduct and their creed. We never sent them to teach.

They were not of us.] For a considerable time before they left our assemblies, they gave proofs that they had departed from the faith; for if they had been of us, if they had been apostles, and continued in the firm belief of the Christian doctrines, they would not have departed from us to form a sect of themselves.

That they were not all of us.] They were not expelled from the Christian church; they were not sent out by us; but they separated from it and us. None of them had been inspired as we apostles were, though they pretended to a very high teaching; but their separating from us manifested that they were not taught, as we were, by the Spirit of God. These false teachers probably drew many sincere souls away with them: and, to this it is probable the apostle alludes, when he says, *they were not ALL of us.* Some were; others were not.

Verse 20. *But ye have an unction*] The word *χρυσμα* signifies not an unction, but an ointment; the very thing itself by which anointing is effected; and so it was properly rendered in our former translations. Probably this is an allusion to the holy anointing oil of the law, and to *Ps. xlv. 7. God hath anointed thee with the oil of gladness.* He hath given thee the plenitude of the Spirit, which none of thy fellows, none of the prophets, ever received in such abundance. By this it is evident, that not only the gifts of the Spirit, but the Holy Spirit Himself, is intended. This Spirit dwelt at that time in a peculiar manner in the church, to teach apostles, teachers, and all the primitive believers, every thing requisite for their salvation; and to make them the instruments of banding down to posterity, that glorious system of truth which is contained in the New Testament. An oil was used among the Asiatics for the inauguration of persons into important offices; and this oil was acknowledged to be an emblem of the gifts and graces of the Holy Spirit, without which the duties of those

A. M. cir. 4078.
A. D. cir. 69.
Impp. Galba,
Othone, Vitellio,
et Vespas.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is anti-

— Ch. 4. 3. 2 John 7. — 1 John 15. 23. 2 John 8.

christ, that denieth the Father, and the Son. 23 Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also. 24 Let that therefore abide in you,

offices could not be discharged: so it is put here for the Spirit Himself, who presided in the church, and from which all gifts and graces flowed. The *χρυσμα*, *chrism*, or *ointment*, here mentioned, is also an allusion to the *holy anointing ointment* prescribed by God himself, Exod. 23—25. which was composed of fine *myrrh*, sweet *cinnamon*, sweet *calamus*, *cassia lignea*, and *olive oil*. This was an emblem of the gifts and graces of the Divine Spirit. See the notes on the above place. And for the reason of this anointing, see the note on Exod. xxix. 7.

Ye know all things.] Every truth of God necessary to your salvation, and the salvation of man in general: and have no need of that knowledge of which the Gnostics boast.

But although the above is the sense in which this verse is generally understood, yet there is reason to doubt its accuracy. The adjective *παρα*, which we translate *all things*, is most probably the accusative case singular, having *ανθρωπον*, *man*, or some such substantive, understood. The verse, therefore, should be translated, *Ye have an ointment from the Holy One, and ye know, or discern EVERY MAN*. This interpretation appears to be confirmed by *τοι παραπλανηται*, in ver. 26. *those who are deceiving, or misleading you*; and in the same sense should *παρα*, ver. 27. be understood. *But as the same anointing teacheth you, παρα*, not of all things, but of ALL MEN. It is plain, from the whole tenor of the epistle, that St. John is guarding the Christians against seducers and deceivers, who were even then disturbing, and striving to corrupt the church. In consequence of this, he desires them to *try the spirits, whether they were of God*, chap. iv. i. But how were they to try them? Principally by that *anointing*, that *spiritual light and discernment*, which they had received from God; and also by comparing the doctrine of these men with *what they had heard from the beginning*. The *anointing* here mentioned seems to mean the spirit of illumination, or great knowledge and discernment in spiritual things. By this they could readily distinguish the false apostles from the true.

Verse 21. *I have not written, &c.*] It is not because ye are ignorant of these things that I write to you; but because you *know them*, and can by these judge of the doctrines of those false teachers, and clearly perceive that they are *liars*; for they contradict the *truth* which ye have already received, and consequently their doctrine is a lie: and no lie can be of the truth, i. e. consistent with Christianity.

Verse 22. *Who is a liar but he that denieth that Jesus is the Christ?*] Here we see some of the false doctrines which were then propagated

christ, that denieth the Father, and the Son.

23 Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.

24 Let that therefore abide in you,

— John 14. 7, 9, 16. Ch. 4. 16.

in the world. There were certain persons, who, while they acknowledged Jesus to be a *Divine Teacher*, denied Him to be the *Christ*, i. e. the *MESSIAH*.

He is antichrist that denieth the Father and the Son.] He is antichrist who denies the supernatural and miraculous birth of Jesus Christ; who denies Jesus to be the *Son of God*; and who denies God to be the *Father of the Lord Jesus*:—thus, he denies the Father and the Son. The Jews in general, and the Gnostics in particular, denied the *miraculous conception of Jesus*; with both he was accounted no more than a *common man*, the son of Joseph and Mary. But the Gnostics held that a divine person, *Æon*, or angelical being, dwelt in him; but all things else relative to His miraculous generation and divinity they rejected. These were *antichrists*, who denied Jesus to be the Christ.

Verse 23. *Whosoever denieth the Son*] He who denies Jesus to be the Son of God, and consequently the Christ or Messiah, *he hath not the Father*, he can have no birth from above, he cannot be enrolled among the children of God; because none can be a child of God, but by faith in Christ Jesus.

He that acknowledgeth the Son hath the Father also.] This clause is printed by our translators in italics, to show it to be of doubtful authority, as it was probably wanting in the chief of those MSS. which they consulted; as it was in Coverdale's Bible, printed in 1535; Tindal's text, printed in 1548; and in all the early printed editions (which I have seen) previously to 1566; the Bible of Richard Cardmarden, printed in English at Rouen, where this clause is inserted in a different letter, between brackets. But that the clause is genuine, and should be restored to the text without any mark of spuriousness, as I have done in the text of this work, is evident, from the authorities by which it is supported. It is found in ABC. and in between twenty and thirty others of the best authority; as also in both the *Syriac*, Erpen's *Arabic*, *Coptic*, *Sahidic*, *Armenian*, and *Vulgate*.—It is also quoted as a part of the text by *Origen*, *Miletius*, *Athanasius*, both the *Cyrils*, *Theophylact*, *Vigilius of Tapsom*, *Pelagius*, *Cerellus*, *Cassian*; and in substance by *Euthalius*, *Epiphanius*, *Cyprian*, *Hilary*, *Faustinus*, *Lucifer of Cagliari*, *Augustin*, and *Bede*. It is wanting in the *Arabic*, in the *Polyglott*, in a MS. in the *Harleian library*, and in some few others. It is doubtless genuine; and Griesbach has with propriety restored it to the text, from which it never should have been separated.

Verse 24. *Let that therefore abide in you*] Continue in the doctrines concerning the incarnation, passion, death, resurrection, ascension, and

A. M. cir. 4079.
A. D. cir. 69.
Impp. Galba,
Othone, Vitellio,
et Vespas.

* which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ^b ye also shall continue in the Son, and in the Father.

25 * And this is the promise that he hath promised us, *even* eternal life.

26 These things have I written unto you ^d concerning them that seduce you.

27 But * the anointing which ye have received of him abideth in you, and

^f ye need not that any man teach you; but as the same anointing ^g teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in ^h him.

28 And now, little children, abide in him; that, ⁱ when he shall appear, we may have confidence, ^k and not be ashamed before him at his coming.

29 ^l If ye know that he is righteous, ^m ye know that ⁿ every one that doeth righteousness is born of him.

A. M. cir. 4079.
A. D. cir. 69.
Impp. Galba,
Othone, Vitellio,
et Vespas.

^a 2 John 6. — ^b John 14, 23. Ch. 1. 3 — ^c John 17. 3. Ch. 1. 2. & 5. 41. — ^d Ch. 3. 7. 2 John 7. — ^e Ver. 20. (Jer. 31. 33, 34. Hab. 2. 10, 11.

^f John 14. 26. & 16. 13. Ver. 20. — ^g Or. ^h Or. ⁱ Ch. 3. 2. — ^j Ch. 4. 17. — ^k Acts 22. 14. — ^l Or. ^m ⁿ ^o Ch. 3. 7, 10.

intercession, of the Lord Jesus, which you have heard preached from the beginning, by us His apostles.

Ye also shall continue in the Son, and in the Father. Ye who are preachers shall not only be acknowledged as ministers of the church of Christ, but be genuine children of God, by faith in the Son of His love; and ye all thus continuing, shall have fellowship with the Father and with the Son.

Verse 25. *This is the promise* God has promised eternal life to all who believe on Christ Jesus. So they who receive His doctrine, and continue in communion with the Father and the Son, shall have this eternal life.

Verse 26. *These things have I written* Either meaning the whole epistle, or what is contained in the preceding verses, from the beginning of the 16th to the end of the 25th.

Them that seduce you Πιπτοι κληρονομησαντες υμεις, that is, the deceivers that were among them; and who were labouring to pervert the followers of Christ.

Verse 27. *But the anointing which ye have received* That ointment, the gifts of the Holy Spirit, mentioned ver. 20. where see the note.

Ye need not that any man teach you The Gnostics, who pretended to the highest illumination, could bring no proof that they were divinely taught; nor had they any thing in their teaching worthy the acceptance of the meanest Christian: therefore they had no need of that, nor of any other teaching; but that which the same anointing teacheth, the same Spirit from whom they had already received the light of the glory of God, in the face of Jesus Christ. Whatever that taught, they needed; and whatever those taught, whose teaching was according to this Spirit, they needed. St. John does not say, that those who had once received the teaching of the Divine Spirit had no further need of the ministry of the Gospel:—no, but he says they had no need of such teaching as their false teachers proposed to them; nor of any other teaching that was different from that anointing, i. e. the teaching of the Spirit of God. No man, howsoever holy, wise, or pure, can ever be in such a state as to have no need of the Gospel ministry; they who think so, give the highest proof that they have never yet learned of Christ, or His Spirit.

And is truth] Because it is the Spirit of truth John xvi. 13.

And is no lie] It has nothing like the fables of the Gnostics. It can neither deceive, nor be deceived.

Verse 28. *And now, little children*] Τεσσα, beloved children, abide in him, in Christ Jesus. Let His word and Spirit continually abide in you; and have communion with the Father and the Son.

That, when he shall appear] To judge the world, we may have confidence παραρτια, freedom of speech, liberty of access, boldness, from a conviction that our cause is good, and that we have had proper ground for exultation. *And not be ashamed*—confounded, when it appears that those who were brought to Christ Jesus have apostatized, and are no longer found in the congregation of the saints, and consequently are not our crown of rejoicing in the day of the Lord Jesus. Abide in Him, that this may not be the case.

Verse 29. *If ye know that he is righteous*] That God is a holy God; ye know also, that every one who doeth righteousness, who lives a holy life, following the commandments of God, is born of him; BEGOTTEN of Him; is made a partaker of the Divine nature, without which he could neither have a holy heart, nor live a holy life.

This verse properly belongs to the following chapter, and should not be separated from it. The subject is the same, and does not stand in any strict relation to that with which the 29th verse concludes.

The titles bestowed on Christians in the New Testament have been misunderstood by many. *What belongs, strictly speaking, to the FUR and ROBY, is often applied to those who, though bound by their profession to be such, were very far from it.* This has been strongly denied by writers who should have known better. Dr. Taylor has handled this point well in his *Key to the Apostolic Writings*, from which I have given a copious extract in my Preface to the Epistle to the Romans, from the conviction that the subject had been most dangerously misapprehended: and that several of the worst heresies which disgrace religion, had sprung from this misapprehension. With some, Dr. Tay-

lor's being an *Arian* was sufficient to invalidate any testimony he might offer: but it is no discovery of Dr. Taylor; it is what every attentive *unprejudiced* reader finds on reading the Old Testament in connexion with the New. Perhaps the testimony of a judicious *Calvinist* may be better received; not that this truth needs the testimony of either, because it every where speaks for itself; but because those who have too little grace, sense, and candour, to search for themselves, may be pleased that Dr. Macknight saves them the trouble.

After having remarked that the words *born of him*, *ἐκ αὐτοῦ γεννητός*, should be translated *hath been begotten of Him*, which is the literal signification of the word, from *γενναος*, *genero*, *gigno*, *I beget*, (*born of God* being no where found in the Scripture,) he goes on to say:

"To understand the import of the high titles which in the New Testament are given to the disciples of Christ, viz. *The begotten of God*; as here:—*children of God*, as in the next chapter—*Heirs of God*, Rom. viii. 17.—*Elect of God*—*adopted of God*—*saints*—*a royal priesthood*—*a holy nation*—*a peculiar people*, 1 Pet. ii. 9. the following observations may be of use.

"1. These high titles were anciently given to the Israelites as a nation, because they were separated from mankind to be God's visible church, for the purpose of preserving the knowledge and worship of Him in the world, as the only true God.

"This appears from God's own words, Exod. xxix. 3, &c. *Tell the children of Israel, Ye have seen what I did to the Egyptians; and how I bare you on eagles' wings, and brought you unto myself.—Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. And ye shall be unto me a kingdom of priests, and a holy nation.*—Deut. xiv. 1, &c. *Ye are the children of the Lord your God: for thou art a holy people to the Lord thy God.* In particular, the title of God's son, even his first-born was given to the whole *Israelitish nation*, by God Himself, Exod. iv. 24. chiefly, because they were the descendants of Isaac, who was supernaturally begotten by Abraham, through the power which accompanied the promise, Gen. xviii. 10, *Lo, Sarah shall have a son.* So St. Paul informs us, Rom. ix. 7. *Neither because they are the seed of Abraham, are they all children* (namely of God;) *but in Isaac shall a seed be to thee—the children of the flesh, these are not the children of God; but the children of promise are counted for a seed.* The apostle's meaning is, that Ishmael and his posterity, whom Abraham procreated by his own natural strength, being children of the flesh, were not children of God: that is, they were not made the visible church and people of God. But Isaac and his descendants, whom Abraham procreated through the strength which accompanied the promise, being more properly procreated by God than by Abraham, were the *children of God*, i. e. were made the visible church and people of God, because by their supernatural generation and title to inherit Canaan, they were a fit image to represent the Catholic invisible church of God, consisting of believers of all ages and nations, who, being regenerated by the Spirit of God, are the true chil-

dren of God, and heirs of the heavenly country of which Canaan was a type.

"As the promise, *Lo, Sarah shall have a son*, which was given to Abraham when he was a hundred years old, and Barah was *ninety*, implied that that son was to be supernaturally procreated: so the promise given to Abraham, Gen. xvii. 5. *A father of many nations have I constituted thee*, implied that the many nations of believers who, by this promise, were given to Abraham for a seed, were to be *generated by the operation of the Spirit of God*; producing in them faith and obedience, similar to those for which Abraham was constituted the father of all believers. This higher generation, by which believers have the moral image of God communicated to them, is well described, John i. 12. *As many as received him, to them gave he power to be called the sons of God; even to them who believe on his name: as Jews bear, who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* That is, men become the true sons of God; not by their being naturally descended from this or that father, nor by their being called the *sons of God* by men like themselves; but by God's bestowing on them that high appellation, on account of their faith and holiness," (which were produced in them by their regeneration, through the Spirit of God.)

"3. If the Israelites, of whom the ancient visible church and people of God were composed, were all called the *sons of God*, because Isaac, from whom they were descended, was supernaturally begotten by the power of God; certainly the believers of all ages and nations, of whom the visible church is composed, may, with much greater propriety, be called the *sons of God*, since they are begotten of God, and possess his moral nature.

"4. Thus it appears that the high titles above-mentioned, namely, the *sons of God*, the *children of God*, the *elect of God*, the *adoption of sons*, the *election*, *saints*, *holy nation*, *royal priesthood*, *peculiar people*, were anciently given to the Israelites as a nation, merely on account of their being the *visible church* and people of God, without any regard to the *personal character of the individuals* of whom that nation was composed. Also it appears, that, under the Gospel, the same high titles were bestowed on *whole churches*, merely on account of their *profession of Christianity*, without any regard to the *personal character of the individuals* who composed those churches. But these high titles, with some others of greater importance, such as the *begotten of God*, the *heirs of God*, the *adoption*, were given in an *appropriated* sense to individuals likewise, on account of their faith and holiness. When given to *whole churches*, these titles imported nothing more than that the society to which they were given was a *church of Christ*, (i. e. professed Christianity;) and that the individuals of which that society was composed, were entitled to all the privileges belonging to the visible church of God. But when appropriated to *individuals*, these titles implied that the persons to whom they were given were really partakers of the nature of God; and that they were the objects of His paternal love, and heirs of His glory.

“Wherefore, in reading the Scriptures, by attending to the different foundations of these titles, and by considering whether they are applied to churches, or individuals, we shall easily understand their true import. Thus, when St. Paul, writing to the Thessalonians, says, 1 Thess. i. 4. *Knowing, brethren, beloved of God, your election, he could not mean their election to eternal life, since many of them were living dis-*

orderly, 2 Thess. iii. 11. but their election to be the visible church of God, under the Gospel. whereas, when John speaks in the verse before us, every one who doeth righteousness hath been begotten of God, by restricting the title to specific character, he teaches us that the persons of whom he speaks are the sons of God in the highest sense, and heirs of eternal glory.”

CHAPTER III.

The extraordinary love of God towards mankind, and the effects of it, 1—3. Sin is the transmission of the law, and Christ was manifested to take away our sins, 4—6. The children of God are known by the holiness of their lives, the children of the devil by the sinfulness of theirs, 7—10. We should love one another; for he that hateth his brother is a murderer: as God laid down his life for us, so we should lay down our lives for the brethren, 11—16. Charity is a fruit of brotherly love: our love should be active, not professional merely, 17, 18. How we may know that we are of the truth, 19—21. They whose ways please God, have an answer to all their prayers. 22. The necessity of keeping the commandment of Christ, that He may dwell in us, and we in Him, by his Spirit, 23, 24.

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Othone, Vitellio,
et Vespas.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

a John 1. 12.—b John 16. 18, 19. & 18. 3. & 17. 25.—c Isa. 56. 5 Rom. 8. 15. Gal. 3. 26. & 4. 6. Ch. 5. 1.—d Rom. 8. 18. 2 Cor. 4. 17.

NOTES ON CHAP. III.

Verse 1. *Behold what manner of love*] Whole volumes might be written upon this and the two following verses, without exhausting the extraordinary subject contained in them: viz. the love of God to man. The apostle himself, though evidently filled with God, and walking in the fulness of His light, does not attempt to describe it: he calls on the world and the church to behold it; to look upon it, to contemplate it, and wonder at it.

What manner of love—Ποσαν αγαπην, what great love, both as to quantity and quality; for these ideas are included in the original term. The length, the breadth, the depth, the height, he does not attempt to describe.

God the Father hath bestowed] For we had neither claim nor merit, that we should be called, that is, constituted, or made the sons of God, who were before children of the wicked one; animal, earthly, devilish: therefore, the love which brought us from such a depth of misery and degradation must appear the more extraordinary and impressive. After κληθωμεν, that we might be called, και εσμεν, and we are, is added by ABC. seventeen others, both the Syriac, Erpea's Arabic, Coptic, Sahidic, Æthiopic, Slavonic, and Vulgate.

Therefore the world] The Jews, and all who know not God, and are seeking their portion in this life: knoweth us not; do not acknowledge, respect, love, or approve of us. In this sense the word γνωστωσιν is here to be understood. The

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is,

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e Rom. 8. 29. 1 Cor. 15. 49. Phil. 3. 21. Col. 3. 4. 2 Pet. 1. 4.—f Job 19. 26. Psa. 16. 11. Matt. 8. 2. 1 Cor. 7. 12. 2 Cor. 5. 7.

world KNEW well enough that there were such persons; but they did not approve of them. We have often seen that this is a frequent use of the term know, both in Hebrew and Greek; in the Old Testament and also in the New.

Because it knew him not] The Jews did not acknowledge Jesus: they neither approved of Him, His doctrine, nor His manner of life.

Verse 2. *Now are we the sons of God*] He speaks of those who are begotten of God, and who work righteousness. See the preceding chapter.

And it doth not yet appear what we shall be] Ουρα φανερωσιν, it is not yet manifested; though we know that we are the children of God, we do not know that state of glorious excellence to which, as such, we shall be raised.

When he shall appear] Εαν φανερωσιν, when he shall be manifested; i. e. when he comes the second time; and shall be manifested in His glorified human nature, to judge the world.

We shall be like him] For our vile bodies shall be made like unto His glorious body; we shall see him as he is, in all the glory and majesty both of the Divine and human nature: see Phil. iii. 21. and John xvii. 24. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* John had seen His glory on the mount, when he was transfigured; and this we find was ineffably grand: but even this must have been partially obscured, in order to enable the disciples to bear the sight; for they were not then like him.

3 ^a And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law; for ^b sin is the transgression of the law.

^a Ch. 4. 17.— Rom. 4. 15. Ch. 5. 17.— Ch. 1. 2. 4. Isa. 55. 5, 6, 11. 1 Tim. 1. 14. Heb. 1. 3. & 9. 26.

But when they shall be like Him, they shall see Him as he is, in all the splendour of His infinite majesty.

Verse 3. *And every man that hath this hope in him*] All who have the hope of seeing Christ as He is; that is, of enjoying Him in His own glory: *purifieth himself*; abstains from all evil, and keeps himself from all that is in the world, viz. the lust of the flesh, of the eye, and the pride of life. God having purified his heart, it is his business to keep himself in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life. The apostle does not here speak of any man purifying his own heart, because this is impossible; but of his persevering in the state of purity into which the Lord hath brought him. The words, however, may be understood of a man's anxiously using all the means that lead to purity; and imploring God for the sanctifying Spirit, to "cleanse the thoughts of his heart by its inspiration; that he may perfectly love him, and worthily magnify His name."

As he is pure.] Till he is as completely saved from his sins, as Christ was free from sin. Many tell us that "this never can be done, for no man can be saved from sin in this life." Will these persons permit us to ask, How much sin may we be saved from in this life? Something must be ascertained on this subject;—1. That the soul may have some determinate object in view—2. That it may not lose its time, or employ its faith and energy, in praying for what is impossible to be attained. Now, as He was manifested to take away our sins, ver. 5. to destroy the works of the devil, ver. 8. and as His blood cleanseth from all sin and unrighteousness, chap. i. 7, 9. is it not evident that God means that believers in Christ shall be saved from all sin?—for, if His blood cleanses from all sin, if He destroys the works of the devil, and sin is the work of the devil, and if he who is born of God does not commit sin, ver. 9. then he must be cleansed from all sin; and while he continues in that state, he lives without sinning against God; for the seed of God remaineth in him, and he cannot sin, because he is born of begotten of God, ver. 9. How strangely warped and blinded by prejudice and system must men be, who, in the face of such evidence as this, will still dare to maintain that no man can be saved from his sin in this life; but must daily commit sin, in thought, word, and deed, as the Westminster divines have asserted: that is, every man is laid under the fatal necessity of sinning as many ways against God as the devil does through his natural wickedness and malice; for even the devil himself can have no other way of sinning against God, except by thought, word, and deed. And yet,

5 And ye know ^c that he was manifested ^d to take away our sins; and ^e in him is no sin.

6 Whosoever abideth in him sinneth not: ^f whosoever sinneth hath not seen him, neither known him.

1 Pet. 2. 24.— 2 Cor. 5. 21. Heb. 4. 15. & 9. 28. 1 Pet. 2. 22.— Ch. 2. 4. & 4. 3. 8 John 11.

according to these, and others of the same creed, "even the most regenerate sin thus against God as long as they live." It is a miserable salvo to say, they do not sin so much as they used to do; and they do not sin habitually, only occasionally. Alas for this system! Could not the grace that saved them partially, save them perfectly? Could not that power of God that saved them from habitual sin, save them from occasional or accidental sin? Shall we suppose that sin, how potent soever it may be, is as potent as the Spirit and grace of Christ? And may we not ask, If it was for God's glory and their good, that they were partially saved? would it not have been more for God's glory, and their good, if they had been perfectly saved? But the letter and spirit of God's word, and the design and end of Christ's coming, is to save His people from their sins. Dr. Macknight having stated that *αἰνεῖται, purifieth*, is in the present tense, most ridiculously draws this conclusion from it: "In this life no one can attain to perfect purity; by this text, therefore, as well as by 1 John i. 8. those fanatics are condemned who imagine they are able to live without sin." Yes, doctor, the men you call fanatics do most religiously believe that by the grace of Christ cleansing and strengthening them, they can love God with all their heart, soul, mind, and strength, and their neighbour as themselves; and live without grieving the Spirit of God, and without sinning against their heavenly Father. And they believe that, if they are not thus saved, it is their own fault. But a blind man must ever be a bad judge of colours.

Verse 4. *Sin is the transgression of the law*.] The spirit of the law, as well as of the Gospel, is, that "we should love God with all our powers, and our neighbour as ourselves." All disobedience is contrary to love; therefore sin is the transgression of the law, whether the act refer immediately to God, or to our neighbour.

Verse 5. *And ye know that he was manifested to take away our sins*] He came into the world to destroy the power, pardon the guilt, and cleanse from the pollution, of sin. This was the very design of his manifestation in the flesh. He was born, suffered, and died, for this very purpose; and can it be supposed that He either cannot or will not accomplish the object of his own coming?

In him is no sin] And, therefore, properly qualified to be the atoning Sacrifice for the sins of men.

Verse 6. *Whosoever abideth in him*] By faith, love and obedience:—

Sinneth not] Because his heart is purified by faith, and he is a worker together with God, and consequently does not receive the grace of God in vain.—See on ver. 3.

The children of God are manifest 1. JOHN. *from the children of the devil.*

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et Vespas.

7 Little children, ^a let no man deceive you: ^b he that doeth righteousness is righteous, even as he is righteous.

8 ^c He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, ^d that he might destroy the works of the devil.

9 ^e Whosoever is born of God doth not commit sin; for ^f his seed remain-

^a Ch. 2. 26. — ^b Ezek. 18. 5, 9. Rom. 2. 13. Ch. 2. 29.
^c Matt. 13. 38. John 8. 44. — ^d Gen. 3. 15. Luke 10. 18.
John 16. 11. Heb. 2. 14. — ^e Ch. 5. 19. — ^f 1 Pet. 1. 23.

Hath not seen him] It is no unusual thing with this apostle, both in his Gospel and in his epistles, to put occasionally the *past* for the *present*, and the *present* for the *past* tense. It is very likely that here he puts after the manner of the Hebrew, the *preterite* for the *present*. He who sins against God doth not see him, neither doth he know him. The eye of his faith is darkened, so that he cannot see him as he formerly did; and he has no longer the experimental knowledge of God as his Father and Portion.

Verse 7. *Let no man deceive you*] Either by asserting that "you cannot be saved from sin in this life; or that sin will do you no harm, and cannot alter your state, if you are adopted into the family of God; for sin cannot annul this adoption." Hear God, ye deceivers! *He that doeth righteousness is righteous*, according to his state, nature, and the extent of his moral powers.

Even as he is righteous.] Allowing for the disparity that must necessarily exist between that which is bounded, and that which is without limits. As God, in the infinitude of His nature, is righteous; so they, being filled with Him, are in their limited nature, righteous.

Verse 8. *He that committeth sin is of the devil*] Hear this also! ye who plead for Baal, and cannot bear the thought of that doctrine that states believers are to be saved from all sin in this life:—he who committeth sin is a child of the devil, and shows that he has still the nature of the devil in him; for the devil sinneth from the beginning: he was the father of sin, brought sin into the world, and maintains sin in the world by living in the hearts of his own children, and thus leading them to transgression; and persuading others that they cannot be saved from their sins in this life, that he may secure a residence in their heart. He knows that if he has a place there, throughout life, he will probably have it at death; and, if so, throughout eternity.

For this purpose] *Ἐκ τούτου, for this very end*, with this very design was Jesus manifested in the flesh, that he might destroy *να ἴπνο*, that he might loose the bonds of sin, and dissolve the power, influence, and connexion, of sin.—See on ver. 3.

Verse 9. *Whosoever is born of God*] *Ἰσχυριστος, begotten of God, doth not commit sin*: that is,

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eth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil; ^a whosoever doeth not righteousness is not of God, ^b neither he that loveth not his brother.

11 For ^c this is the ^d message that ye heard from the beginning, ^e that we should love one another.

12 Not as ^f Cain, who was of that

^a Ch. 2. 22. — ^b Ch. 4. 8. — ^c Ch. 1. 5. & 2. 7. — ^d Or commandment. — ^e John 13. 34. & 15. 12. Ver. 23. Ch. 4. 7, 21. 2 John 5. — ^f Gen. 4. 4, 8. Heb. 11. 4. Jude 11.

say some, "as he used to do; he does not sin habitually; as he formerly did." This is bringing the influence and privileges of the heavenly birth very low indeed. We have the most indubitable evidence that many of the heathen philosophers had acquired by mental discipline and cultivation, an entire ascendancy over all their wonted vicious habits. Perhaps my reader will recollect the story of the physiognomist, who, coming into the place where Socrates was delivering a lecture, his pupils wishing to put the principles of the man's science to proof, desired him to examine the face of their master, and say what his moral character was. After a full contemplation of the philosopher's visage, he pronounced him "the most gluttonous, drunken, brutal, and libidinous old man, that he had ever met." As the character of Socrates was the reverse of all this, his disciples began to insult the physiognomist. Socrates interferred and said, The principles of his science may be very correct, for such I was, but I have conquered it by my philosophy. O ye Christian divines, ye real or pretended Gospel ministers, will ye allow the influence of the grace of Christ a sway not even so extensive as that of the philosophy of a heathen, who never heard of the true God.

Verse 10. *In this the children of God are manifest*] Here is a fearful text. Who is a child of the devil? *He that commits sin*. Who is a child of God? *He that works righteousness*. By this text we shall stand or fall before God; whatever our particular creed may say to the contrary.

Neither he that loveth not his brother.] No man is of God, who is not ready on all emergencies to do any act of kindness for the comfort, relief, and support, of any human being. For, as God made of one blood all the nations of men to dwell upon the face of the whole earth; so all are of one family; and consequently all are brethren; and should love as brethren.

Verse 11. *For this is the message*] See chap. i. From the beginning God had taught men that they should love one another. How essentially necessary this is to the comfort and well-being of man, in this state of trial and difficulty, every sensible man must see. All are dependent upon all; all upon each; and each upon all. Mutual love makes this dependence pleasant,

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wicked one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

13 Marvel not, my brethren, if ^a the world hate you.

14 ^b We know that we have passed from death unto life, because we love the brethren. ^c He that loveth not

^a John 15. 18, 19. & 17. 14. ^b Tim. 3. 12.— Ch. 2. 10.
^c Ch. 2. 9, 11.— Matt. 5. 21, 22. Ch. 4. 20.

and doubly profitable. Nothing can be more pleasing to an ingenuous and generous mind than to communicate acts of kindness.

Verse 12. *Not as Cain*] Men should not act to each other as Cain did to his brother Abel. He murdered him because he was better than himself. But who was Cain? Εκ του κωνου αυ, he was of the devil. And who are they who through pride, lust of power, ambition, gain, &c. murder each other in wars and political contentions? Εκ του κωνου αυ. To attempt to justify the principle, and excuse the instigators, authors, abettors, &c. of such wars, is as vain as it is wicked. They are opposed to the nature of God, and to that message which he has sent to man from the beginning—love one another. Love your enemies. Surely this does not mean, blow out their brains, or cut their throats. O how much of the spirit, temper, and letter, of the Gospel, have the nations of the world, and particularly the nations of Europe, to learn!

And wherefore slew he him?] What could induce a brother to imbrue his hands in a brother's blood? Why, his brother was righteous, and he was wicked: and the seed of the wicked one which was in him, induced him to destroy his brother, because the seed of God, the Divine nature, was found in him.

Verse 13. *Marvel not—if the world hate you.*] Expect no better treatment from unconverted Jews and Gentiles than Abel received from his wicked and cruel brother. This was a lesson to the church, preparatory to martyrdom. Expect neither justice nor mercy from the men who are enemies of God. They are either full of malice and envy, hateful, hating one another; or they are specious, hollow, false, and deceitful. "A foe to God, was ne'er true friend to MAN."

Verse 14. *We know that we have passed from death unto life*] Death and life are represented here as two distinct territories, states, or kingdoms, to either of which the inhabitants of either may be removed. This is implied in the term μεταβημα, from μετα, denoting change of place, and εγω, I go. It is the same figure which St. Paul uses, Coloss. i. 13. *Who hath delivered us from the power of darkness, and translated us into the kingdom of the Son of his love.* The believers to whom St. John writes had been once in the region and shadow of death; in the place where sin and death reigned; whose subjects they were: but they had left that kingdom of oppression, wretchedness, and wo;

his brother abideth in death.

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15 ^d Whosoever hateth his brother is a murderer: and ye know that ^e no murderer hath eternal life abiding in him.

16 ^f Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

^d Gal. 5. 21. Rev. 21. 8.— John 3. 16. & 15. 13. Rom. 8. 9.
^e Eph. 5. 2, 25. Ch. 4. 9, 11.

and came over to the kingdom of life; whose King was the Prince and Author of life; where all was liberty, prosperity, and happiness, where life and love were universally prevalent, and death and hatred could not enter. We know, therefore, says the apostle, that we are passed over from the territory of death, to the kingdom of life, because we love the brethren, which those who continue in the old kingdom, under the old government, can never do: for he that loveth not his brother, abideth in death. He has never changed his original residence. He is still an unconverted, unrenewed sinner.

Verse 15. *Whosoever hateth his brother is a murderer*] He has the same principle in him which was in Cain; and it may lead to the same consequences.

No murderer hath eternal life] Eternal life springs from an indwelling God; and God cannot dwell in the heart where hatred and malice dwell. This text has been quoted to prove, that no murderer can be saved. This is not said in the text; and there have been many instances of persons who have been guilty of murder, having had deep and genuine repentance; and who, doubtless, found mercy from His hands who prayed for His murderers, Father, forgive them, for they know not what they do! It is, however, an awful text for the consideration of those who shed human blood on frivolous pretences; or in those wars which have their origin in the worst of passions of the human heart.

Verse 16. *Hereby perceive we the love of God*] This 16th verse of this 3d chapter of John's First Epistle is, in the main, an exact counterpart of the 16th verse of the 3d chapter of St. John's Gospel, *God so loved the world, that he gave his only begotten Son, &c.* Here the apostle says, we perceive, ηγνωσαμεν, we have known the love of God, because He had laid down His life for us. *Of God* is not in the text; but it is preserved in one MS. and in two or three of the Versions; but though this does not establish its authenticity, yet του Θεου, of God, is necessarily understood, or του Χριστου, of Christ, as Erpen's Arabic has it; or αυτου υπ ημας, his love to us, as is found in the Syriac. A higher proof than this, of His love, Christ could not have possibly given to the children of men.

We ought to lay down our lives for the brethren] We should risk our life to save the lives of others; and we should be ready to lay down our lives, to redeem their souls, when this may appear to be a means of leading them to God.

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A. D. cir. 69.
Impp. Galba,
Othone, Vitellio,
et Vespase.

17 But ^a whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, ^b how dwelleth the love of God in him ?

18 My little children, ^c let us not love in word, neither in tongue ; but in deed and in truth.

19 And hereby we know ^d that we are of the truth, and shall ^e assure our hearts before him.

20 ^f For, if our heart condemn us,

^a Deut. 15. 7. Luke 3. 11.—^b Ch. 4. 20.—^c Ezek. 39. 31. Rom. 12. 9. Eph. 4. 15. James 2. 15. 1 Pet. 1. 22. ^d John 18. 37. Ch. 1. 8.—^e Gr. persuade.—^f 1 Cor. 4. 4.—^g Job 22. 28.—^h Heb. 10. 22. Ch. 2. 28. & 4. 17. ⁱ Ps. 34. 15. & 145. 18, 19.

Verse 17. *But whose hath this world's good*] Here is a test of this love: if we do not divide our bread with the hungry, we certainly would not lay down our life for him. Whatever love we may pretend to mankind, if we are not charitable and benevolent, we give the lie to our profession. If we have not bowels of compassion, we have not the love of God in us: if we shut up our bowels against the poor, we shut Christ out of our hearts, and ourselves out of heaven.

This world's good—Τὸ βίον τῆς κοίτης, the life of this world; i. e. the means of life; for so βίον, is often used.—See Mark xii. 24. Luke viii. 43. xvi. 12, 30. xxi. 4. and other places.

How dwelleth the love of God in him?] That is, it cannot possibly dwell in such a person. Hardheartedness and God's love never meet together; much less can they be associated.

Verse 18. *My little children*] Ταῖς μικρὰς, my beloved children, let us not love in word; in merely allowing the general doctrine of love to God and man to be just and right:—

Neither in tongue] In making professions of love, and of a charitable and humane disposition, and resting there:—but in deed; by humane and merciful acts.

And in truth] Feeling the disposition of which we speak. There is a good saying in Yalcut Rubeni, fol. 145. 4. on this point: "If love consisted in word only, then love ceaseth as soon as the word is pronounced. Such was the love between Balak and Balaam. But, if love consisteth not in word, it cannot be dissolved; such was the love of Abraham, Isaac, Jacob, and the rest of the patriarchs which were before them."

Verse 19. *Hereby we know that we are of the truth*] That we have the true religion of the Lord Jesus. *And shall assure our hearts*, be persuaded in our consciences, that we have the truth as it is in Jesus; as no man can impose upon himself by imagining he loves, when he does not; he may make empty professions to others; but if he love either God or man, he knows it, because he feels it; and love *unfall* is not love; it is word or tongue. This the apostle lays down as a test of a man's Christianity; and it is the strongest and most infallible test that

God is greater than our heart, and knoweth all things.

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21 ^a Beloved, if our heart condemn us not, ^b then have we confidence towards God.

22 And ^c whatsoever we ask, we receive of him, because we keep his commandments, ^d and do those things that are pleasing in his sight.

23 ^e And this is his commandment, That we should believe on the name of his Son Jesus Christ, ^f and love one

Prov. 15. 29. Jer. 29. 12. Matt. 7. 6. & 21. 22. Mark 11. 24. John 14. 13. & 15. 7. & 16. 23, 24. James 5. 15. (A. 5. 14.—^a John 8. 29. & 9. 31.—^b John 6. 29. & 17. 3. ^c Matt. 22. 39. John 13. 34. & 15. 12. Eph. 5. 2. 1 Tim. 4. 9. 1 Pet. 4. 2. Ver. 11. Ch. 4. 21.

can be given. He that loves, feels that he does love; and he who feels that he loves God and man, has true religion: and he who is careful to show the fruits of this love, in obedience to God, and humane acts to man, gives others the fullest proof that he has the loving mind that was in Jesus.

Verse 20. *If our heart condemn us*] If we be conscious that our love is feigned, we shall feel inwardly condemned in professing to have what we have not. *And if our heart condemn us*, God is greater than our heart, for He knows every hypocritical winding and turning of the soul; He searches the heart, and tries the reins, and sees all the deceitfulness and desperate wickedness of the heart, which we cannot see; and if we could see them, could not comprehend them; and as He is the just Judge, He will condemn us more strictly and extensively than we can be, by our own conscience.

Verse 21. *If our heart condemn us not*] If we be conscious to ourselves of our own sincerity, that we practise not deceit, and use no mask; then have we confidence towards God; we can appeal to Him for our sincerity; and we can come with boldness to the Throne of grace to obtain mercy, and find grace to help in time of need. And, therefore, says the apostle,

Verse 22. *Whatever we ask*] In such a spirit, we receive of him, for He delights to bless the humble, upright, and sincere soul.

Because we keep his commandments] Viz. by loving Him, and loving our neighbour. These are the great commandments both of the Old Covenant and the New. And whoever is filled with this love to God and man will do those things which are pleasing to him; for love is the very soul and principle of obedience.

The word heart is used in the preceding verses for conscience: and so the Greek fathers interpret it; particularly Origen, Nicephorus, and Ecumenius; but this is not an infrequent meaning of the word in the Sacred Writings.

Verse 23. *That we should believe on the name of his Son*] We are commanded to believe on Christ, that, for the sake of His passion and death, we may be justified from all things, from which we could not be justified by the law of Moses; and being through Him redeemed from

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another, ^a as he gave us commandment.

24 And ^b he that keepeth his commandments ^c dwell-

eth in him, and he in him. And ^d hereby we know that he abideth in us, by the Spirit which he hath given us.

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^a Ch. 2. 8, 10. — ^b John 14. 23. & 15. 10. Ch. 4. 12.

^c John 17. 21, &c. — ^d Rom. 8. 9. Ch. 4. 13.

the guilt of sin, restored to the Divine favour, and made partakers of the Holy Ghost, we are enabled to *love one another as he gave us commandment*: for without a renewal of the heart, love to God and man is impossible; and this renewal comes by Christ Jesus.

Verse 24. *Dwelleth in him*] *i. e.* In God: and He, God, in him, the believer.

And hereby we know] We know by the Spirit which He hath given us, that we dwell in God, and God in us. It was not by conjecture or inference that Christians of old knew they were in the favour of God: it was by the testimony of God's own Spirit in their hearts: and this testimony was not given in a transient manner, but was constant and abiding, while they continued under the influence of that faith that worketh by love. Every good man is a temple of the Holy Ghost; and wherever He is, He is both light and power. By His power He works; by His light he makes both Himself and His work known. Peace of conscience, and joy in the Holy Ghost, must proceed from the indwelling

of that Holy Spirit; and those who have these blessings, must know that they have them; for we cannot have heavenly peace and heavenly joy, without knowing that we have them. But this Spirit in the soul of a believer is not only manifest by its effects, but it bears its own witness to its own indwelling. So that a man not only knows that he has this Spirit from the fruits of the Spirit; but he knows that he has it, from its own direct witness. It may be said, "How can these things be?" And it may be answered, By the power, light, and mercy of God. But that such things are, the Scriptures uniformly attest; and the experience of the whole genuine church of Christ, and of every truly converted soul, sufficiently proves. As the wind bloweth where it listeth, and we cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit: the thing is certain, and fully known by its effects; but how this testimony is given and confirmed is inexplicable. Every good man feels it, and knows he is of God, by the Spirit which God has given him.

CHAPTER IV.

We must not believe every teacher who professes to have a Divine commission to preach, but try such, whether they be of God; and the more so, because many false prophets are gone out into the world, 1. Those who deny that Jesus Christ is come in the flesh, have the spirit of antichrist, 2, 3. The followers of God have been enabled to discern and overcome them, 4—6. The necessity of love to God and one another shown, from God's love to us, 7—11. Though no man hath seen God, yet every genuine Christian knows Him by the Spirit which God has given him, 12, 13. The apostles testified that God sent His Son to be the Saviour of the world; and God dwelt in those who confessed this truth, 14, 15. God is love, 16. The nature and properties of perfect love, 17, 18. We love Him, because He first loved us, 19. The wickedness of pretending to love God, while we hate one another; 20, 21.

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BELOVED, ^a believe not every spirit, but ^b try the spirits whether they are of God: because ^c many false prophets are gone out into the world.

^a Jer. 29. 3. Matt. 24. 4. — ^b 1 Cor. 14. 29. 1 Thess. 5. 21. Rev. 2. 2. — ^c Matt. 24. 5, 24. Acts 20. 30. 1 Tim. 4. 1.

NOTES ON CHAP. IV.

Verse 1. *Beloved, believe not every spirit*] Do not be forward to believe every teacher to be a man sent of God. As in those early times every teacher professed to be inspired by the Spirit of God, because all the prophets had come thus accredited; the term *spirit* was used to express the man who pretended to be, and teach under the Spirit's influence. See 1 Cor. xii. 1—12. 1 Tim. iv. 1.

Try the spirits] Δοκιμαζετε τα πνευματα. Put these teachers to the proof. Try them, by that testimony which is known to have come from the Spirit of God, the word of revelation already given.

2 Hereby know ye the Spirit of God: ^d Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

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3 And ^e every spirit that confesseth

2 Pet. 2. 1. Ch. 2. 18. 2 John 7. — ^d 1 Cor. 12. 3. Ch. 5. 1. ^e Ch. 2. 22. 2 John 7.

Many false prophets] Teachers not inspired by the Spirit of God, are gone out into the world; among the Jewish people particularly, and among them who are carnal, and have not the Spirit.

Verse 2. *Hereby know ye the Spirit of God*] We know that the man who teaches that Jesus Christ is the promised Messiah, and that He is come in the flesh, is of God; is inspired by the Divine Spirit: for no man can call Jesus Lord, but by the Holy Ghost.

Verse 3. *Every spirit*] Every teacher that confesseth not Jesus, is not of God; has not been inspired by God. The words *ο ουκ*

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not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye

have heard that it should come; and even now is it in the world.

4 ^b Ye are of God, little children, and have overcome them: because greater is he that is in you, than ^c he that is in the world.

5 ^a They are of the world: therefore speak they of the world, and ^e the world heareth them.

6 We are of God: ^f he that knoweth God heareth us; he that is not of God

a 2 Thes. 2. 7. Ch. 2. 18, 22.—b Ch. 5. 4.—c John 12. 81. & 14. 50. & 16. 11. 1 Cor. 2. 12. Eph. 2. 2. & 6. 12. d John 9. 31.—e John 14. 19. & 17. 14.—f John 8. 47. & 10. 27. 1 Cor. 14. 37. 2 Cor. 10. 7.

καλοῦνται, is come in the flesh, are wanting in AB. several others, both the Syriac, the Polyglott Arabic, Æthiopic, Coptic, Armenian, and Vulgate; in Origen, Cyril, Theodoret, Irenæus, and others. Griesbach has left them out of the text.

Spirit of antichrist] All the opponents of Christ's incarnation; and, consequently, of His passion, death, and resurrection, and the benefits to be derived from them.

Ye have heard that it should come] See 2 Thes. ii. 7.

Even now is it in the world.] Is working powerfully both among the Jews and Gentiles.

Verse 4. Ye are of God] Ye are under the influence of the Divine Spirit: *And have overcome them*; your testimony, proceeding from the Spirit of Christ, has invalidated theirs, which has proceeded from the influence of Satan; *For, greater is the Holy Spirit which is in you, than the spirit which is in the world.*

Verse 5. They are of the world] They have no spiritual views. They have no spirituality of mind; they seek the present world, and its enjoyments. Their conversation is worldly, and worldly men hear them in preference to all others. Thus they have their partisans.

Verse 6. We are of God] We, apostles, have the Spirit of God, and speak and teach by that Spirit. *He that knoweth God, who has a truly spiritual discernment, heareth us*; acknowledges that our doctrine is from God; that it is spiritual, and leads from earth to heaven.

Hereby know we the spirit of truth] The doctrine and teacher most prized and followed by worldly men, and by the gay, giddy, and garish multitude, are not from God; they savour of the flesh, lay on no restraints, prescribe no cross-bearing, and leave every one in full possession of his heart's lusts, and easily besetting sins. And by this, false doctrine and false teachers are easily discerned.

Verse 7. Beloved, let us love one another] And ever be ready to promote each other's welfare, both spiritual and temporal.

For love is of God] And ever acts like Him; He loves man, and daily loads him with His

heareth not us. Hereby know we ^a the spirit of truth, and the spirit of error.

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7 ^b Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not ^c knoweth not God; for ^d God is love.

9 ^e In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, ^f that we might live through him.

10 Herein is love, ^g not that we loved

f Isa. 9. 20. John 14. 17.—g Ch. 3. 10, 11, 23.—h Ch. 2. 4. & 3. 6.—i Ver. 16.—j John 3. 16. Rom. 5. 2. & 8. 32. Ch. 3. 16.—k Ch. 5. 11.—l John 15. 16. Rom. 5. 8, 10. Tit. 3. 4.

benefits. *He that loveth most, has most of God in him: and he that loveth God and his neighbour, as before described and commanded, is born of God; οὐκ ἐκ τοῦ σαρκὸς γεγενῆσθαι, is begotten of God*; is a true child of his heavenly Father; for he is made a partaker of the Divine nature; and this, his love to God and man proves.

Verse 8. He that loveth not] As already described; *knoweth not God*; has no experimental knowledge of Him.

God is love] An infinite Fountain of benevolence and beneficence to every human being. He hates nothing that He has made. He cannot hate, because he is love. He causes His sun to rise on the evil and the good; and sends His rain on the just and the unjust. *He has made no human being for perdition; nor even rendered it impossible, by any necessitating decree, for any fallen soul to find mercy.* He has given the fullest proof of His love to the whole human race, by the incarnation of His Son, who tasted death for every man. How can a decree of absolute, unconditional reprobation of the greater part, or any part of the human race, stand in the presence of such a text as this! It has been well observed, that although God is holy, just, righteous, &c. He is never called Holiness, Justice, &c. in the abstract, as He is here called Love. This seems to be the essence of the Divine nature; and all other attributes to be only modifications of this.

Verse 9. In this was manifested the love of God] The mission of Jesus Christ was the fullest proof that God could give, or that man could receive, of His infinite love to the world.

That we might live through him.] The whole world was sentenced to death because of sin; and every individual was dead in trespasses and sins; and Jesus came to die in the stead of the world, and to quicken every believer, that all might live to Him who died for them and rose again. This is another strong allusion to John iii. 16. *God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.* Where the reader is requested to see the note.

Verse 10. Not that we loved God] And that

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God, but that he loved us, and sent his Son ^a to be the propitiation for our sins;

11 Behold, ^b if God so loved us we ought also to love one another.

12 ^c No man hath seen God at any time. If we love one another, God dwelleth in us, and ^d his love is perfected in us.

13 ^e Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit.

14 And ^f we have seen and do testify that ^g the Father sent the Son to be the Saviour of the world.

^a Ch. 2. 2.—^b Matt. 18. 33. John 15. 12, 13. Ch. 3. 16.
^c John 1. 18. ^d 1 Tim. 6. 16. Ver. 20.—^e Ch. 2. 5. Ver. 18.—^f John 14. 20. Ch. 3. 24.—^g John 1. 14. Ch. 1. 1, 2.

He was thereby induced to give His Son to be a propitiation for our sins. No: we were enemies to God, and yet Christ died for our ungodly souls. See Rom. v. 6—11. and the notes there. So it was God's love, not our merit, that induced Him to devise means that His banished might not be expelled from Him.

Verse 11. *If God so loved us*] Without any reason or consideration on our part, and without any desert in us; *we ought also*, in like manner, to love one another; and not suspend our love to a fellow creature, either on his moral worth, or his love to us. We should love one another for God's sake: and then, no unkind carriage of a brother would induce us to withdraw our love from him: for, if it have God for its motive and model, it will never fail.

Verse 12. *No man hath seen God at any time*] The very words, with the change of *supra* for *infra*, of this apostle, in his Gospel, chap. i. 18. We may feel Him, though we cannot see Him; and if we love one another, He dwelleth in us, and His love is perfected in us: it has then its full accomplishment, having moulded us according to its own nature.

Verse 13. *Hereby know we, &c.*] See the note on chap. iii. 24.

Verse 14. *And we have seen*] Jesus Christ manifested in the flesh: see chap. i. 1, &c. *And do testify*, bear witness in consequence of having the fullest conviction that the Father sent the Son to be the Saviour of the world. We have had the fullest proof of this, from His doctrine and miracles which we heard and saw, during the whole time that He sojourned among men.

Verse 15. *Whosoever shall confess*] Much stress is laid on this confession; because the false teachers denied the reality of the incarnation: but this confession implied also such a belief in Christ as put them in possession of His pardoning mercy and indwelling Spirit.

Verse 16. *God is love*] See on ver. 8. *He that dwelleth in love*, he who is full of love to God and man, is full of God, for God is love: and where such love is, there is God, for He is the Fountain and Maintainer of it.

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15 ^b Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. ¹ God is love; and ² he that dwelleth in love dwelleth in God, and God in him.

17 Herein is ¹ our love made perfect, that ² we may have boldness in the day of judgment: ³ because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is ^o not made perfect in love.

^a John 3. 17.—^b Rom. 10. 9. Ch. 5. 1, 5.—^c Ver. 8
^d Ver. 12. Ch. 3. 24.—^e Gr. *love with us*—^f James 2
13. Ch. 2. 28. & 3. 18, 21.—^g Ch. 3. 5.—^h Ver. 12.

Verse 17. *Herein is our love made perfect*] By God dwelling in us, and we in Him; having cast out all the carnal mind that was at enmity against Himself, and filled the whole heart with the spirit of love and purity. Thus the love is made perfect: when it thus fills the heart it has all its degrees; it is all in all; and all in every power, passion, and faculty of the soul.

May have boldness in the day of judgment] Πάρρησιαν, freedom of speech, and liberty of access; seeing, in the person of our Judge, Him who has died for us, regenerated our hearts, and who Himself fills them.

As he is] Pure, holy, and loving: *So are we in this world*; being saved from our sins, and made like to Himself in righteousness and true holiness. No man can contemplate the day of judgment with any comfort or satisfaction but on this ground, that the blood of Christ hath cleansed him from all sin; and that he is kept by the power of God, through faith, unto salvation. This will give him boldness in the day of judgment.

Verse 18. *There is no fear in love*] The man who feels that he loves God with all his heart, can never dread Him as his Judge. As he is now made a partaker of His Spirit, and carries a sense of the Divine approbation in his conscience; he has nothing of that fear that produces terror, or brings torment. The perfect love, that fullness of love which he has received, casteth out fear; removes all terror relative to this day of judgment; for it is of this that the apostle particularly speaks. And as it is inconsistent with the gracious design of God to have His followers miserable, and as he cannot be unhappy whose heart is full of the love of his God, this love must necessarily exclude this fear or terror; because that brings torment, and hence is inconsistent with that happiness which a man must have who continually enjoys the approbation of his God.

He that feareth] He who is still uncertain concerning his interest in Christ; who, although he has many heavenly drawings, and often sits with Christ some moments, on a throne of love, yet feels from the evils of his heart a dread of

He that feareth, is not

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made perfect in love.

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19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen,

how can he love God, whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

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a Ch. 2. 4. & 3. 17.—b Ver. 12.

c Matt. 22. 37, 39. John 13. 34. & 15. 12. Ch. 3. 23.

the day of judgment, is not made perfect in love; has not yet received the abiding witness of the Spirit, that he is begotten of God; nor that fullness of love to God and man which excludes the enmity of the carnal mind, and which it is his privilege to receive. But is the case of such a man desperate? No, it is neither desperate nor deplorable; he is in the way of salvation, and not far from the kingdom of heaven. Let such earnestly seek, and fervently believe on the Son of God: and He will soon give them another baptism of His Spirit, will purge out all the old leaven, and fill their whole souls with that love which is the fulfilling of the law. He who is not yet perfect in love may speedily become so, because God can say in a moment, *I will, be thou clean; and immediately his leprosy will depart.* Among men we find some that have neither love nor fear; others, that have fear without love; others, that have love and fear; and others, that have love without fear.

1. Profligates, and worldly men in general, have neither the fear nor love of God.

2. Deeply awakened and distressed penitents have the fear or terror of God without his love.

3. Babes in Christ, or young converts, have often distressing fear mixed with their love.

4. Adult Christians have love without this fear; because fear hath torment; and they are ever happy, being filled with God.—See Mr. Wesley's note on this place.

1. We must not suppose that the love of God shed abroad in the heart is ever imperfect in itself; it is only so in degree. There may be a less or greater degree of what is perfect in itself; so it is with respect to the love which the followers of God have: they may have measures or degrees of perfect love without its fulness. There is nothing imperfect in the love of God, whether it be considered as existing in Himself, or as communicated to His followers.

2. We are not to suppose that the love of God casts out every kind of fear from the soul; it only casts out that which has torment:—1. A filial fear is consistent with the highest degrees of love; and even necessary to the preservation of that grace. This is properly its guardian; and, without this, love would soon degenerate into listlessness, or presumptive boldness. 2. Nor does it cast out that fear which is so necessary to the preservation of life; that fear which leads

a man to flee from danger lest his life should be destroyed. 3. Nor does it cast out that fear which may be engendered by sudden alarm. All these are necessary to our well-being: but it destroys—1. The fear of want. 2. The fear of death: and, 3. The fear or terror of judgment. All these fears bring torment, and are inconsistent with this perfect love.

Verse 19. *We love him, because he first loved us.*] This is the foundation of our love to God. 1. We love Him because we find He has loved us. 2. We love Him from a sense of obligation and gratitude. 3. We love Him from the influence of His own love: from His love shed abroad in our hearts our love to Him proceeds. It is the seed whence our love springs. The verse might be rendered, *Let us therefore love him because he first loved us:* thus the Syriac and Vulgate.

Verse 20. *If a man say, I love God, and hateth his brother*] This, as well as many other parts of this epistle, seems levelled against the Jews, who pretended much love to God, while they hated the Gentiles: and even some of them who were brought into the Christian church, brought this leaven with them. It required a miracle to redeem St. Peter's mind from the influence of this principle.—See Acts x.

Whom he hath seen] We may have our love excited towards our brother—1. By a consideration of his excellencies, or amiable qualities. 2. By a view of his miseries and distresses. The first will excite a love of complacency and delight; the second, a love of compassion and pity.

Whom he hath not seen] If he love not his brother, it is a proof that the love of God is not in him; and if he have not the love of God, he cannot love God; for God can be loved only through the influence of His own love: see on ver. 19. The man who hates his fellow, does not love God. He who does not love God, has not the love of God in him; and he who has not the love of God in him, can neither love God nor man.

Verse 21. *This commandment have we*] We should love one another; and love our neighbour as ourselves. The love of God, and the love of man, can never be separated: he who loves God will love his brother; he who loves his brother, gives this proof that he loves God; because he loves with a measure of that love, which, in its infinitude, dwells in God.

CHAPTER V.

He that believeth is born of God, loves God and his children, and keeps his commandments, which are not grievous, 1—3. Faith in Christ overcomes the world, 4, 5. The three earthly and heavenly witnesses, 6—9. He that believeth hath the witness in himself, 10. God has given unto us eternal life in his Son, 11, 12. The end for which St. John writes these things, 13—15. The sin unto death, and the sin not unto death, 16, 17. He that is born of God sinneth not, 18. The whole world lieth in the wicked one, 19. Jesus is come to give us an understanding, that we may know the true God, 20. All idolatry to be avoided, 21.

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WHOSOEVER ^a believeth that ^b Jesus is the Christ, is ^c born of God: ^d and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 ^e For this is the love of God, that we keep his commandments: and

^a John 1. 12. — ^b Ch. 2. 22, 23. & 4. 2. 15. — ^c John 1. 13. ^d John 15. 23. — ^e John 14. 15, 21, 23. & 15. 10. 2 John 6.

NOTES ON CHAP. V.

Verse 1. *Whosoever believeth, &c.*] Expressions of this kind are to be taken in connexion with the subjects necessarily implied in them. He that believeth that Jesus is the Messiah, and confides in Him for the remission of sins, is begotten of God; and they who are pardoned and begotten of God, love Him in return for His love; and love all those who are His children.

Verse 2. *By this we know that we love the children of God*] Our love of God's followers, is a proof that we love God. Our love to God, is the cause why we love His children; and our keeping the commandments of God, is the proof that we love Him.

Verse 3. *For this is the love of God*] This the love of God necessarily produces. It is vain to pretend to love God, while we live in opposition to His will.

His commandments.] To love him with all our heart, and our neighbour as ourselves, are not grievous; are not burdensome; for no man is burdened with the duties which his own love imposes. The old proverb explains the meaning of the apostle's words, *Love feels no loads.* Love to God brings strength from God: through His love and His strength, all His commandments are not obly easy and light, but pleasant and delightful.

On the love of God, as being the foundation of all religious worship, there is a good-saying in *Sohar Ezod.* fol. 23. col. 91. "Rabbi Jesa said, How necessary is it that a man should love the holy blessed God! For, he can bring no other worship to God than love; and he who loves Him, and worships Him, from a principle of love; him the holy blessed God calls His beloved."

Verse 4. *Whosoever is born of God*] ΠΑΥ ΤΟ ΓΕΓΟΝΟΤΟΣ; *whatsoever*, (the neuter for the masculine) is begotten of God, *overcometh the world.* "I understand by this," says Schoetgen, "the Jewish church, or Judaism, which is often termed ארץ חמץ *olam hazzeh*, *this world.* The reasons which induce me to think so are, 1. Because this *world*, denied that the Messiah was come; but the Gentiles did not oppose this principle. 2. Because he proves the truth of the Christian religion against the Jews, reasoning according to the Jewish manner; whence it is evident, that he contends not against the Gentiles, but against the Jews. The sense, therefore, is, he who possesses the true Christian faith, can easily con-

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Othone, Vitellio,
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his commandments are not grievous.

4 For ^e whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but ^b he that believeth that Jesus is the Son of God?

6 This is he that came ¹ by water and blood, *even* Jesus Christ; not by water

^f Mic. 6. 8. Matt. 11. 30. — ^g John 16. 33. Ch. 3. 9. & 4. 4. ^h 1 Cor. 15. 57. Ch. 4. 15. — John 19. 34.

vict the Jewish religion of falsity." That is, he can show the vanity of their expectations, and the falsity of their glosses and prejudices. Suppose we understand by the world the evil principles and practices which are among men, and in the human heart; then the influence of God in the soul, may be properly said to overcome this, and by faith in the Son of God a man is able to overcome all that is in the world, viz. the desire of the flesh, the desire of the eye, and the pride of life.

Verse 5. *He that believeth that Jesus is the Son of God*] That He is the promised Messiah; that he came by a supernatural generation; and although truly man, came not by man, but by the power of the Holy Ghost in the womb of the Virgin Mary. The person who believes this, has the privilege of applying to the Lord for the benefits of the incarnation and passion of Jesus Christ, and receives the blessings which the Jews cannot have, because they believe not the Divine mission of Christ.

Verse 6. *This is he that came by water and blood*] Jesus was attested to be the Son of God, and promised Messiah, by water, i. e. His baptism, when the Spirit of God came down from heaven upon Him, and the voice from heaven said, *This is my beloved Son in whom I am well pleased.* Jesus Christ came also by blood. He shed His blood for the sins of the world; and this was in accordance with all that the Jewish prophets had written concerning Him. Here the apostle says, that the Spirit witnesses this; that *He came not by water only*, being baptized, and baptizing men in His own name, that they might be His followers and disciples; but by blood also, by his sacrificial death, without which the world could not be saved, and He could have had no disciples. As, therefore, the Spirit of God witnessed His being the Son of God, at His baptism; and as the same Spirit in the prophets had witnessed that He should die a cruel, yet a sacrificial death: He is said here to bear witness, because He is the Spirit of truth.

Perhaps St. John makes here a mental comparison between CHRIST, Moses, and Aaron; to both of whom he opposes our Lord, and shows His superior excellence. *Moses came by water*—All the Israelites were baptized unto him in the cloud and in the sea, and thus became his flock and his disciples. 1 Cor. x. 1, 2. *Aaron came by blood*—He entered into the Holy of Holies with the blood of the victim, to make atonement

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only, but by water and blood. * And it is the Spirit that beareth witness, because the Spirit

is truth.

a John 14. 17. & 15. 26. & 16. 13. 1 Tim. 3. 16.

for sin. Moses initiated the people into the covenant of God by bringing them *under the cloud, and through the water*. Aaron confirmed that covenant by shedding the *blood*, sprinkling part of it upon them, and the rest before the Lord in the Holy of Holies. *Moses* came only by *water*; *Aaron* only by *blood*; and both came as *types*. But *CHRIST* came both by *water and blood*, not typically, but really: not by the authority of *another*, but by His own. Jesus initiates His followers into the Christian covenant by the baptism of water; and confirms and seals to them the blessings of the covenant by an application of the *blood* of the atonement, thus purging their consciences, and purifying their souls.

Thus His religion is of infinitely greater efficacy than that in which *Moses* and *Aaron* were ministers. See *Schoetgen*.

It may be said also, that the *Spirit* bears witness of Jesus by His testimony in the souls of genuine Christians, and by the spiritual gifts and miraculous powers with which He endowed the apostles and primitive believers. This is agreeable to what St. John says in his Gospel, chap. xv. 26, 27. *When the Comforter is come, the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning.* This place the apostle seems to have in his eye; and this would naturally lead him to speak concerning the *three witnesses*; the *SPRIT*, the *WATER*, and the *BLOOD*, ver. 8.

Verse 7. *There are three that bear record*] The *FATHER*, who bears testimony to His Son; the *WORD*, or *Λόγος*, *Logos*, who bears testimony to the Father; and the *HOLY GHOST*, which bears testimony to the Father and the Son. *And these three are one in essence, and agree in the one testimony, that Jesus came to die for, and give life to, the world.*

But it is likely this verse is not genuine. It is wanting in every MS. of this epistle written before the invention of printing, one excepted, the *Codex Montfortii*, in Trinity College, Dublin: the others which omit this verse amount to one hundred and twelve.

It is wanting in both the *Syriac*, all the *Arabic*, *Ethiopic*, the *Coptic*, *Sabidic*, *Armenian*, *Slavonian*, &c; in a word, in all the ancient *Versions* but the *Vulgate*; and even of this Version many of the most ancient and correct MSS. have it not. It is wanting also, in all the ancient *Greek Fathers*; and in most even of the *Latin*.

The words, as they exist in all the Greek MSS. with the exception of the *Codex Montfortii*, are the following:

"6. This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth, 7. For there

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

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A. D. cir. 69.
Imp. Galba.
Othone, Vitellio,
et Vespa.

b John 1. 1. Rev. 19. 13.—c John 10. 32.

are three that bear witness, the Spirit, the water, and the blood, and these three agree in one. 9. If we receive the witness of man, the witness of God is greater," &c.

The words that are omitted by all the MSS. the above excepted; and all the *Versions*, the *Vulgate* excepted, are these:

[In heaven, the Father, the Word, and the Holy Spirit, and these three are one: and there are three which bear witness in earth.]

To make the whole more clear, that every reader may see what has been added, I shall set down these verses, with the inserted words in brackets.

"6. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. 8. And there are three that bear witness in earth,] the Spirit and the water, and the blood, and these three agree in one. 9. If we receive the witness of men, the witness of God is greater," &c. Any man may see, on examining the words, that if those included in brackets, which are wanting in the MSS. and *Versions*, be omitted, there is no want of connexion; and as to the sense, it is complete and perfect without them; and, indeed, much more so, than with them. I shall conclude this part of the note with observing, with Dr. Dodd, "That there are some internal and accidental remarks, which may render the passage suspected; for the sentence is complete, and the sense more clear and better preserved, without it. Besides, the spirit is mentioned, both as a witness in heaven, and on earth; so that the six witnesses are thereby reduced to five, and the equality in number, or antithesis between the witnesses in heaven and on earth, is quite taken away. Besides, what need of witnesses in heaven? No one there doubts that Jesus is the Messiah; and if it be said, that the Father, Son, and Spirit, are witnesses on earth, then there are five witnesses on earth and none in heaven; not to say that there is a little difficulty in interpreting how the Word, or the Son, can be a witness to Himself."

It may be necessary to inquire how this verse stood in our earliest English Bibles. In *Coverdale's* Bible, printed about 1535, for it bears no date, the seventh verse is put in brackets thus:

And it is the Spryte that beareth witness; for the Spryte is the truth. (For there are thre which beare recorde in heaben: the Father, the Woorde, and the Holy Ghost, and these thre are one.) And there are thre which beare recorde in earth: the Spryte, water, and bloude, and these thre are one. If we receyve, &c.

TINDAL was as critical as he was conscientious; and though he admitted the words into the

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Otobon, Vitellia,
et Vespas.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: b for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of

• John 8. 17, 18.—b Matt. 5. 16, 17. & 17. 5.—c Rom. 8. 16. Gal. 4. 6.—d John 3. 33. & 5. 33.

text of the first edition of his New Testament printed in 1526; yet he distinguished them by a different letter, and put them in brackets, as *Cooverdale* has done; and also the words in *earth*, which stand in ver. 8. without proper authority, and which being excluded, make the text the same as in the MSS. &c.

Two editions of this version are now before me; one printed in English and Latin 4to. with the following title.

The New Testament, both in English and Latin, of M^{aster} Erasmus translation—and imprinted by William Dowell—the p^{er}e of our Lorde M.CCCCLXVII. And the sp^{er}ite p^{er}e of the k^{ynge}s (Edw. VI.) moste gracious regne.

In this edition the text stands thus :

And it is the Spirite that beareth w^{it}nes, because the Spirite is truth (for there are thre whiche beare recorde in heaven, the Father, the Worde, and the Holy Ghost, and these thre are one.) for there are thre whiche beare recorde (in earth) the Spirite, water, and blode, and these thre are one. If we receyve, &c.

The other printed in London, “by William Tylle, 4to. without the Latin of Erasmus in M.CCCCLXIX. the thyrd yere of the reigne of our most drede Soverayne Lorde Kynge Edwarde the Syxte,” has, with a small variety of spelling, the text in the same order, and the same words included in brackets as above.

The English Bible, with the book of Common Prayer, printed by *Richard Cardmarden*, at Rouen in Normandy, 1555, fol. exhibits the text faithfully, but in the following singular manner:

And it is the Spyrte that beareth witness because the Spyrte is truth. (for there are three which beare recorde in heaven, the Father, the Woorde, and the Holy Ghost; and these Three are One.) And thre whiche beare recorde (in earth) the Spirit and water, and bloode; and these thre are one.

The first English Bible which I have seen, where these distinctions were omitted, is that called *The Bishops Bible*, printed by *Jugge*, fol. 1568. Since that time, all such distinctions have been generally disregarded.

Though a conscientious believer in the doctrine of the ever-blessed, holy, and undivided Trinity, and in the proper and essential divinity of our Lord Jesus Christ, which doctrines I have defended by many and even new arguments, in

God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life;

• Ch. 2. 25.—f John 1. 4. Ch. 4. 9.—g John 3. 36. & 5. 24.

the course of this work, I cannot help doubting the authenticity of the text in question; and, for further particulars, refer to the observations at the end of this chapter.

Verse 8. *The Spirit, and the water, and the blood*] This verse is supposed to mean “the Spirit, in the word confirmed by miracles; the water, in baptism, wherein we are dedicated to the Son (with the Father and the Holy Spirit) typifying his spotless purity, and the inward purifying of our nature: and the blood, represented in the Lord’s supper, and applied to the consciences of believers; and all these harmoniously agree in the same testimony, that Jesus Christ is the Divine, the complete, the only Saviour of the world.” *Mr. Wesley’s Notes.*

By the *written word*, which proceeded from the Holy Spirit, that Spirit is continually witnessing upon earth, that God hath given unto us eternal life.

By *baptism*, which points out our regeneration, and the renewing of the Holy Ghost, and which is still maintained as an initiatory rite in the Christian church, we have another witness on earth of the truth, certainty, importance, and efficacy, of the Christian religion. The same may be said of the *blood*, represented by the *holy eucharist*, which continues to show forth the death and atoning sacrifice of the Son of God, till He comes. See the note on verse 6.

Verse 9. *If we receive the witness of men*] Which all are obliged to do; and which is deemed a sufficient testimony to truth in numberless cases. *The witness of God is greater.* He can neither be deceived, nor deceive; but man may deceive, and be deceived.

Verse 10. *He that believeth on the Son of God*] This is God’s witness to a truth, the most important and interesting to mankind. God has witnessed that *whosoever believeth on his Son* shall be saved, and have *everlasting life*; and shall have the *witness of it in himself*; the Spirit bearing witness with his spirit that he is a child of God. *To know, to feel his sin forgiven*, to have the testimony of this in the heart from the Holy Spirit Himself, is the privilege of every true believer in Christ.

Verse 11. *This is the record*] The great truth to which the Spirit, the water, and the blood, bear testimony. *God hath given us eternal life; a right to endless glory, and a meekness for it. And this life is in his Son.* It comes by and through Him. He is its *Author* and its *Purchaser*. It is only in and through Him. No other scheme of salvation can be effectual; God

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and he that hath not the Son of God hath not life.

13 ^a These things have I written unto you that believe on the name of the Son of God; ^b that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have ^c in him, that, ^d if we ask any thing according to his will, he heareth us;

^a John 20. 31.—^b Ch. 1. 1, 2.—^c Or, concerning him.—^d Ch. 3. 22.—^e Job 42. 8. James 5. 14, 15.

has provided none other; and in such a case a man's invention must be vain.

Verse 12. *He that hath the Son hath life*] As the eternal life is given in the Son of God; it follows, that it cannot be enjoyed without Him. No man can have it without having Christ; therefore, *he that hath the Son, hath life*: and he that hath not the Son hath not life. It is in vain to expect eternal glory, if we have not Christ in our heart. The indwelling Christ gives both a title to it, and a meetness for it. This is God's record. Let no man deceive himself here: an *indwelling Christ* and *GLORY*. *No indwelling Christ, no glory*. God's record must stand.

Verse 13. *That ye may know that ye have eternal life*] I write to show your privileges; to lead you into this holy of holies; to show what believing on the Son of God is, by the glorious effects it produces; it is not a blind reliance for, but an actual enjoyment of, salvation. Christ living, working, and reigning, in the heart.

And that ye may believe] That is, continue to believe; for Christ dwells in the heart *only by FAITH*; and *faith* lives only by *LOVE*; and *love* continues only by *OBEDIENCE*. He who *BELIEVES*, loves; and he who *LOVES*, obeys. He who *obeys*, loves; he who *loves*, believes; he who *believes*, has the witness in himself; he who has this witness, has Christ in his heart, the hope of glory; and he who believes, loves, and obeys, has Christ in his heart, and is a man of prayer.

Verse 14. *This is the confidence*] *Πιστης*, the liberty of access and speech; that if we ask any thing according to his will; that is, which He has promised in His word; His word is a revelation of His will, in the things which concern the salvation of man. All that God has promised we are justified in expecting; and what He has promised, and we expect, we should pray for. Prayer is the language of the children of God. He who is begotten of God, speaks this language. He calls God, Abba, Father, in the true spirit of supplication. *Prayer* is the language of dependence on God; where the soul is dumb, there is neither life, love, nor faith. Faith and prayer are not boldly to advance claims upon God:— we must take heed that what we ask and believe for, is agreeable to the revealed will of God. What we find promised, that we may plead.

Verse 15. *And if we know that he hear us*] Seeing we are satisfied that He hears the prayer

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and ^e he shall give him life for them that sin not unto death. ^f There is a sin unto death: ^g I do not say that he shall pray for it.

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^f Matt. 12. 31, 32. Mark 3. 29. Luke 12. 10. Heb. 6. 4, 6 & 9. 26.—^g Jer. 7. 16. & 14. 11. John 17. 9.

of faith, requesting the things which Himself has promised; we know, consequently, that we have the petitions, the answer to the petitions, that we desired of him; for He cannot deny himself: and we may consider them as sure as if we had them; and we shall have them as soon as we plead for, and need them. We are not to ask to-day, for mercy that we now need, and not receive it till to-morrow, or some future time. God gives it to him who prays, when it is needful.

Verse 16. *A sin which is not unto death*] This is an extremely difficult passage, and has been variously interpreted. What is the sin not unto death, for which we should ask, and life shall be given to him that commits it? And what is the sin unto death, for which we should not pray?

I shall note three of the chief opinions on this subject.

1. It is supposed that there is here an allusion to a distinction in the Jewish law where there was *נוחן מן חטאת למותה*, "a sin unto death;" and *נוחן מן חטאת למוותה*, "a sin not unto death;" that is, 1. A sin, or transgression, to which the law had assigned the punishment of death; such as idolatry, incest, blasphemy, breach of the Sabbath, and the like. And, 2. A sin not unto death, i. e. transgressions of ignorance, inadvertence, &c. and such as, in their own nature, appear to be comparatively light and trivial.—That such distinctions did exist in the Jewish synagogue, both Schoetgen and Carpzovius have proved.

2. By the sin not unto death, for which intercession might be made; and unto death, for which prayer might not be made; we are to understand transgressions of the civil law of a particular place, some of which must be punished with death, according to the statutes; the crime admitting of no pardon: others might be punished with death, but the magistrate had the power of commuting the punishments, i. e. of changing death into banishment, &c. for reasons that might appear to him satisfactory; or at the intercession of powerful friends. To intercede, in the former case, would be useless, because the law would not relax; therefore, they need not pray for it: but intercession in the latter case might be prevalent, therefore they might pray; and if they did not, the person might suffer the punishment of death. This opinion, which has been advanced by Rosenmüller, intimates, that men should feel for each other's distresses, and use their influence in behalf of the wretched; nor

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17 ^a All unrighteousness is sin; and there is a sin not unto death.

18 We know that ^b who-soever is born of God sinneth not; but that he that is begotten of God ^c keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and ^d the whole world lieth in wickedness.

^a Ch. 3. 4.—^b 1 Pet. 1. 23. Ch. 3. 9.—^c James 1. 27
^d Gal. 1. 4.—^e Luke 24. 45.—^f John 17. 3.—^g Isa. 9. 6. & 44. 6. & 54. 5.

ever abandon the unfortunate, but where the case is utterly hopeless.

3. The *sin unto death* means a case of transgression, particularly of grievous backsliding from the life and power of godliness, which God determines to punish with *temporal death*; while at the same time He extends mercy to the penitent soul. The *disobedient prophet*, 1 Kings xiii. 1—32. is, on this interpretation, a case in point: many others occur in the history of the church, and of every religious community. The *sin not unto death*, is any sin which God does not choose *thus* to punish. This view of the subject is that taken by the late Reverend J. Wesley, in a sermon, intitled, *A Call to Backsliders*.—WORKS, Vol. X. pag. 92.

I do not think the passage has any thing to do with what is termed the *sin against the Holy Ghost*; much less with the popish doctrine of *purgatory*; nor with sins committed *before* and *after* baptism, the *former*, pardonable, the latter, *unpardonable*, according to some of the Fathers. Either of the last opinions, (viz. 2. and 3.) make a good sense; and the *first*, (1.) is not unlikely; the apostle may allude to some *maxim* or *custom* in the Jewish church, which is not now distinctly known. However, this we know, that any penitent may find mercy through Christ Jesus; for through Him every kind of sin may be forgiven to man, except the sin against the Holy Ghost; which I have proved no man can now commit.—See the note on Matt. xii. 31, 32.

Verse 17. *All unrighteousness is sin*] *Πασι αδυνας*, every act contrary to justice:—*is sin*; is a transgression of the law, which condemns all injustice.

Verse 18. *Whosoever is born—begotten of God, sinneth not*] This is spoken of adult Christians: they are *cleansed from all unrighteousness*; consequently from all *sin*, chap. i. ver. 7, 9.

Keepeth himself] That is, in the love of God, Jude 21. by building up himself on his most holy faith, and praying in the Holy Ghost. *And that wicked one, the devil, toucheth him not*: finds nothing of his own nature in him, on which he can work; Christ dwelling in his heart by faith.

Verse 19. *We know that we are of God*] Have the fullest proof of the truth of Christianity, and of our own reconciliation to God, through the death of His Son.

The whole world lieth in wickedness] *Εν τω κοινω σαταυ. lieth in the wicked one*; is embraced in the arms of the devil, where it lies fast asleep,

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20 And we know that the Son of God is come, ^e and hath given us an understanding, ^f that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. ^g This is the true God, and ^h eternal life.

21 Little children, ⁱ keep yourselves from idols. Amen.

John 20. 28. Acts 20. 28. Rom. 9. 5. 1 Tim. 3. 16.
Tit. 2. 13. Heb. 1. 8.—^h Ver. 11, 12, 13.—ⁱ 1 Cor. 10. 14.

and carnally secure, deriving its heat and power from its infernal fosterer. What a truly awful state! And do not the actions, tempers, propensities, opinions, and maxims, of all worldly men, prove and illustrate this? “In this short expression,” says Mr. Wesley, “the horrible state of the world is painted in the most lively colours: a comment on which we have in the actions, conversations, contracts, quarrels, and friendships, of worldly men.” Yes, their *ACTIONS* are opposed to the law of God; their *CONVERSATIONS*, shallow, simulous, and false; their *CONTRACTS*, forced, interested, and deceitful; their *QUARRELS*, puerile, ridiculous, and ferocious; and their *FRIENDSHIPS*, hollow, insincere, capricious, and fickle. All, all, the effect of their lying in the arms of the wicked one; for thus they become instinct with his own spirit; and because they are of their father the devil, therefore his lust they will do.

Verse 20. *We know that the Son of God is come*] In the flesh, and has made His soul an offering for sin. *And hath given us an understanding*; a more eminent degree of light than we ever enjoyed before; for as He lay in the bosom of the Father, He hath declared Him unto us: and He hath besides given us a spiritual understanding, that we may know Him who is true; even the TRUE GOD; and get eternal life from Him through His Son, in whom we are by faith, as the branches in the vine, deriving all our knowledge, light, life, love, and fruitfulness, from Him. And it is through this revelation of Jesus, that we know the ever-blessed and glorious Trinity; and the Trinity, *Father, word, and Holy Ghost*, in the eternal undivided unity of the ineffable Godhead.

Verse 21. *Little children*] *Ταυτα, beloved children*; he concludes with the same affectionate feeling with which he commenced.

Keep yourselves from idols] Avoid the idolatry of the heathens; not only have no *false gods*, but have the *true God*. Have no idols in your houses; none in your churches; none in your hearts. Have no object of idolatrous worship; no pictures, relics, consecrated tapers, wafers, crosses, &c. by attending to which your minds may be divided, and prevented from worshipping the infinite Spirit, in spirit and in truth.

The apostle, says Dr. Macknight, cautioned his disciples against going with the heathens into the temple of their idol gods, to eat of their feasts upon the sacrifices they had offered to

these gods; and against being present at any act of worship which they paid them; because, by being present, they participated of that worship, as it is plain from what St. Paul has written on the subject, 1 Cor. viii. 10. where see the notes.

That is a man's *idol* or *god*, from which he seeks his *happiness*: no matter whether it be Jupiter, Juno, Apollo, Minerva, Venus, or Diana; or pleasure, wealth, fame, a fine house, superb furniture, splendid equipage, medals, curiosities, books, titles, human friendships, or any earthly or heavenly thing, God, the supreme good, only excepted. That is a man's *idol* which prevents him from seeking and finding his ALL in God.

Wiclif ends this epistle thus, *My little ones, kepe ye you fro mawmētis*, i. e. *puppets, dolls*, and such like; for thus Wiclif esteemed all *images* employed in religious worship. They are the *dolls* of a spurious Christianity; and the drivellings of religion in *nonage*, and *dotage*. *Protestants*, keep yourselves from such *mawmets*!

Amen, so be it! So let it be! And so it shall be, God being our Helper, for ever and ever!

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The End.—**ÆTHIOPIC.**
In this Version the Epistle is thus introduced;

In the name of the Father, and of the Son, and of the Holy Spirit, on God, the Epistle of John, the son of Zebedee, the Evangelist and Apostle of our Lord Jesus Christ; may his intercession be with us for ever and ever. Amen.

In the MANUSCRIPTS.

The First of John.—**AB.**
The First Epistle of John the Evangelist.
The First Catholic Epistle of St. John the Divine,—written from Ephesus.
The Epistle to the Parthians.—See several Latin MSS.

The word *Amen* is wanting in all the best MSS. and in most of the *Versions*.

For other matters relative to the epistle itself, see the *Preface*: and for its heavenly doctrine and unction read the *text*, in the *original*, if you can; if not, in our own excellent translation.

OBSERVATIONS ON THE TEXT OF THE THREE DIVINE WITNESSES,

Accompanied with two very correct fac similes of 1 John, chap. v. ver. 7, 8, and 9, as they stand in the First Edition of the New Testament, printed at Complutum, 1514, and in the Codex Montfortii, a Manuscript marked G. 97, in the Library of Trinity College, Dublin.

The seventh verse of first JOHN, chapter the fifth, has given rise to more theological disputes than any other portion of the Sacred Writings. Advocates and antagonists have arisen in every quarter of the civilized world; but the dispute has been principally confined to the *Unitarians* of all classes, and those called *Orthodox*: the former asserting that it is an *interpolation*, and the latter contending that it is a *part of the original text of St. John*. It is asserted that (one excepted, which shall be noticed by and by,) all the other Greek MSS. written before the invention of printing, omit the passage in dispute. How the seventh and eighth verses stand in these, may be seen in the following view, where the words included between brackets, are those which are wanting in the MSS.

Ὅτι τρεῖς ἕστιν ὁ μαρτυροῦντις (ἐν τῷ ὄρατι, ὁ πνεῦμα, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι, ὁ τρεῖς ἕστιν. Καὶ τρεῖς ἕστιν ὁ μαρτυροῦντις ἐν τῷ ἄγιον πνεῦμα, καὶ τὸ ὄρατι, καὶ τὸ αἷμα· καὶ ὁ τρεῖς ἕστιν τὸ ἕνα.)

Of all the MSS. yet discovered which contain this epistle, amounting to one hundred and twelve; three only, two of which are of no authority, have the text, viz.

1. The *Codex Guelpherbytanus G.* which is demonstrably a MS. of the seventeenth century, for it contains the Latin translation of Beza, written by the same hand, and therefore of no use or importance in sacred criticism.

2. The *Codex Ravianus*, or *Berolinensis*, which is a forgery, and only a copy of the Greek

text in the *Complutensian Polyglott*, printed in 1514; and so close an imitation of it, that it copies even its typographical errors; hence, and from the similarity of the letters, it appears to have been forged, that it might pass for the original MS. from which the *Complutensian* text was taken. In this MS. some various readings are inserted from the margin of Stevens' edition of 1550.

3. The *Codex Montfortii*, or *Codex Dublinensis*, cited by Erasmus, under the title of *Codex Britannicus*, in Trinity College, Dublin. This may be said to be the only *genuine* MS. which contains this text; as no advocate of the sacred doctrine contained in the disputed passage would wish to lay any stress whatever on such evidence as the two preceding ones afford. *Michaelis* roundly asserts, Vol. IV. page 417. of his *Introductory Lectures*, that this MS. was written after the year 1500. This I scruple not to affirm, is a perfectly unguarded assertion, and what no man can prove. In 1790, I examined this MS. myself; and though I thought it to be comparatively modern, yet I had no doubt that it existed before the invention of printing, and was never written with intention to deceive. I am rather inclined to think it the work of an unknown bold critic, who formed a text from one or more MSS. in conjunction with the *Vulgate*, and was by no means sparing of his own conjectural emendations; for it contains many various readings which exist in no other MS. yet discovered. But how far the writer has in

any place, faithfully copied the text of any ancient MS. is more than can be determined. To give the reader a fair view of this subject, I here subjoin what I hope I may call a perfect

fac simile of the seventh and eighth verses, as they exist in this MS. copied by the accurate hand of the Rev. Dr. Barrett, the present learned librarian of Trinity College.

FAC SIMILE

of 1 John v. 7, 8, and 9.

From the Codex Montfortii in Trinity College, Dublin.

ὄτι· τρεῖς ἦσαν οἱ μαρτύ

ροῦντες ἐν τῷ αἵματι, πνεύματι, καὶ ὕδατι, καὶ πᾶσι αἵματι,
 Καὶ ὄντοι οἱ τρεῖς, ἐν ἑαυτοῖς· καὶ τρεῖς ἦσαν οἱ μαρτυ
 ροῦντες ἐν τῇ γῆ, πᾶσα ὕδωρ, καὶ αἷμα, καὶ τὸ πνε
 ματι, ἅπαντα λαμβάνοντες, καὶ μαρτυρία τοῦ
 θεοῦ μνησθῆναι ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι
 μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

When I examined the original myself, though I took down a transcript, yet I neglected to take a *fac simile*. That no mistake might be made in a matter of so much importance, I got a *fac simile*, and after it was engraved, had it collated with the MS. by Dr. Barrett himself, and the plate finished according to his last corrections; so that I hope it may be said every jot and every tittle belonging to the text, are here fairly and faithfully represented; nothing being

added, and nothing omitted. I have examined this MS. since, and have not been able to detect any inaccuracy in my *fac simile*. To it I have annexed a perfect *fac simile* of the same words, as they stand in the *Complutensian Polyglott*, which the curious reader will be glad to see associated with the other, as they are properly the only *Greek authorities* on which the authenticity of the text of the Three Witnesses depends.

FAC SIMILE

of 1 John v. 7, 8, and 9, from the

Editio Princeps of the Greek Testament, printed at Complutum, 1514.

ὅτι τρεῖς εἰς

ὄντοι οἱ μαρτυροῦντες ἐν τῷ οὐρανώ, ὁ πα
 τήρ καὶ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα, καὶ
 οἱ τρεῖς εἰς τὸ ἐνεσί, καὶ τρεῖς εἰς τὴν γῆν, οἱ μαρ
 τυροῦντες ἐπὶ τῆς γῆς, τὸ πνεῦμα καὶ τὸ ὕ
 δωρ καὶ τὸ αἷμα, ἐν τῇ μαρτυρίᾳ τῶν αἰ
 θρωπῶν λαμβάνομεν, καὶ μαρτυρία τοῦ θεοῦ
 μνησθῆναι ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ
 θεοῦ, ἡ μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

It may be necessary to observe, *First*, That the five first lines of the *fac simile* of the text in the *Complutensian edition* are at the top of the opposite page to that on which the other four lines are found. The *alphabetical letters*, mingled with the Greek text, are those which refer to the corresponding words in the Latin text, printed in a parallel column in the *Complutensian Polyglott*, and marked with the same letters, to ascertain more easily the corresponding Greek and Latin words, for the benefit, I suppose, of learners. The column containing the Latin text, which is that of the

Vulgate, is not introduced here, being quite unnecessary. *Secondly*—The sixth and seventh lines of the *fac simile* of the *Codex Montfortii*, belong to the second page of that leaf on which the other five lines are written. This MS. is a thick duodecimo written on paper, without folios. There is an inscription on it in these words, *Sum Thomae Clementis, olim fratris Froyhe*. On this inscription Dr. Barrett remarks: "It appears *Froyhe* was a *Franciscan*; and I find in some blank leaves in the book these words written, (by the same hand,

in my opinion, that wrote the MS.) *Ἰωάννης μάρτυρ ἑσχατῶτος*; by the latter, I understand the founder of that order." If *St. Francis d'Assise* be here meant, who was the founder of the order of *Franciscans*, and the inscription be written by the same who wrote the MS. then the MS. could not have been written before the thirteenth century, as *St. Francis* founded his order in 1206, and died in 1226, and consequently proves that the MS. could not have been written in the eleventh century, as *Mr. Martin* of Utrecht, and several others, have imagined.

Much stress has been laid on the dots over the *ι* and *υ* which frequently appear in this MSS. *Montfaucon* has observed, *Palæographia Græca*, pag. 33, that such dots were in use a thousand years ago; hence the advocates of the antiquity of the *Codex Montfortii* have inferred, that this MS. must have been written at least in the tenth or eleventh century. But, as these are found in modern MSS. (see *Palæog.* pag. 324. 333.) they are therefore no proof of antiquity. In *Michaelis' Introduction*, Vol. II. pag. 286, where he is describing the MSS. of the Greek Testament, he gives the text in question as it is supposed to exist in the *Codex Montfortii*, in which two dots appear over every *iota* and *upsilon* in the whole five lines there introduced; but, on comparing this of *Michaelis* with the *fac simile* here produced, the reader will at once perceive that the arrangement is false, and the dotting egregiously inaccurate. Deceived by this false representation *Dr. Marsh*, (now bishop of Llandaff,) in his notes on the passage, pag. 754, observes, "That no MS. written in small characters, before the twelfth century, has these dots sometimes on the *iota*, but never on the *upsilon*"; but MSS. written in the fourteenth century have these dots on both letters, but not in all cases. Now as these letters are dotted always in the *Codex Montfortianus*, but not always in the MSS. of the thirteenth and fourteenth centuries, and still less often in those of the twelfth century, we may infer that the *Codex Montfortianus* is at least as modern as the fifteenth century."

On this quotation I beg leave to make a few remarks.

Dr. Marsh says, "That no MS. written in small letters, previous to the twelfth century, has these dots." This excellent critic has only to consult the *Palæographia Græca*, pag. 293, in which he will find No. 1. a *fac simile* of one of the *Colbert* MSS. (No. 4954.) written A. D. 1022, where the *iota* appears thrice dotted:—and in No. 2, on the same page, another *fac simile* of a MS. written A. D. 1045, the *iota* is dotted in the word *ἰσχυρῶς*.—*Ibid.* pag. 293, (No. 7,) a MS. written in 986, has the *iota* twice dotted in the word *ἰσχυρῶς*.—*Ibid.* pag. 275, (No. 2.) a MS. of the ninth or beginning of the tenth century, has the *iota* dotted in *ἀγαπᾷ*:—and in No. 3, a specimen of the *Codex Regius*, (No. 2271,) written A. D. 914, the *iota* is dotted in *θεῶν*.—*Ibid.* pag. 271, (No. 4,) written about 890, the *iota* is dotted in *ἰσχυρῶς*: and in Spec. V. in the word *ῥοῦα*. See also *Ibid.* pag. 320, No. 3. another of the *Colbert* MSS. (4111.) written A. D. 1236, where the *iota* is dotted seven times. All these specimens are taken from MSS. written in small characters; and, as the dates

show, (the last excepted,) long before the twelfth century. As to these dots being more frequent in manuscripts of the fifteenth than those of the twelfth, thirteenth, and fourteenth centuries, I cannot say much: it is certain they became more frequent towards the fourteenth century than they were in the twelfth; and yet this was not a general case. In two well written manuscripts now before me, one of which I suppose to be of the fourteenth century, and the other of the fifteenth, these dots often occur, but they are by no means regular. I have noticed several pages in the oldest manuscript where they occur but once; and in other pages they may be met with ten or twelve times. On the contrary, in the more recent manuscript, whole pages occur without one of them; and where they do occur, they are much less frequent than in the former. So that it rather appears from this evidence, that they began to disappear in the fifteenth century. *Dr. Marsh*, misled by the specimen in *Michaelis*, Vol. II. pag. 286, says, "The letters in question are always dotted in the *Codex Montfortianus*." By referring to the *fac simile*, the reader will be able at once to correct this mistake. The *iota* in the *fac simile* occurs thirty times, and is dotted only in five instances: and the *upsilon* occurs nineteen times, and is dotted only in seven.

But arguments for or against the age of any MS. on account of such dots, are futile in the extreme; as the most ancient MSS. have them not only on the *iota* and *upsilon*, but upon several other letters, as may be seen in the *Codex Alexandrinus*, the *Codex Rescriptus*, published by *Dr. Barrett*, and the *Codex Beza*; in the latter of which they seem to occur more frequently than they do even in the *Codex Montfortii*.

On the evidence of these dots, *Mr. Martin* of Utrecht supposed the Dublin manuscript to be as old as the eleventh century; and on the same evidence *Dr. Marsh* argues, "That it is at least as modern as the fifteenth." Both these judgments are too hastily formed: *medio tutissimus ibis*, is the best counsel in such a case; the manuscript is more likely to have been a production of the thirteenth, than of either the eleventh or fifteenth. The former date is as much too high, as the latter is too low: the zeal of the critics for and against this controverted text having carried them, in my opinion, much too far on either side.

In comparing the writing of the *Codex Montfortii*, with the different specimens given by *Montfaucon* in the *Palæographia Græca*, it appears to approach nearest to that on p. 320, No. 4, which was taken from one of the *Colbert* manuscripts, (No. 845,) written in the year of our Lord 1272, which, I am led to think, may be nearly about the date of the *Codex Montfortii*; but, on a subject of so much difficulty where critics of the first rank have been puzzled, I should be sorry to hazard any more than an opinion, which the reader is at liberty to consider either true or false, as may seem best to his own judgment.

Though a conscientious advocate of the sacred doctrine contained in the disputed text, and which, I think, expressly enough revealed in several other parts of the Sacred Writings; I must own the passage in question stands on a most

dubious foundation. All the Greek manuscripts (the Codex Montfortii alone excepted) omit the passage; so do all the ancient Versions, the Vulgate excepted: but in many of the ancient MSS. even of this version, it is wanting. There is one in the British Museum, of the tenth or eleventh century, where it is added by a more recent hand in the margin; for it is wanting also in the text. It is also variously written in those manuscripts which retain it. This will appear more plainly by comparing the following extracts, taken from four manuscripts of the Vulgate in my own possession:

1. — *Quoniam tres sunt qui testimonium dant in celo, Pater, Verbum, et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terrâ, Spiritus, Sanguis, et Aqua.* This is the same with the text in the Complutensian Polyglott: only *aqua* is placed before *sanguis*.

2. — *Quoniam tres sunt qui testimonium dant in terrâ, Spiritus, Aqua, et Sanguis, et tres unum sunt. Et tres sunt qui testimonium dant in celo, Pater, Verbum, et Spiritus Sanctus, et hii tres unum sunt.*

3. — *Quoniam tres sunt qui testimonium dant in celo, Pater, et Filius, et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terrâ, Spiritus, Aqua, et Sanguis.*

4. — *Quoniam tres sunt qui testimonium dant in terrâ, Spiritus, Aqua, et Sanguis; et hii tres unum sunt. Et tres sunt qui testimonium dant in celo, Pater, et Filius, et Spiritus Sanctus, et hii tres unum sunt.*

5. — *Quoniam tres sunt qui testimonium dant in terrâ, Spiritus, Aqua, et Sanguis, et tres sunt qui testimonium perhibent in celo, Pater, Verbum, et Spiritus Sanctus, et hii tres unum sunt.*

This last I took from an ancient manuscript in Marsh's library, St. Patrick's, Dublin.

In what has been denominated the *Editio Princeps* of the Latin Bible, and supposed to have been printed between 1455 and 1468, the text stands thus: *Quoniam tres sunt qui testimonium dant in celo, Pater, Verbum, et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terrâ, Spiritus, Aqua, et Sanguis, et tres unum sunt.*

In the Bible printed by *Fradin and Pinard*, Paris, 1497, fol. the text is the same with No. 2, only instead of *testimonium dant*, it reads *dant testimonium*.

The reader will observe, that in Nos. 2, 4, and 5, the *eighth* verse is put before the *seventh*, and that 3 and 4 have *filius* instead of *verbum*. But both these readings are united in an ancient English manuscript of my own, which contains the Bible from the beginning of Proverbs to the end of the New Testament, written on thick strong vellum, and evidently prior to most of those copies attributed to Wicklif.

For three ben that geben witnessing in heven the fadir, the Lord or Sone and the Hoost, and these three ben on. And three ben that geben witnessing in erthe, the Spiitt, Water and Blood, and these three ben on.

As many suppose the Complutensian editors must have had a manuscript or manuscripts, which contained this disputed passage, I judge it necessary to add the note which they subjoin at the bottom of the page, by which, (though nothing is clearly expressed) it appears they either

had such a manuscript, or wished to have it thought they had such. However, the note is curious, and shows us how this disputed passage was read in the most approved manuscripts of the Vulgate extant in the thirteenth century, when *St. Thomas Aquinas* wrote, from whom this note is taken. The following is the whole note *literatim*:

“*Sanctus Thomas in expositione secunda Dcretalis de sumâ Trinitate et fide Catholica, tractans istum passum contra Abbatem Joachim; ut tres sunt qui testimonium dant in celo, Pater, Verbum, et Spiritus Sanctus; dicit ad litteram verba sequentia. Et ad innuendam unitatem trium personarum subditur. Et hii tres unum sunt. Quodquidem dicitur propter essentie Unitatem. Sed hoc Joachim perverse trahere volens ad unitatem charitatis et consensus, inducebat consequentem auctoritatem. Nam subditur ibidem: et tres sunt qui testimonium dant in terrâ, S. Spiritus: Aqua: et Sanguis. Et in quibusdam libris additur; et hii tres unum sunt. Sed hoc in veris exemplaribus non habetur: sed dicitur esse appositum ab hereticis arrianis ad pervertendum intellectum sanum auctoritatis premise de unitate essentie trium personarum. Hec beatus Thomas ubi supra.*”

If the Complutensian editors translated the passage into Greek from the *Vulgate*: it is strange they made no mention of it in this place, where they had so fair an opportunity while speaking so very pointedly on the doctrine in question; and forming a note for the occasion, which is indeed the only *theological* note in the whole volume. It is again worthy of note, that when these editors found an important various reading in any of their Greek manuscripts, they noted it in the margin: an example occurs 1 Cor. xiii. 3. and another, *ib. xiv.*—why was it then that they took no notice of so important an omission as the text of the Three Witnesses, if they really had no manuscript in which it was contained; Did they intend to deceive the reader, and could they possibly imagine that the knavery could never be detected? If they designed to deceive, they took the most effectual way to conceal the fraud, as it is supposed they destroyed the manuscripts from which they printed their text; for the story of their being sold in 1749 to a *rocket maker*, (see *Michaelis*, vol. ii. p. 440.) is every way so exceptionable and unlike the truth, that I really wonder there should be found any person who would seriously give it credit. The substance of this story, as given by *Michaelis*, is as follows, “*Professor Moldenhawer*, who was in Spain in 1784, went to Alcalá on purpose to discover these MSS. but was informed that a very illiterate librarian, about thirty-five years before, who wanted room for some new books, sold the ancient vellum MSS. as useless parchments, to one *Toryo*, who dealt in fireworks, as materials for making rockets.” It is further added, that “*Martinez*, a man of learning, heard of it soon after they were sold, and hastened to save those treasures from destruction; but it was too late, for they were already destroyed, except a few scattered leaves, which are now in the library.” On the whole of this account, it is natural to ask the following questions:—Is it likely that the management of so important a trust should be in the hands of a

person so ignorant, that he could not know a Hebrew or Greek MS. from a piece of useless parchment? Could such a person be entrusted to make a purchase of new books for the library, for which he wanted room? or, if they were purchased by the trustees of the library, is it likely they would leave the classification and arrangement of these to such a Goth as this librarian is said to be? Would such a librarian, or indeed any other, be permitted to dispose of any part of the library which he might deem useless? If Mr. Martineau heard of it soon after they were sold, and hastened to rescue them, is it likely that almost the whole should have been converted into rockets before he got to the place; when we are informed they were so many as to cost originally 4000 aurei; and that even the price which the librarian sold them for, was so considerable, that it had to be paid at two different instalments? Was it possible that in so short a time, the rocket-maker could have already consumed the whole? The whole account is so improbable, that I cannot help saying *Credat Judæus Apellu;—non ego.*

It is more likely the manuscripts were destroyed at first, or that they are still kept secret, to prevent the forgery, (if it be one,) of the text of the Three Witnesses from being detected; or the librarian already mentioned, may have converted them to his own use. If they were not destroyed by the Complutensian editors, I should not be surprised if the same manuscripts should come to light in some other part of the world, if not in the Alcalá library itself.

It is worthy of remark, that Luther never admitted the text of the Three Witnesses into any of the editions of his translation: it is true, it was afterward added, but never during his lifetime. On this, Professor Michaelis makes the following observation:—"It is uncautious in the extreme for one Protestant to condemn another for rejecting 1 John v. 7. since it was rejected by the author of our reformation." Any conscientious Trinitarian may innocently hesitate to receive the feebly supporting evidence of this disputed text, in confirmation of a doctrine, which he finds it his duty and interest to receive, on the unequivocal testimony of various other passages in the book of God.

Professor Griesbach, who does not appear to be an enemy to the doctrine, and who has carefully and critically examined all the evidences and arguments, pro and con, has given up the text, as utterly defenceless; and thinks that to plead for its authenticity is dangerous. "For if," says he, "a few dubious, suspicious, and modern evidences, with such weak arguments as are usually adduced, are sufficient to demonstrate the authenticity of a reading, then there remains no longer any criterion by which the spurious may be distinguished from the genuine: and, consequently, the whole text of the New Testament is unascertained and dubious."

Much stress has been laid on Bengel's defence of this text: Michaelis has considered the strength of his arguments in a candid and satisfactory manner.

"The ancient writers which Bengel has produced in favour of 1 John v. 7. are all Latin writers; for he acknowledges that no Greek father has ever quoted it. Now, if no objection

could be made to Bengel's witnesses, and the most ancient Latin fathers had quoted in express terms the whole of the controverted passage, their quotations would prove nothing more than that the passage stood in their Manuscripts of the Latin version; and, therefore, that the Latin version contained it in a very early age. But it will appear, upon examination, that their evidence is very unsatisfactory. The evidence of Tertullian, the oldest Latin writer who has been quoted in favour of 1 John v. 7. is contained in the following passage of his treatise against Praxeas, Book I. chap. 25. *Ita connexus Patris in Filio et Filii in Patrelo, tres efficit coherentes, alterum ex altero, qui tres unum sunt, non unus, quomodo dictum est, Ego et Pater unum sumus.* Hence it is inferred, that because *tres unum sunt* stand at present in the Latin version, 1 John v. 7. these words stood there likewise in the time of Tertullian, and that Tertullian borrowed them from the Latin version. But this inference is wholly without foundation; for Tertullian does not produce these words as a quotation, and the bare circumstance of his using the expression *tres unum sunt*, will not prove that he found that expression in the Bible. On the contrary, it is evident from what immediately follows, that 1 John v. 7. was not contained in the Latin version when Tertullian wrote. For, in proof of this assertion, *qui tres unum sunt*, he immediately adds, *quomodo dictum est, Ego et Pater unum sumus*, which is a quotation from St. John's Gospel, chap. v. 30. Now, as this quotation relates only to the Father and the Son, and not to the Holy Ghost, surely Tertullian would not have proved the unity of the Trinity from this passage, if 1 John v. 7. which is much more to the purpose, had then been contained in any Latin manuscript, with which he was acquainted. At any rate, the mere use of the words *tres unum sunt*, affords no argument in favour of the controverted passage; and if any inference is to be deduced from their agreement with our present copies of the Latin version in 1 John v. 7. it is this, that the person, who afterward fabricated this passage, retained an expression which had been sanctioned by the authority of Tertullian. So much for the evidence of this Latin father, the only writer of the second century, to whom appeal has been made.

"Of the Latin fathers who lived in the third century, Cyprian alone has been produced as evidence in favour of 1 John v. 7. From the writings of Cyprian two passages have been quoted as proofs that 1 John v. 7. was contained in his manuscript of the Latin version. The one is from his epistle to Jubaianus, where Cyprian writes thus: *Si baptizari quis apud hæreticum potuit, utique et remissionem consecutus est, et sanctificatus est, et templum Dei factus est; quero cuius Dei? Si Creatoris, non potuit, qui in eum non credidit; si Christi, non hujus potest fieri templum qui negat Deum Christum: si Spiritus Sancti, cum tres unum sint, quomodo Spiritus Sanctus placatus esse ei potest qui aut Patris aut Filii inimicus est? Here it must be observed, that the words *cum tres unum sint*, though inserted in the later editions of Cyprian's works, are not contained in that edition which was published by Erasmus: and even if they were genuine, they will prove nothing more*

than the same words just quoted from Tertullian. The other passage, which is much more to the purpose, is in Cyprian's treatise, *De unitate Ecclesie*, where Cyprian writes thus: *Dicit Dominus, Ego et Pater unum sumus; et iterum de Patre et Filio, et Spiritu Sancto, scriptum est; et tres unum sunt.* Now, admitting that the words *et tres unum sunt*, were quoted by Cyprian from 2 John v. 7. I seriously ask every impartial judge, whether a passage found in no ancient Greek manuscript, quoted by no Greek father, and contained in no other ancient version than the Latin, is therefore to be pronounced genuine, merely because one Latin father of the three first centuries, who was bishop of Carthage, where the Latin version only was used, and where Greek was unknown, has quoted it; Under these circumstances should we conclude, that the passage stood originally in the Greek autograph of St. John? Certainly not: for the only inference which could be deduced from Cyprian's quotation would be this, that the passage had been introduced into the Latin version so early as the third century.

"The preceding answer is sufficient to invalidate Cyprian's authority in establishing the authenticity of 1 John v. 7. on the supposition that Cyprian really quoted it: but that he did so, is more than any man can prove. The words *tres unum sunt*, are contained not only in the seventh, but also in the eighth verse, which is a part of the ancient and genuine text of St. John; and therefore it is at least possible, that Cyprian took them not from the seventh, but from the eighth verse. It is true that he says, these words are written of the Father, Son, and Holy Ghost; whereas *tres unum sunt*, in the eighth verse, relates only to the Spirit, the water, and the blood. But it must be observed, that the Latin Fathers interpreted *spiritus, aqua, et sanguis*, not literally but mystically; and some of them really understood by these words *Pater, Filius, et Spiritus Sanctus*, taking *aqua* in the sense of *Pater*, *Sanguis* in the sense of *Filius*, and *spiritus* in the sense of *Spiritus Sanctus*.

"This is expressly asserted by Eucherius in his *Questiones N. T. Difficiliores*; for, after having quoted 1 John v. 8. thus, *Tria sunt, quæ testimoniam perhibent, aqua, sanguis, et spiritus*; he adds, soon after, *plures tamen hic ipsam interpretatione mysticâ intelligere Trinitatem; aqua Patrem, sanguine, Christum, spiritus, Spiritum Sanctum manifestare.* But if Cyprian really thought, that *aqua, sanguis, et spiritus*, 1 John v. 8. denoted *Pater, Filius, et Spiritus Sanctus*, he might say of *tres unum sunt*, ver. 8. that it was written, *de Patre, et Filio, et Spiritu Sancto.* And that he actually did so, that he quoted not ver. 7. but understood ver. 8. mystically, appears from the following passage of Facundus, who lived in the neighbourhood of Carthage, and consequently used the same Latin version as Cyprian. *Johannes Apostolus in epistola sua de Patre, et Filio, et Spiritu Sancto, sic dicit Tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis, et hi tres unum sunt: in spiritus significans Patrem, &c. Quod Johannis Apostoli testimonium beatus Cyprianus, in epistola, sive libro, quem de Trinitate scripsit, de Patre, et Filio, et Spiritu Sancto, dicum intel-*

ligit." Facundus then quotes the words of Cyprian, which are the subject of our present inquiry. From the preceding passage it is manifest that 1 John v. 7. was unknown to Facundus; for he proves the doctrine of the Trinity by a mystical interpretation of ver. 8. and appeals to the authority of Cyprian, who, he says, gave the same interpretation. But if 1 John v. 7. was unknown to Facundus, who lived in the same country as Cyprian, used the same Latin version, and wrote almost three centuries later, it is incredible that 1 John v. 7. was already introduced in the Latin manuscripts which Cyprian used. Consequently we must conclude, that the assertion of Facundus is true, and that the words of Cyprian contain not a quotation from 1 John v. 7. but a mystical application of 1 John v. 8. This is further confirmed by Augustin, who was likewise an African bishop, lived a hundred years later than Cyprian, and still knew nothing of 1 John v. 7. for he has never quoted this passage, not even where he speaks of the Trinity, but he has mystically applied the eighth verse.—MICHAELIS, Vol. VI. p. 420.

The Greek writers who have not quoted this verse, though several of them wrote professedly on the Deity of Christ, and on the Trinity, are the following:

Irenæus.	Gregory Nyssen.
Clemens Alexandrinus.	Basil.
Dionysius Alexandrinus (or the writer against Paul of Samosata under his name.)	Cyril of Alexandria.
Athanasius.	Expos. of faith in Justin Martyr's works.
The Synopsis of Scripture.	Cesarius.
The Synod of Sardica.	Proclus.
Epiphanius.	The council of Nice, as it is represented by Gelasius Cyzicenus.
Alexander of Alexandria.	Hippolytus.
Gregory Nazianzen,—with his two commentators, Elias Cretensis and Nicetas.	Andreas.
Didymus de Spir. Sanc.	Six catenæ, quoted by Simon.
Chrysostom.	The marginal scholia of the three MSS.
An author under his name, <i>de sancta et consubstantiali Trinitate.</i>	Hesychius.
	John Damascenus.
	Germanus of Constantinople.
	Œcumenius.
	Euthymius Zigabenus.

LATIN AUTHORS.

Novatian.	Ambrose.
Hilary.	Augustine.
Lucifer Calaritanus.	Jerome.
Faustinus.	Rusticus.
Leo Magnus.	Bede.
The author de <i>Promissis</i> .	Gregory.
Eucherius.	Philastrius.
Facundus.	Paschasius.
Junilius.	Arnobius, junior.
Cerealis.	Pope Eusebius.

The writers that have quoted it are comparatively recent, or spurious; for those of any note, which have been supposed, from certain expressions in their works, to have had reference to this verse, have been proved by learned men to have had no such text in view. A great and

good man has said, that "the seventh verse, in conjunction with the sixth and eighth, has been quoted by Tertullian, Cyprian, and an uninterrupted train of Fathers." But a more incautious assertion was never made, as the preceding list will prove: and the evidence on the subject I have most carefully examined. *Bengel*, who was an excellent critic and a good man, endeavoured to defend it, but without success; and *Michaelis* demonstrated its spuriousness from *Bengel's* five concessions. *Knittel* has defended its authenticity with much critical acumen; *Hezelius* with great sagacity; *David Martin*, of Utrecht, with much honest simplicity; and *Dean Travis* with abundance of zeal, without much knowledge of the critical bearings of the subject. *Socinians* need not glory that it is indefeasible, and that honest Trinitarians give it up; for the sacred doctrine which it appears to express, is diffused through every part of the Scriptures; and is as inexpugnable as a rock of adamant: and will live and prevail in the church of Christ while sun and moon endure and till time shall be swallowed up in eternity.

SUMMARY of the whole evidence relative to the THREE HEAVENLY WITNESSES, 1 John v. 7.

1. ONE HUNDRED AND THIRTEEN Greek MSS. are extant, containing the First Epistle of John; and the text in question is wanting in 112. It only exists in the *Codex Montfortii*, (a comparatively recent MS.) already described. The *Codex Ravianus*, in the Royal Library at Berlin, is a transcript taken from the *Complutensian Polyglott*.

2. All the GREEK fathers omit the verse, though many of them quote both ver. 6. and ver. 8. applying them to the Trinity, and Divinity of Christ, and the Holy Spirit; yea, and endeavour to prove the doctrine of the Trinity from ver. 6. and ver. 8. without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked.

3. The first place the verse appears in Greek, is in the Greek translation of the Acts of the Council of Lateran, held A. D. 1215.

4. Though it is found in many Latin copies; yet it does not appear that any written previously to the TENTH CENTURY contains it.

5. The LATIN Fathers do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected.

6. *Vigilius*, bishop of *Tapsnum*, at the conclusion of the fifth century, is the first who seems to have referred expressly to the Three heavenly Witnesses: but his quotation does not agree with the present text, either in words or in sense, and besides, he is a writer of very little credit, nor does the place alleged appear, to learned men, to be genuine.

7. The Latin writers who do refer to the Three heavenly Witnesses vary greatly in their quotations; the more ancient placing the eighth verse before the seventh; and very many omitting, after the earthly witnesses, the clause *these three are one*. Others who insert *these three are one*, add in *Christ Jesus*—others use different terms.

8. It is wanting in all the ancient VERSIONS, the *Vulgate* excepted: but the more ancient copies of this have it not; and those which have it vary greatly among themselves, as may be seen in the specimens already produced.

9. It is wanting in the first edition of *Erasmus*, A. D. 1516. which is properly the *editio princeps* of the Greek text.

It is wanting also in his second edition 1519; but he added it in the third from the *Codex Montfortii*.

It is wanting in the editions of *Aldus*, *Gerbelius*, *Cephalus*, &c.

It is wanting in the German translation of LUTHER, and in all the editions of it published during his lifetime.

It is inserted in our early English translations, but with marks of doubtfulness, as has already been shown.

10. In short, it stands on no authority sufficient to authenticate any part of a revelation, professing to have come from God.

See *Griesbach's* Dissertation on this verse at the end of the second volume of his Greek text. Halae et Londini, 1806.

In defence of this verse, see "*Archdeacon Travis's* Letters to *Gibbon*:" and on the other side, "*Professor Porson's* answer to *Travis*." The latter has left nothing further to be said on the subject, either in vindication or reply.

END OF THE NOTES ON THE FIRST EPISTLE OF JOHN.

PREFACE
TO THE
SECOND EPISTLE
OF
JOHN.

THE authority of the *First* Epistle of John being established, little need be said concerning either the *second* or *third*, if we regard the *language* and the *sentiment* only; for these are so fully in accord with the *first*, that there can be no doubt that he who wrote *one* wrote all the *three*. But it must not be concealed that there were doubts entertained in the primitive church that the two latter were not *canonical*. And so late as the days of *Eusebius*, who lived in the fourth century, they were ranked among those writings which were then termed *απιλεγόμενα*, not received by all, or contradicted, because not believed to be the genuine productions of the apostle John.

It is very likely that, being letters to *private* persons, they had for a considerable time been kept in the possession of the families to which they were originally sent; and only came to light perhaps long after the death of the apostle, and the death of the *Elect Lady* or *Kyria*, and *Gaius* or *Caius*, to whom they were addressed. When first discovered, all the immediate vouchers were gone; and the church of Christ, that was always on its guard against imposture, and especially in relation to writings professing to be the work of apostles, hesitated to receive them into the number of canonical Scriptures, till it was fully satisfied that they were divinely inspired. This extreme caution was of the utmost consequence to the Christian faith; for, had it been otherwise, had any measure of what is called *credulity* prevailed, the church would have been inundated with spurious writings: and the genuine faith greatly corrupted, if not totally destroyed.

The number of apocryphal *Gospels*, *Acts of Apostles*, and *epistles*, which were offered to the church in the earliest ages of Christianity, is truly astonishing: we have the names of at least *seventy-five* Gospels, which were offered to, and rejected by the church; besides *Acts of Peter*, *Acts of Paul and Thecla*, *Third Epistle to the Corinthians*, *Epistle to the Laodiceans*, *Book of Enoch*, &c. some of which are come down to the present time, but are convicted of *forgery* by the *sentiment*, the *style*, and the *doctrine*.

The suspicion, however, of forgery, in reference to the Second Epistle of Peter, second and third of John, Jude, and the Apocalypse, was so strong, that in the third century, when the *Peshito* Syrian Version was made, these books were omitted; and have not since been received into that Version to the present day; which is the Version still used in the Syrian churches. But the *later* Syrian Version which was made A. D. 508, and is called the *Philoxenian*, from *Philoxenus*, bishop of Hierapolis, under whose direction it was formed from the Greek, by his rural bishop, *Polycarp*, and was afterward corrected and published by *Thomas of Charkel*, in 1616, contain these, as well as all the other canonical books of the New Testament.

From the time that the language, sentiments, and doctrines, of these two epistles were *critically* examined, no doubts were entertained of their authenticity; and at present they are received by the whole Christian church throughout the world: for, although they are not in the ancient Syrian Version, they are in the *Philoxenian*; and concerning their authenticity I believe the Syrian churches have at present no doubts.

Dr. Lardner observes, that the first epistle was received and quoted by *Polycarp*, bishop of Smyrna, contemporary with the apostle; by *Papias*, who himself had been a disciple of St. John; by *Irenæus*, *Clement* of Alexandria, *Origen*, and many others. The *second* epistle is quoted by *Irenæus*, was received by *Clement* of Alexandria, mentioned by *Origen* and *Dionysius* of Alexandria; is quoted by *Alexander*, bishop of Alexandria. All the three epistles were received by *Athanasius*; by *Cyril* of Jerusalem; by the Council of *Laodicea*; by *Epiphanius*; by *Jerome*; by *Ruffinus*; by the third council of *Carthage*; by *Augustin*; and by all those authors who received the same canon of the New Testament that we do. All the epistles are in the *Codex Alexandrinus*, in the catalogues of *Gregory of Nazianzen*, &c. &c.

Thus we find, they were known and quoted at a very early period; and have been received as genuine by the most respectable fathers, Greek and Latin, of the Christian church. Their being apparently of a *private* nature might have prevented their more general circulation at the beginning, kept them for a considerable time unknown, and prevented them from being reckoned canonical. But such a circumstance as this, cannot operate in the present times.

As to the *time* in which this epistle was written, it is very uncertain. It is generally supposed to have been written at *Ephesus* between A. D. 80 and 90; but of this there is no proof: nor are there any *data* in the epistle itself, to lead to any probable conjecture relative to this point. I have placed it at A. D. 85, but would not wish to pledge myself to the correctness of that date.

THE
S E C O N D E P I S T L E
 OF
J O H N.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan æra of the world, or that used by the Byzantine historians, and other eastern writers, 5593.—Year of the Alexandrian æra of the world, 5587.—Year of the Antiochian æra of the world, 5577.—Year of the world, according to archbishop Ussher, 4089.—Year of the world, according to Eusebius, in his Chronicon, 4311.—Year of the minor Jewish æra of the world, or that in common use, 3845.—Year of the Greater Rabbinical æra of the world, 4444.—Year from the Flood, according to archbishop Ussher, and the English Bible, 2433.—Year of the Cali yuga, or Indian æra of the Deluge, 3187.—Year of the æra of Iphitus, or since the first commencement of the Olympic games, 1025.—Year of the æra of Nabouassar, king of Babylon, 834.—Year of the CCKVIth Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 832.—Year from the building of Rome, according to Frontinus, 836.—Year from the building of Rome, according to the Fasti Capitolini, 837.—Year from the building of Rome, according to Varro, which was that most generally used, 838.—Year of the æra of the Seleucidæ, 397.—Year of the Cæsarean æra of Antioch, 133.—Year of the Julian æra, 130.—Year of the Spanish æra, 123.—Year from the birth of Jesus Christ, according to archbishop Ussher, 89.—Year of the vulgar æra of Christ's nativity, 85.—Year of Artabanus IV. king of the Parthians, 4.—Year of the Dionysian period, or Easter Cycle, 86.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 10; or the year before the fourth embolismic.—Year of the Jewish Cycle of nineteen years, 7; or the year before the third embolismic.—Year of the Solar Cycle, 10.—Dominical Letter, it being the first year after the Bissextile, or Leap Year, B.—Day of the Jewish Pass-over, the twenty-seventh of March, which happened in this year on the Jewish Sabbath.—Easter Sunday, the third of April.—Epect, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 9.—Epect, according to the present mode of computation, or the moon's age on New-Year's day, or the Calends of January, 17.—Monthly Epects, or age of the moon on the Calends of each month, respectively, (beginning with January,) 17, 19, 18, 19, 20, 21, 22, 24, 24, 25, 27, 27.—Number of Direction, or the number of days from the twenty-first of March, to the Jewish Pass-over, 6.—Year of the emperor Flavius Domitianus Cæsar, the last of those usually styled The Twelve Cæsars, 5.—Roman Consuls, Domitianus Augustus Cæsar, the eleventh time, and T. Aurelius Fulvus or Fulvius.—The years in which Domitian had been consul before were, A. D. 71, 73, 74, 75, 76, 77, 80, 82, 83, and 84. It should be observed that the date of this Epistle is very uncertain. The above is only upon the supposition that it was written about A. D. 85. See the Preface.

The apostle's address to a Christian matron and her children, 1—3. He rejoices to find that certain of her family had received, and continued to adorn the truth; and he exhorts them to continue to love one another according to the commandment of Christ, 4—6. And particularly cautions them against deceivers, and to be watchful that they might not lose the benefit of what they had received, 7, 8. The necessity of abiding in the doctrine of Christ, 9. He cautions them against receiving, or in any way forwarding, those who did not bring the true doctrine of Christ, 10, 11. Excuses himself from writing more largely, and purposes to pay her and family a visit shortly, 12, 13.

A. M. cir. 4089.
A. D. cir. 85.
An. Imp. Flavii
Domitiani Cms.
Augusti 5.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known ^b the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 ^c Grace ^d be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the

Father, ^e in truth and love.

4 I rejoiced greatly that I found of thy children ^f walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, ^g not as though I wrote a new commandment unto thee, but that which we had from the beginning, ^h that we love one another.

A. M. cir. 4089.
A. D. cir. 85.
An. Imp. Flavii
Domitiani Cms.
Augusti 5.

^a 1 John 3. 18. ^g John 1. Ver. 3. — ^b John 8. 32. Gal. 2. 5. 14. & 3. 1. & 5. 7. Col. 1. 5. 2 Thess. 2. 13. 1 Tim. 2. 4. Heb. 10. 26.

^c 1 Tim. 1. 2. — ^d Gr. shall be. — ^e Ver. 1. — ^f 3 John 1. ^g 1 John 2. 7. 8. & 3. 11. — ^h John 13. 34. & 15. 12. Eph. 5. 2. 1 Pet. 4. 8. 1 John 3. 23.

NOTES ON II. JOHN.

Verse 1. *The elder*] John the apostle, who was now a very old man, generally supposed to be about ninety: and therefore he uses the term *πρεσβυτερος*, presbyter, or elder, not as the name of an office, but as designating his advanced age. He is allowed to have been the oldest of all the apostles, and to have been the only one who died a natural death.

This title led some of the ancients to attribute this epistle, to a person called *John the Presbyter*, a member of the church at Ephesus; and not to John the apostle. But this is a groundless supposition.

The elect lady] *Εκλεκτή Κυρία*. As *Κυρία*, *kyria*, may be the feminine of *κυριος*, *kyrios*, lord, therefore it may signify *lady*; and so several, both ancients and moderns, have understood it. But others have considered it the proper name of a woman, *Kyria*, and that this is a very ancient opinion, is evident from the *Peshito Syriac*, the oldest version we have, which uses it as a proper name *kyro koureea*, as does also the Arabic *kyro koureea*.

Some have thought that *Electa*, was the name of this matron; from the word, *εκλεκτη*, which we translate *elect*, and which here signifies the same as *excellent*, *eminent*, *honourable*, or the like. Others think that a particular church is intended, which some suppose to be the church at Jerusalem, and that the *elect sister*, ver. 13. means the church at Ephesus: but these are conjectures which appear to me to have no good ground. I am satisfied that no metaphor is here intended; that the epistle was sent to some eminent Christian matron, not far from Ephesus; who was probably *deaconess* of the church; who, it is likely, had a church at her house; or at whose house the apostles, and travelling evangelists, frequently preached and were entertained. This will appear more probable in the course of the notes.

Whom I love in the truth] Whom I love as the Christian religion requires us to love one another.

And not I only] She was well known in the churches; many had witnessed or heard of her fidelity, and partook of her hospitality; so that she had a good report of all Christians in that quarter.

Verse 2. *For the truth's sake*] On account of the Gospel.

Which dwelleth in us] By the grace which it has proclaimed.

And shall be with us] For God will preserve not only the Christian religion, but its truth, all its essential doctrines, for ever. And they that abide in the truth, shall go whither that truth leads; i. e. to glory. The *Armenian* has a strange reading here. "For the truth's sake which dwelleth in us," because it is also with you; and ye shall be with us for ever. But this is supported by no other version; nor by any MS.

Verse 3. *Grace be with you*] This is addressed to her, her household, and probably that part of the church which was more immediately under her care.

The Son of the Father] The apostle still keeps in view the miraculous conception of Christ; a thing which the *Gnostics* absolutely denied—a doctrine which is at the ground-work of our salvation.

Verse 4. *That I found of thy children walking in truth*] I have already supposed this Christian matron to be mother of a family, probably a widow, for no mention is made of her husband; and that she was also a *deaconess* in the church, and one in whose house the travelling evangelists preached; and where they were entertained.—The children mentioned here may either be her own children, or those members of the church which were under her care; or some of both.—The apostle was glad to find, probably by an epistle sent from herself to him, or from the information of some of the itinerant evangelists, that the work of God was prospering in the place where she lived, and also in her own household. He does not say, that all were walking in the truth, but *τι των τεκνων*, some of her children; there was a growing and spreading work; and there were many adversaries who strove to pervert them who had already believed; and perhaps were successful in drawing several away from their simplicity.

Verse 5. *That which we had from the beginning*] The commandment to love one another was what they had heard from the first publication of Christianity, and what he wishes this excellent woman to inculcate on all those under her care. The mode of address here shows that it was a person, not a church, to which the apostle wrote.

A. M. cir. 4089.
A. D. cir. 85.
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Domitiani Ces.
Augusti 5.

6 And ^a this is love, that we walk after his commandments. This is the commandment, That, ^b as

ye have heard from the beginning, ye should walk in it.

7 For ^c many deceivers are entered into the world, ^d who confess not that Jesus Christ is come in the flesh. ^e This is a deceiver and an anti-christ.

8 ^f Look to yourselves, ^g that we lose not those things which we have

^a John 14. 15, 21, & 15. 10. ^b 1 John 2. 5, & 5. 3. — ^b 1 John 2. 24. — ^c 1 John 4. 1. — ^d 1 John 4. 2, 3. — ^e 1 John 2. 22, & 4. 3. — ^f Mark 13. 9. — ^g Gal. 3. 4. Heb. 10. 32, 35.

Verse 6. *And this is love*] That is, our love is shown and proved by our walking according to the commandments of God: for love is the principle of obedience.

Verse 7. *For many deceivers, &c.*] Of these he had spoken before, see first epistle, chap. iv. 1, &c. And these appear to have been *Gnostics*, for they denied that Jesus was come in the flesh. And this doctrine, so essential to salvation, none could deny, but a *deceiver* and an *antichrist*. Instead of *αγαθοι*, are entered in, many excellent MSS. and Versions have *εξελθοι*, are gone out. The sense is nearly the same.

Verse 8. *Look to yourselves*] Be on your guard against these seducers: watch, pray, love God and each other, and walk in newness of life.

That we lose not those things which we have wrought] That we apostles, who have been the means of your conversion, may not be deprived of you as our crown of rejoicing in the day of the Lord Jesus.

Instead of the first person plural, *απολωσμεν*, &c. we lose, &c. many MSS. Versions, and Fathers, read the whole clause in the second person plural, *απολωσente*, ye lose, &c. Take heed to yourselves that ye lose not the things which ye have wrought, but that ye receive a full reward. This reading is more consistent and likely, and is supported by at least as good evidence as the other. We find, that if these persons did not keep on their guard, they might lose their salvation, and the apostles their rejoicing, in the day of the Lord Jesus. Even this intimation might put them on their guard. Had the apostle said ye cannot finally fall, what a different effect it would have produced?

Verse 9. *Whosoever transgresseth*] *Παραβατωρ*, he who passes over the sacred enclosure, or goes beyond the prescribed limits—and abideth not in the doctrine, does not remain within these holy limits, but indulges himself either in excesses of action or passion; hath not God for his Father, nor the love of God in his heart.

Hath both the Father and the Son.] He who abideth in the doctrine of Christ, his body is a temple of the Holy Trinity; and he has communion with the Father, as his Father, and with the Son, as his Saviour and Redeemer.

Verse 10. *If there come any unto you*] Under the character of an apostle or evangelist, to

^h wrought, but that we receive a full reward.

9 ⁱ Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, ^k neither bid him God speed:

11 For he that biddeth him God

^h Or, gained: Some copies read, which ye have gained, but that ye receive, &c. — ⁱ John 2. 23. — ^k Rom. 16. 17. 1 Cor. 5. 11. & 16. 22. Gal. 1. 3, 9. 2 Tim. 3. 5. Tit. 3. 10.

preach in your house,—*And bring not this doctrine*, that Jesus is come in the flesh, and has died for the redemption of the world;

Receive him not in your house] Give him no entertainment as an evangelical teacher. Let him not preach under your roof.

Neither bid him God speed] *Και χαρις αυτου μη ληθητε*, And do not say health to him. Do not salute him with *Peace be to thee!* The usual salutation among friends, and those of the same religion in the East, is *سلام عليكم Salam aleekum*, "Peace be to you;" which those of the same religion will use among themselves, but never to strangers, except in very rare cases. This is the case to the present day; and, from what John says here, it was a very ancient custom. We have often seen, that peace among the Hebrews comprehended every spiritual and temporal blessing. The words mean, according to the Eastern use of them, "Have no religious connexion with him; nor act towards him, so as to induce others to believe you acknowledge him as a brother."

Verse 11. *Is partaker of his evil deeds.*] He that acts towards him as if he considered him a Christian brother, and sound in the faith, puts it in his power to deceive others, by thus apparently accrediting his ministry. No sound Christian should countenance any man as a *Gospel minister*, who holds and preaches erroneous doctrines; especially concerning the *Lord Jesus*. Nor can any Christian attend the ministry of such teachers, without being criminal in the sight of God. He who attends their ministry is, in effect, bidding them *God speed*—no matter whether such belong to an established church, or to any congregation of dissenters from it. But what St. John says here does not mean, that we should deny such the common offices of humanity, charity, and mercy. No. In these offices we are equally bound to all men: far less does it intimate that we should persecute such on account of their heretical or heterodox sentiments. No. This right has God given to no man—to no church—to no state. They who persecute others, even for the worst heretical opinions, may expect the heaviest judgments of Almighty God.

There is a remarkable addition here in several MSS. of the *Vulgate*, and in some printed

He expresses his intention

II. JOHN.

of visiting her shortly.

A. M. cir. 4000.
A. D. cir. 85.
An. Imp. Flavii
Domitiani Cæs.
Augusti 5.

speed is partaker of his evil deeds.

12 ^a Having many things to write unto you, I would not write with paper and ink: but I

trust to come unto you, and speak ^b face to face, ^c that ^d our joy may be full.

13 ^e The children of thy elect sister greet thee. Amen.

A. M. cir. 4000.
A. D. cir. 85.
An. Imp. Flavii
Domitiani Cæs.
Augusti 5.

^a 3 John 13. — ^b Gr. mouth to mouth. — ^c John 17. 13.

1 John 1. 4. — ^d Or, your. — ^e 1 Pet. 5. 13.

editions. *Ecce prædixi vobis, ut in diem Domini nostri Jesu Christi non confundamini.*—"Behold, I have foretold this to you, that ye may not be confounded in the day of our Lord Jesus Christ."

This addition is found in the edition of *Pope Sextus* the Fifth, and in the *Complutensian Polyglott*: but it is not acknowledged by any of the *Versions*, nor by any *Greek MS.*

Verse 12. *Having many things to write*] That is, I have many things that I might write to thee; but I think it best not to commit them to paper, because I hope to visit thee shortly, and speak fully of those matters, which will be a means of increasing the comfort both of thee and thy family, as well as my own. There is more comfort in mutual *interviews* among friends than in epistolary correspondence.

Verse 13. *The children of thy elect sister*] Probably her own sister, who lived at Ephesus; and, being acquainted with the apostle's writing, desired thus to be remembered to her. *Elect*, both in this and the first verse, signifies excellent, eminent, or honourable. See on verse 1.

Amen is wanting in the most ancient MSS. and in most of the *Versions*: but *ἄχαρι μετὰ σοῦ* and *μὴ ἴσως*, *grace be with thee*, or *with you*, is found in several MSS. and *Versions*.

Subscriptions in the *VERSIONS*.

The End of the Second Epistle.—*SYRIAC.*

The Second Epistle of John is ended.—*Philos. SYRIAC.*

Praise be to God, for ever, Amen!—*ARABIC.*

In the MANUSCRIPTS.

The Second of John.—Codex Alexandrinus and Cod. Vaticanus.

The Second of John to the Parthians.—One of *Colbert's MSS.*

The Second Catholic Epistle of St. John the Apostle and Divine.

There are other subscriptions; but, like the above, are worthy of little regard.

This epistle is more remarkable for the spirit of Christian love which it breathes than for any thing else. It contains scarcely any thing that is not found in the preceding; and out of the thirteen verses there are at least eight, which are found, either in so many words, or in sentiment, precisely the same with those of the first epistle. The most remarkable part of it, is the tenth and eleventh verses, relative to the orders concerning the heretical teacher: and from them we see how such teachers were treated in the apostolic church. They held no communion with them; afforded them no support, as teachers; but did not persecute them.

On this model the conduct of all Christians should be formed, relative to the teachers of false doctrine in general. To go thus far, we have apostolical authority; to go further, we have none. And let us still remember, in all cases it is our duty to love even our enemies; and, consequently, to do them any act of humanity and mercy.

THE END OF THE NOTES ON THE SECOND EPISTLE OF JOHN.

THIRD EPISTLE OF JOHN.

This epistle being of nearly the same complexion with the former, and evidently written about the same time, and incontestably by the same person; it is not necessary to give it any particular preface, as the subject of the authenticity of all the three epistles has been treated already so much at large, not only in the Introduction to them, but in the notes in general.

This, and the preceding epistle, are, by Dr. Lardner, supposed to have been written between A. D. 90 and 90. There are no notes of time in the epistles themselves, to help us to fix any date; therefore all is conjecture concerning the time in which they were written; but, to me, it appears as likely that they were written before the destruction of Jerusalem, as after; for it is scarcely to be supposed that so signal a display of the justice of God, and such a powerful argument in favour of Christianity, and of the truth of Christ's predictions, could be passed, unnoticed, and unappaled to, by any of the inspired persons who wrote after that event. However, where there is no positive evidence, conjecture is useless.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5593.—Year of the Alexandrian era of the world, 5587.—Year of the Antiochian era of the world, 5577.—Year of the world, according to Archbishop Ussher, 4089.—Year of the world according to Eusebius, in his Chronicon, 4311.—Year of the minor Jewish era of the world, or that in common use, 3845.—Year of the Greater Rabbinical era of the world, 4444.—Year from the Flood, according to Archbishop Ussher and the English Bible, 2433.—Year of the Cali yuga, or Indian era of the Deluge, 3187.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1025.—Year of the era of Nabonassar, king of Babylon, 834.—Year of the CCXVth Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 832.—Year from the building of Rome, according to Frontinus, 836.—Year from the building of Rome, according to the Fasti Capitolini, 837.—Year from the building of Rome, according to Varro, which was that most generally used, 838.—Year of the era of the Seleucids, 397.—Year of the Caesarian era of Antioch, 133.—Year of the Julian era, 130.—Year of the Spanish era, 123.—Year from the birth of Jesus Christ, according to archbishop Ussher, 89.—Year of the vulgar era of Christ's nativity, 85.—Year of Artabanus IV. king of the Parthians, 4.—Year of the Dionysian period, or Easter Cycle, 86.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 10; or the year before the fourth embolismic.—Year of the Jewish Cycle of nineteen years, 7; or the year before the third embolismic.—Year of the Solar Cycle, 10.—Dominical Letter, it being the first year after the Bissextile, or Leap year, B.—Day of the Jewish Pass-over, the twenty-seventh of March, which happened in this year on the Jewish Sabbath.—Easter Sunday the third of April.—Epect, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 9.—Epect, according to the present mode of computation, or the moon's age on New-Year's day, or the Calends of January, 17.—Monthly Epects, or age of the moon on the calends of each month respectively, (beginning with January,) 17, 19, 18, 19, 20, 21, 22, 24, 24, 25, 27, 27.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 6.—Year of the emperor Flavius Domitianus Cæsar, the last of those usually styled the Twelve Cæsars, 5.—Roman Consuls, Domitianus Augustus Cæsar, the eleventh time, and T. Aurelius Fulvus or Fulvius. The years in which Domitian had been consul before were, A. D. 71, 73, 74, 75, 76, 77, 80, 82, 83, and 84. It should be observed that the date of this epistle is very uncertain. The above is only upon the supposition that it was written about A. D. 85.

The apostle's address to Caius, and his good wishes for his prosperity in body and soul, 1, 2. He commends him for his steadiness in the truth, and his general hospitality, especially to the itinerant evangelists, 3—8. Speaks of the bad conduct of Diotrephes; his abuse of his power in the church; and his slander of the apostles, 9, 10. Exhorts Caius to avoid his example, and to follow what is good, 11. Commends Demetrius, 12. Excuses himself from writing more fully, and purposes to pay him a visit shortly, 13, 14.

A. M. cir. 4089.
A. D. cir. 85.
An. Imp. Flavii
Domitiani Cæs.
Augusti 5.

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health,

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A. D. cir. 85.
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Domitiani Cæs.
Augusti 5.

2 John 1.—Or, truly.

Or, pray.

NOTES ON THE THIRD EPISTLE OF JOHN.
Verse 1. *The elder*] See on the first verse of the preceding epistle, and also the Preface.
The well-beloved Gaius] *Gaius*, is the Greek mode of writing the Roman name *Caius*;
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and thus it should be rendered in European languages.

Several persons of the name of *Caius* occur in the New Testament.

1. In the Epistle to the Romans, ch. xvi. 23

Exhorts him to be attentive to III. JOHN. *the brethren, and to strangers*

A. M. cir. 4069.
A. D. cir. 35.
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even as thy soul prospereth.

3 For I rejoiced greatly,
when the brethren came
and testified of the truth

that is in thee, even as ^a thou walkest
in the truth.

^a 2 John 4.

St. Paul mentions a Caius who lived at Corinth, whom he calls his *host*, and the *host of the whole church*.

2. In 1 Cor. i. 14. St. Paul mentions a Caius who lived at Corinth, whom he had baptized: but this is probably the same with the above.

3. In Acts xix. 29. mention is made of a Caius who was a native of Macedonia, who accompanied St. Paul, and spent some time with him at Ephesus. This is probably a different person from the preceding: for the description given of the Caius who lived at Corinth, and was the *host of the whole church* there, does not accord with the description of the Macedonian Caius, who, in the very same year, travelled with St. Paul, and was with him at Ephesus.

4. In Acts xx. 4. we meet a Caius of Derbe, who was likewise a fellow-traveller of St. Paul. This person cannot be the Corinthian Caius; for the host of the church at Corinth would hardly leave that city to travel into Asia: and he is clearly distinguishable from the Macedonian Caius by the epithet *of Derbe*.

5. And lastly, there is the Caius who is mentioned here, and who is thought by some critics to be different from all the above; for, in writing to him, St. John ranks him among his children, which seems, according to them, to intimate, that he was converted by this apostle.

Now, whether this Caius was one of the persons just mentioned, or whether he was different from them all, is difficult to determine; because Caius was a very common name. Yet, if we may judge from the similarity of character, it is not improbable that he was the Caius who lived at Corinth, and who is styled by St. Paul the *host of the whole church*; for hospitality to his Christian brethren was the leading feature in the character of this Caius to whom St. John wrote; and it is on this very account that he is commended by the apostle. Besides, St. John's friend lived in a place where this apostle had, in Diotrophes, a very ambitious and tyrannical adversary; and that there were men of this description at Corinth is evident enough from the two epistles to the Corinthians; though St. Paul has not mentioned their names.—See *Michaelis*.

The probability of this Caius being the same with the Corinthian Caius, has suggested the thought that this epistle was sent to Corinth; and, consequently, that the second epistle was sent to some place in the neighbourhood of that city. But I think the distance between Ephesus, where St. John resided, and Corinth, was too considerable for such an aged man, as St. John is represented to be, to travel, whether by land or water. If he went by land, he must traverse a great part of Asia, go through Thrace, Macedonia, Thessaly, and down through Greece, to the Morea; a most tedious and difficult journey. If he went by water, he must cross the Ægean Sea, and navigate among the Cyclades

4 I have no greater joy
than to hear that ^b my
children walk in truth.

5 Beloved, thou doest
faithfully whatsoever thou doest to the
brethren, and to strangers;

A. M. cir. 4069.
A. D. cir. 35.
An. Imp. Flavii
Domitiani Cæs.
Augusti 5.

^b 1 Cor. 4. 15. Philom. 10.

Islands, which was always a dangerous voyage. Now, as the apostle promises, both in the second and in this epistle, to see the persons shortly to whom he wrote, I take it for granted that they could not have lived at Corinth, or any where in the vicinity of that city. That St. John took such a voyage *Michaelis* thinks probable: "for since Corinth lay almost opposite to Ephesus, and St. John, from his former occupation, before he became an apostle, was accustomed to the sea, it is not improbable that the journey or voyage which he proposed to make was from Ephesus to Corinth."

In answer to this I would just observe, 1. That the voyage was too long and dangerous for a man at John's advanced age to think of taking. 2. That John had never been accustomed to any such sea as the Ægean; for the Sea of Galilee or Sea of Tiberias, on which, as a fisherman, he got his bread, was only an inconsiderable fresh-water lake; and his acquaintance with it could give him very few advantages for the navigation of the Ægean Sea, and the danger of coasting the numerous islands dispersed through it.

Verse 2. *I wish above all things* [The word *επιθυμω*, above all things, I pray that thou mayest prosper, and be in health, as thy soul; to which one MS. adds, *επιθυμω*, which gives it a different meaning, viz. that thou mayest be sound in the truth.] The prayer of St. John for Caius, includes three particulars:—1. Health of body. 2. Health of soul; and, 3. Prosperity in secular affairs. *That thou mayest prosper—and be in health—as thy soul prospereth.* These three things, so necessary to the comfort of life, every Christian may in a certain measure expect; and for them every Christian is authorized to pray. And we should have more of all these, if we devoutly prayed for them.

It appears from the last clause, that the soul of Caius was in a very prosperous state.

Verse 3. *When the brethren come*] Probably the same of whom he speaks in the fifth and following verses; and who appear to have been itinerant evangelists.

The truth that is in thee] The soundness of thy faith, and the depth of thy religion.

Verse 4. *To hear that my children*] From this it has been inferred, that Caius was one of St. John's converts; and consequently not the Corinthian Caius, who was converted, most probably, by St. Paul. But the apostle might use the term *children* here, as implying those who were immediately under his pastoral care; and, being an old man, he had a right to use such terms in addressing his juniors, both in age and grace; and there is much both of propriety and dignity in the appellation, coming from such a person.

Verse 5. *Thou doest faithfully*] *Thou hast kept the faith*, or *thou art put here for some*, and that the phrase signifies *to keep or preserve the faith*, or *to be bound by the faith*, or *to keep any*

A. M. ab. 4089.
A. D. cin. 85.
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6 Which have borne witness of thy charity before the church; whom if thou bring forward on their journey

after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

a Gr. worthy of thy God.

engagements. Thou hast acted as the faith, the Christian religion, required thee to act in all that thou hast done, both to the brethren at home, and to the strangers, the itinerant evangelists, who, in the course of their travels, have called at thy house. There is not a word here about the pilgrims and penitential journeys, which the papists contrive to bring out of this text.

Versè 6. Which have borne witness of thy charity] Of thy love and benevolence.

Before the church] The believers at Ephesus; for to this church the apostle seems to refer.

Whom, if thou bring forward] If thou continue to assist such, as thou hast done, thou shalt do well.

The brethren of whom St. John speaks, might have been apostles; the strangers, assistants to these apostles, as John Mark was to Barnabas. Both were itinerant evangelists.

After a godly sort] Αξίως του Θεου, worthy of God; and in such a way as He can approve. Let all churches, all congregations of Christians, from whom their ministers and preachers can claim nothing by law, and for whom the state makes no provision, lay this to heart: let them ask themselves, Do we deal with these in a manner worthy of God, and worthy of the profession we make? Do we suffer them to lack the bread that perisheth; while they minister to us, with no sparing hand, the bread of life? Let a certain class of religious people, who will find themselves out, when they read this note, consider whether, when their preachers have ministered to them their certain or stated time, and are called to go and serve other churches, they send them forth in a manner worthy of God? making a reasonable provision for the journey which they are obliged to take. In the itinerant ministry of the apostles it appears that each church bore the expenses of the apostle to the next church, or district, to which he was going to preach the word of life. So it should be still in the mission and itinerant ministry.

Versè 7. For his name's sake they went forth] For the sake of preaching the Gospel of the grace of God, and making known Jesus to the heathen.

Taking nothing of the Gentiles.] Receiving no emolument for their labour; but in every respect showing themselves to be truly disinterested. Sometimes, and on some especial occasions, this may be necessary: but the labourer is worthy of his hire, is the maxim of the author of Christianity. And those congregations of Christians are ever found to prize the Gospel most, and profit most by it, who bear all expenses incident to it; and vice versa.

But some construe ἐξελθόν, they went out, with αὐτοὺς τῶν ἑθνῶν, from the Gentiles, or rather by the Gentiles; and give the passage this sense: they went out; i. e. were driven out by the Gentiles,

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

b¹ Cor. 9. 12, 15.

taking nothing with them; i. e. leaving all their property behind, so that they were in a state of great destitution. A curious reading here, ὄψων, heathenish men, for ἑθνῶν, Gentiles, which latter might imply those who were converted from among the Gentiles, while the sense of the other term seems to be restrained to those who were still unconverted, may seem to strengthen the above interpretation: and, although the construction seems rather harsh, yet it is not, on the whole, unlikely. The reading above referred to, is that of the most ancient and reputable MSS. That to be driven out, or expelled, is one Scriptural meaning of the verb ἐξέρχουαι, see Matt. viii. 32. and when they were come out, αὐτοὶ ἐξελθόντες, and when they were driven out. Ib. xii. 43. When the unclean spirit is gone out, ἐξελθόν, is driven out. See Mark v. 13. and vii. 29. The devil is gone out of thy daughter, ἐξελθόντος, is expelled. Ib. ix. 29. This kind can come forth by nothing, οὐδὲν διὰ τῆς ἐξελθόν, can be driven out by nothing but by prayer and fasting. Luke viii. 2. Mary Magdalene, out of whom went, ἀπ' ἧς δαίμονια ἔβη ἐξελθόντος, out of whom were cast seven demons. See also 1 John ii. 19. Rev. liii. 12. and Schleuser, in voc. ἐξέρχουαι.

Versè 8. We therefore ought to receive such] Those who are persecuted for righteousness' sake: and have professed the truth at the hazard of their lives, and the loss of all their worldly substance. Instead of ἀπολαμῶντων, to receive, the most ancient and reputable MSS. have ὑπολαμῶντων, to take up, undertake for, or kindly receive.

Fellow-helpers to the truth] And thus encourage the persecuted, and contribute to the spread and maintenance of the Gospel.

Versè 9. I wrote unto the church] The church where Cain was. But Diotrephes, who loveth to have the pre-eminence, σίλοσπαρτων, who loves the presidency, or chief place in the church. He was doubtless an officer in the church; at least a deacon, probably a bishop; and being one, he magnified himself in his office: he loved such eminence, and behaved himself haughtily in it.

Receiveth us not] Does not acknowledge the apostolical authority. As some MSS. supply αὐ, after ἔγραψα, and several judicious critics believe it is implied, the translation will run thus:—I would have written to the church to receive these men kindly; but Diotrephes, who affects the presidency, and into whose hands, if I wrote to the church, my letter must come, receiveth us not, would not acknowledge my authority to interfere with any of the matters of his church; and therefore, I have written unto thee, whose love to the brethren, and general hospitality, are well known, that thou wouldest receive those strangers and persecuted followers of our common Lord.

A. N. cir. 4000.
A. D. cir. 65.
An. Imp. Flavii
Domitiani Cms.
Augusti 5.

10 Wherefore, if I come, I will remember his deeds which he doeth, ^a prating against us with malicious

words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, ^b follow not that which is evil, but that which is good. ^c He that doeth good is of God: but he that doeth evil hath not seen God.

^a Prov. 10. 8, 10.—^b Psa. 57. 27. Isa. 1. 16, 17. 1 Pet. 2. 11.
^c 1 John 2. 29. & 3. 6, 9.

Verse 10. *If I come, I will remember*] I will show him the authority, which, as an apostle of Jesus Christ, I possess.

Prating against us] Diotrophes might have been a converted Jew, who was unwilling that the Gentiles should be received into the church; or a Judaizing Christian, who wished to incorporate the law with the Gospel, and calumniated the apostles who taught otherwise. This haughty and unfeeling man would give no countenance to the converted Gentiles; so far from it, that he would not receive any of them himself, forbid others to do it, and excommunicated those who had been received into the church by the apostles. This appears to be the meaning of *neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church*. He had the complete dog in the manger principle; he would neither do, nor let do. And when good was done that he did not approve, he endeavoured to undo it.

Verse 11. *Follow not that which is evil*] *Μὴ μιμνησθε τὸ κακόν*, do not imitate that wicked man; i. e. the conduct of Diotrophes: be merciful, loving, and kind. For, whatever profession any man may make, it will ever appear that *he who doeth good is of God*; he alone is the person who uses rightly the grace received from God, and he alone shall enjoy the Divine approbation.

While he that doeth evil] He who is unfeeling, unmerciful, unkind, *hath not seen God*; has no proper knowledge of that God whose NAME is mercy, and whose NATURE is love.

Verse 12. *Demetrius hath good report*] Perhaps another member of the church where Caius was; or he might have been one of those whom the apostle recommends to Caius; or, possibly, the bearer of this letter from John to Caius. He seems to have been an excellent person; *all testified of his righteousness; the truth, Christianity itself, bore testimony to him; and the apostles themselves added theirs also*.

Verse 13. *I had many things to write*] That is, I have many things that I might write; but having the hope of seeing thee shortly, I will not commit them to paper. *Ink and pen* are here mentioned; *paper and ink* in the preceding epistle.

Verse 14. *Peace be to thee*] May thou possess every requisite good, both of a spiritual and temporal kind.

Our friends salute thee] Desire to be affectionately remembered to thee. *Greet the friends*

12 Demetrius ⁴ hath good report of all men, and of the truth itself: yea, and we also bear record; ⁵ and ye know that our record is true.

13 ⁶ I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak ⁷ face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

A. N. cir. 4000.
A. D. cir. 65.
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^d 1 Tim. 3. 7.—^e John 21. 24.—^f 2 John 12.—^g Ga
mouth to mouth.

by name; remember me to all those with whom I am acquainted, as if I had specified them by name. This is a proof to me that this epistle was not sent to Corinth; where, it is not likely, John ever was; and where, it is not likely, he had any particular acquaintances, unless we could suppose he had seen some of them when he was an exile in Patmos, an island in the Egean Sea.

For other particulars concerning John, the reader is requested to refer to the preface to his Gospel.

Instead of *ἄνθρωποι*, and *ἑταίροι*, friends, the Codex Alexandrinus, and several others, read *ἀδελφοί*, and *ἀδελφοί*, brethren. The former (*friends*) is a very singular appellation, and nowhere else found in Scripture; the latter is of frequent occurrence.

SUBSCRIPTIONS IN THE VERSIONS:—

In the ancient SYRIAC—Nothing.

The Third Epistle of John the apostle is ended—SYRIAC Philoxenian.

ÆTHIOPIC—Nothing.

VULGATE—Nothing.

The end of the epistles of the pure apostle and evangelist John—ARABIC.

The Third Epistle of St. John the apostle is ended—Latin text of the COMPLUTENSIAN.

The end of the Third Catholic Epistle of St. John—DITTO, Greek text.

SUBSCRIPTIONS IN THE MSS.

The Third of John—CODD. ALEXANDRINUS and VATICAN.

The Third Catholic Epistle of John the evangelist and divine.

The Third of John to Caius concerning Demetrius, of whom he witnesses the most excellent things.

I have already shown, in the Preface to these epistles termed *Catholic*, that the word *καθολικός* is not to be taken here, and elsewhere, in these epistles, as signifying *universal*, but *canonical*; for it would be absurd to call an epistle *universal*, that was written to a private individual. We seldom hear this epistle quoted but in the reproof of lordly tyrants, or prating troublesome fellows in the church. And yet the epistle contains many excellent sentiments, which, if judiciously handled, might be very useful to the church of God. But it has been the lot both of the *minor prophets* and the *minor epistles* to be generally neglected; for, with many readers, *bulk* is every thing; and no magnitude, no goodness.

PREFACE
TO
THE GENERAL EPISTLE
OF
JUDE.

IN the Preface to the Epistle of James several things have been said relative to Jude, the brother of James, the supposed author of this epistle: and to that Preface the reader is requested to refer. What is further necessary to be said on the author, and the authenticity of this epistle, I shall take the liberty to borrow principally from *Michaelis*.

“If James and Jude, whom the evangelists call brothers of Jesus, were in fact only cousins, or relations, as some suppose; and were sons, not of Joseph, but of Alpheus, these two persons were the same as the two brothers, James and Jude, who were apostles. And, in this case, Jude, the author of our epistle, was the same as the apostle Jude, the brother of James, who was son of Alpheus. On the other hand, if the James and the Jude, whom the evangelists call brothers of Jesus, were not the two brothers of this name, who were apostles, but were the sons of Joseph, the reputed father of Jesus, we have then two different persons of the name of Jude, either of which might have written this epistle. And, in this case, we have to examine whether the epistle was written by an apostle of the name of Jude, or by Judo, the brother-in-law of Christ.

“The author of the epistle himself has assumed neither the title of apostle of Jesus Christ, nor of brother of Jesus Christ; but calls himself only ‘Jude, the servant of Jesus Christ, and brother of James.’ Now, as the author distinguishes himself by the title ‘brother of James,’ and this was a common name among the Jews, he undoubtedly meant some eminent person of this name, who was well known at the time when he wrote, or the title ‘brother of James’ would have been no mark of distinction. We may infer, therefore, that the author of this epistle was the brother, either of the apostle James, the son of Alpheus, or of James, called the brother of Jesus, or of both, if they were one and the same person.

“The first question, therefore, to be asked is, Was the author of this epistle the apostle Jude? or, was he brother of James, the son of Alpheus? Now, I have already observed, that this question must be answered in the affirmative, if James and Jude, who were called brothers of Jesus, were the same as the two brothers James and Jude, who were apostles. And it may be answered in the affirmative, even if they were different persons: for Jude, the author of our epistle, had, in either case, a brother of the name of James, and therefore might, in either case, call himself Jude, the brother of James. I say the question may be answered in the affirmative, even if the apostle Jude was a different person from Jude, called the brother of James. But whether it ought, in this case, to be answered in the affirmative, is another matter; and I really believe that it ought not: for if the Jude, who wrote this epistle, had been himself an apostle, and brother of an apostle, he would hardly have called himself, in an epistle written to Christians, simply ‘Jude the brother of James,’ without adding the title apostle. It is true, that the apostle Jude, who was brother of James, is called by St. Luke *Ἰσκαριώτης*: but St. Luke gives him this title merely to distinguish him from another apostle of this name, who was called Iscariot. Now, the author of this epistle could have no motive for distinguishing himself from Judas Iscariot, who had hanged himself many years before this epistle was written. The name of Jude was very common among the Jews; and therefore, the author of this epistle wished to distinguish himself from other persons who were so called. But James was likewise a very common name; and, therefore, if the author had been an apostle, he surely would have preferred an appellation which would have removed all doubts, to an appellation which left it at least uncertain whether he was an apostle or not: I grant that the omission of this does not necessarily prove that the author of our epistle was not an apostle, for Paul has omitted it in four of his epistles; in the Epistle to the Philippians, in both Epistles to the Thessalonians, and in that to Philemon. But St. Paul was sufficiently known without this title

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whereas the author of the epistle in question felt the necessity of a distinguishing appellation, as appears from the very title which he has given himself, of 'brother of James.' Besides, at the time when this epistle was written, only one apostle of the name of James was then alive; for the elder James, the son of Zebedee, had been beheaded many years before. If then the author of this epistle had only given to our brother James the title of apostle, he would thus likewise have clearly ascertained who himself was. But since he has no more given to his brother, than to himself, the title of apostle, I think it highly probable that neither of them were apostles.

"The next question to be asked, therefore, is, Was the Jude, who wrote our epistle, the same person as the Jude whom the evangelists call brother of Jesus? and who, according to the opinion which I think the most defensible, was in this sense brother of Jesus; that he was son of Joseph by a former wife, and therefore not his own brother, but only brother-in-law of Jesus. Now that our epistle was written by a person of this description, appears to me highly probable; and on this supposition we may assign the reason why the author called himself 'brother of James;' for if he was the brother-in-law of Jesus, his brother James was the person, who during so many years had presided over the church at Jerusalem, was well known both to Jews and Christians, and appears to have been more celebrated than either of the apostles called James. It will be objected, perhaps, that the very same reasons which I have alleged, to show that an apostle of the name of Jude would have assumed his proper title, will likewise show, that a person who was called brother of Jesus, would have done the same, and styled himself brother of Jesus. To this I answer, that if he was the son of Joseph, not by Mary, but by a former wife, and Jude believed in the immaculate conception, he must have been sensible that, to all outward appearance, he was brother-in-law to Jesus, since his own father was the husband of Jesus' mother, yet, in reality, he was no relation of Jesus. On the other hand, if Jude, called the brother of Jesus, was the son of Joseph, not by a former wife, but by Mary, as Herder asserts, I do not see how the preceding objection can be answered; for, if Jesus and Jude had the same mother, Jude might, without the least impropriety, have styled himself 'brother of Jesus,' or 'brother of the Lord;' and this would have been a much more remarkable and distinguishing title than that of brother of James. A third question still remains to be asked on this subject. The apostle whom St. Luke calls Jude, is called Thaddæus by St. Matthew and St. Mark, as I have already observed. But the apostle of the Syrians, who first preached the Gospel at Edessa, and founded a church there, was named Thaddæus, or Adair. It may be asked, therefore, whether the author of our epistle was Thaddæus, the apostle of the Syrians? But the answer is decisive; the old Syriac Version does not contain this epistle; consequently, it is highly probable, that Adai, or Adæus, was not the author; for an epistle written by the great apostle of the Syrians would surely have been received into the canon of the Syrian church."

The most accurate critics have been unable to determine the time when, and the persons to whom this epistle was written; so that much concerning those points, as well as the author of the epistle, must remain undecided.

"I am really unable to determine," says Michaelis, "who the persons were to whom this epistle was sent; for no traces are to be discovered in it which enables us to form the least judgment on this subject; and the address, with which this epistle commences, is so indeterminate, that there is hardly any Christian community, where Greek was spoken, which might not be denoted by it. Though this epistle has a very great similarity to the Second Epistle of Peter, it cannot have been sent to the same persons, namely, the Christians who resided in Pontus, &c. because no mention is made of them in this epistle. Nor can it have been sent to the Christians of Syria, and Assyria, where Jude preached the Gospel, if he be the same person as the apostle of the Syrians: for in this case the epistle would not have been written in Greek, but in Syriac or Chaldee, and would certainly have been received into the old Syriac Version."

"With respect to the date of this epistle, all that I am able to assert is, that it was written after the Second Epistle of Peter: but how many years after, whether between 64 and 66 as Lardner supposes, or between 70 and 75 as Beauobre and L'Enfant believe; or, according to Dodwell and Cave, in 71 or 72, or so late as the year 90, as is the opinion of Mill, I confess I am unable to determine, at least from any certain data. The expression, 'in the last time,' which occurs ver. 18. as well as in 2 Pet. iii. 3. is too indeterminate to warrant any conclusion, respecting the date of this epistle; for though, on the one hand, it may refer to the approaching destruction of Jerusalem, it may, on the other hand refer to a later period, and denote the close of the apostolic age: for in the First Epistle of St. John a similar expression occurs, which must be taken in this latter sense. The inference, therefore, that the Epistle of St. Jude was written before the destruction of Jerusalem, which some commentators have deduced from the abovementioned expression, on the supposition that it alluded to that event, then approaching, is very precarious; because it is drawn from premises which are themselves uncertain. However, there is some reason to believe, on other grounds, that this epistle was not written after the destruction of Jerusalem: for, as the author has mentioned, ver. 5—8., several well known instances of God's justice in punishing sinners, which Peter had already quoted in his second epistle, to the same purpose; he would probably, if Jerusalem had been already destroyed at the time he wrote, have not neglected to add to his other examples this most remarkable instance of Divine vengeance, especially as Christ himself had foretold it."

"Lardner indeed, though he admits the similarity of the two epistles, still thinks it a matter of doubt, whether St. Jude had ever seen the Second Epistle of St. Peter; his reason is, that 'if St. Jude had formed a design of writing, and had met with an epistle of one of the apostles very suitable to his own thoughts and intentions, he would have forborne to write.'

"To this argument I answer:

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"1. If the Epistle of St. Jude was inspired by the Holy Ghost, as Lardner admits; the Holy Ghost certainly knew, while he was dictating the Epistle to St. Jude, that an Epistle of St. Peter, of a like import, already existed. And if the Holy Ghost, notwithstanding this knowledge, still thought that an Epistle of St. Jude was not unnecessary; why shall we suppose that St. Jude himself would have been prevented writing by the same knowledge?"

"2. The Second Epistle of St. Peter was addressed to the inhabitants of some particular countries; but the address of St. Jude is general. St. Jude therefore might think it necessary to repeat, for general use, what St. Peter had written only to certain communities.

"3. The Epistle of St. Jude is not a bare copy of the Second Epistle of St. Peter; for in the former, not only several thoughts are more completely unravelled than in the latter, but several additions are made to what St. Peter had said, for instance, ver. 4, 5, 9, 16.

"Eusebius, in his catalogue of the books of the New Testament, places the Epistle of St. Jude, among the *errata*, contradicted, or apocryphal books, in company with the Epistle of St. James, the Second Epistle of St. Peter, and the Second and Third of John.

"But Origen, who lived in the third century, though he speaks in dubious terms of the Second Epistle of St. Peter, has several times quoted the Epistle of St. Jude, and has spoken of it as an epistle on which he entertained no doubt. In his commentary on St. Matthew, when he comes to chap. xiii. 55. where James, James, Simon, and Jude, are mentioned; he says Jude wrote an epistle of few lines indeed, but full of the powerful words of the heavenly grace, who at the beginning says, 'Jude the servant of Jesus Christ, and brother of James.' This is a very clear and unequivocal declaration of Origen's opinion; and it is the more remarkable, because he says nothing of the Epistle of St. James, though the passage, Matt. xiii. 55. afforded him as good an opportunity of speaking of this epistle, as it did of the Epistle of St. Jude. Nay, Origen carries his veneration for the Epistle of St. Jude so far, that in his treatise *De Principiis*, lib. III. cap. 2. he quotes an apocryphal book, called the Assumption of Moses, as a work of authority; because a passage from this book had been quoted by St. Jude. In one instance, however, in his commentary on St. Matthew, Origen speaks in less positive terms; for there he says, 'if any one receive the Epistle of St. Jude, &c.' Tertullian, in whose works Lardner could discover no quotation from the Second Epistle of St. Peter, describes the Epistle of St. Jude as the work of an apostle; for in his treatise, *De cultu faminarum*, chap. 3. he says, 'Hence it is, that Enoch is quoted by the apostle Jude.'

"Clement of Alexandria, in whose works likewise Lardner could find no quotation from the Second Epistle of St. Peter, has three times quoted the Epistle of St. Jude, without expressing any doubt whatever. It appears then, that the three ancient fathers, Clement of Alexandria, Tertullian, and Origen, as far as we may judge from their writings, which are now extant, preferred the Epistle of St. Jude to the Second Epistle of Peter. However, I think it not impossible, that if all the writings of these authors were now extant, passages might be found in them which would turn the scale in favour of the latter; and it may be owing to mere accident, that in those parts of their works which have descended to us, more passages, in which they speak decidedly of St. Jude, are to be found, than such as are favourable to the Second Epistle of St. Peter. For I really cannot comprehend, how any impartial man, who has to choose between these two epistles, which are very similar to each other, can prefer the former to the latter, or receive the Epistle of St. Jude, the contents of which labour under great difficulties; and at the same time consider as dubious, or even reject, the Second Epistle of St. Peter, the contents of which labour under no such difficulties.

"But, it is much more difficult to explain the ninth verse, in which the archangel Michael is said to have disputed with the devil about the body of Moses. The history of this dispute, which has the appearance of a Jewish fable, it is not at present very easy to discover; because the book from which it is supposed to have been taken by the author of this epistle, is no longer extant; but I will here put together such scattered accounts of it as I have been able to collect.

"Origen found, in a Jewish Greek book, called the Assumption of Moses, which was extant in his time, this very story related concerning the dispute of the archangel Michael with the devil about the body of Moses. And from a comparison of the relation in his book with St. Jude's quotation, he was thoroughly persuaded that it was the book from which St. Jude quoted. This he asserts without the least hesitation: and in consequence of this persuasion, he himself has quoted the *Assumption of Moses*, as a work of authority, in proof of the temptation of Adam and Eve by the devil. But, as he quoted it merely for this purpose, he has given us only an imperfect account of what this book contained, relative to the dispute about the body of Moses. One circumstance, however, he has mentioned, which is not found in the Epistle of St. Jude, (viz.) that Michael reproached the devil with having possessed the serpent that seduced Eve. In what manner this circumstance is connected with the dispute about the body of Moses will appear from the following consideration:

"The Jews imagined the person of Moses was so holy, that God could find no reason for permitting him to die: and that nothing but the sin committed by Adam and Eve in paradise, which brought death into the world, was the cause why Moses did not live for ever. The same notions they entertained of some other very holy persons; for instance, of Isai, who, they say, was delivered to the angel of death merely on account of the sins of our first parents; though he himself did not deserve to die. Now, in the dispute between Michael and the devil, about Moses, the devil was the accuser, and demanded the death of Moses. Michael, therefore, replied to him that he himself was the cause of that sin, which alone could occasion the death of Moses. How very little such notions as these agree, either with the Christian theology, or with Moses' own writings, it is unnecessary for me to declare. Besides the account given by Origen, there is a passage in the works

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of *Ulcumenna*, which likewise contains a part of the story related in the *Assumption of Moses*, and which explains the reason of the dispute which St. Jude has mentioned concerning *Moses'* body. According to this passage, Michael was employed in burying Moses; but the devil endeavoured to prevent it, by saying that he had murdered an Egyptian, and was therefore unworthy an honourable burial. Hence it appears, that some modern writers are mistaken, who have imagined that, in the ancient narrative, the dispute was said to have arisen from an attempt of the devil to reveal to the Jews the burial-place of Moses, and to incite them to an idolatrous worship of his body.

"There is still extant a Jewish book, written in Hebrew, and intitled *נוצ'ר'ות* that is, 'The Death of Moses;' which some critics, especially De La Rue, suppose to be the same work as that which Origen saw in Greek. Now, if it were this Hebrew book, intitled 'Phetirath Mosheh,' it would throw a great light on our present inquiry; but I have carefully examined it, and can assert, that it is a modern work, and that its contents are not the same as those of the Greek book quoted by Origen. Of the Phetirath Mosheh we have two editions, which contain very different texts; the one was printed at Constantinople in 1518, and reprinted at Venice in 1544 and 1605; the other was published from a manuscript by Gilbert Gaulmyn, who added a translation of both texts, with notes."

To show that neither St. Jude, nor any inspired writer, nor, indeed, any person in his sober senses, could quote, or in any way accredit, such stuff and nonsense, I shall give the substance of this most ridiculous legend, as extracted by Michaelis; for, as to the Phetirath Mosheh, I have never seen it.

"Moses requests of God, under various pretences, either that he may not die at all; or, at least, that he may not die before he comes into Palestine. This request he makes in so froward and petulant a manner, as is highly unbecoming, not only a great prophet, but even any man, who has expectations of a better life after this. In short, Moses is here represented in the light of a despicable Jew, begging for a continuance of life, and devoid both of Christian faith, and heathen courage; and it is, therefore, not improbable, that the inventor of this fable made himself the model after which he formed the character of Moses. God argues, on the contrary, with great patience and forbearance; and replies to what Moses had alleged relative to the merit of his own good works. Further, it is God who says to Moses, that he must die on account of the sin of Adam; to which Moses answers, that he ought to be excepted, because he was superior in merit to Adam, Abraham, Isaac, &c. In the mean time, Samael, that is, the angel of death, whom the Jews describe as the chief of the devils, rejoices at the approaching death of Moses: this is observed by Michael, who says to him, 'Thou wicked wretch, I grieve, and thou laughest.' Moses, after his request had been repeatedly refused, invokes heaven and earth, and all creatures around him, to intercede in his behalf. Joshua attempts to pray for him; but the devil stops Joshua's mouth, and represents to him, really in Scriptural style, the impropriety of such a prayer. The elders of the people, and with them all the children of Israel, then offer to intercede for Moses: but their mouths are likewise stopped by a million eight hundred and forty thousand devils; which, on a moderate calculation, make three devils to one man. After this, God commands the angel Gabriel to fetch the soul of Moses; but Gabriel excuses himself, saying, that Moses was too strong for him: Michael receives the same order, and excuses himself in the same manner; or, as other accounts say, under pretence that he had been the instructor of Moses, and therefore could not bear to see him die. But this latter excuse, according to the Phetirath Mosheh, was made by Zinghiel, the third angel, who received this command. Samael, that is, the devil, then offers his services: but God asks him how he would take hold of Moses; whether by his mouth, or by his hands, or by his feet: saying that every part of Moses was too holy for him to touch. The devil, however, insists on bringing the soul of Moses; yet he does not accuse him, for, on the contrary, he prizes him higher than Abraham, Isaac, or Jacob. The devil then approaches towards Moses to execute this voluntary commission; but as soon as he sees the shining countenance of Moses, he is seized with a violent pain, like that of a woman in labour: Moses, instead of using the Oriental salutation, 'Peace be with thee,' says to him in the words of Isaiah, (for in this work Moses frequently quotes Isaiah and the Psalms,) 'There is no peace to the wicked.' The devil replies, that he was come, by the order of God, to fetch his soul: but Moses deters him from the attempt, by representing his own strength and holiness; and saying, 'Go, thou wicked wretch, I will not give thee my soul;' he affrights the devil in such a manner, that he immediately retires. The devil then returns to God, and relates what had passed; and receives an order to go a second time: the devil answers, that he would go every where God commanded him, even into hell, and into fire, but not to Moses. This remonstrance is, however, of no avail, and he is obliged to go back again; but Moses, who sees him coming with a drawn sword, meets him with his miraculous rod, and gives him such a blow with it that the devil is glad to escape. Lastly, God himself comes; and Moses, having then no further hopes, requests only that his soul may not be taken out of his body by the devil. This request is granted him; Zinghiel, Gabriel, and Michael, then lay him on a bed, and the soul of Moses begins to dispute with God, and objects to its being taken out of a body which was so pure and holy that no fly dared to settle on it: but God kisses Moses, and with that kiss extracts his soul from his body. Upon this, God utters a heavy lamentation; and thus the story in the Phetirath ends, without any mention of a dispute about the burial of Moses' body. This last scene, therefore, which was contained in the Greek book seen by Origen, is wanting in the Hebrew. But in both of these works, Michael, as well as the devil, expresses the same sentiments in respect to Moses: in both works the same spirit prevails; and the concluding scene which was contained in the Greek book, is nothing more than a continuation of the same story which is contained in the Hebrew."

Had Jude quoted a work like the above, it would have argued no inspiration, and little common

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sense; and the man who could have quoted it must have done it with approbation; and, in that case, his own composition would have been of a similar stamp. But nothing can be more dissimilar than the Epistle of Jude and the Phetirath Mosheh: the former contains nothing but manly sense, expressed in pure, energetic, and often sublime language; and accompanied most evidently with the deepest reverence for God; while the latter is despicable in every point of view, even considered as the work of a *filthy dreamer*, or as the most *superannuated of old wives' fables*.

"Lastly," says Michaelis, "besides the quotation which St. Jude has made in the 9th verse, relative to the dispute between Michael and the devil, he has another quotation, ver. 14, 15, likewise from an apocryphal book called the 'Prophecies of Enoch;' or if not from any written book, from oral tradition. Now, should it be granted that Enoch was a prophet, though it is not certain that he was; yet as none of his prophecies are recorded in the Old Testament, no one could possibly know what they were. It is manifest, therefore, that the book called the 'Prophecies of Enoch' was a mere Jewish forgery; and that too, a very unfortunate one; since, in all human probability, the use of letters was unknown in the time of Enoch, and consequently he could not have left behind him any written prophecies. It is true, that an inspired writer might have known, through the medium of Divine information, what Enoch had prophesied, without having recourse to any written work on this subject. But St. Jude, in the place where he speaks of Enoch's prophecies, does not speak of them as prophecies which had been made known to him by a particular revelation; on the contrary, he speaks of them in such a manner as implies that his readers were already acquainted with them."

From all the evidences before him, Michaelis concludes that the canonical authority of this epistle is extremely dubious; that its author is either unknown, or very uncertain: and he has even doubts that it is a forgery in the name of the apostle Jude. Others have spoken of it in strains of unqualified commendation and praise; and think that its genuineness is established by the matters contained in it; which, in every respect, are suitable to the character of an inspired apostle of Christ. What has led to its discredit with many, is the hasty conclusion, that St. Jude quotes such a work as the Phetirath Mosheh; than which nothing can be more improbable, and perhaps nothing more false.

In almost all ages of the church, it has been assailed and defended; but it is at present, generally received over the whole Christian world. It contains some *very sublime and nervous passages*, from the 10th to the 13th verse inclusive; the *description* of the false teachers is bold, happy, and energetic: the *exhortation*, in verses 20 and 21, is both forcible and affectionate; and the *doxology*, in verses 24 and 25, is well adapted to the subject; and is peculiarly dignified and sublime.

I have done what I could, time and circumstances considered, to present the whole epistle to the reader in the clearest point of view; and now must commend him to God and the word of His grace, which is able to build him up, and give him an inheritance among them that are sanctified by faith in Jesus.

April 5, 1817.

THE
GENERAL EPISTLE
OF
JUDE.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan æra of the world, or that used by the Byzantine historians, and other eastern writers, 5573.—Year of the Alexandrian æra of the world, 5567.—Year of the Antiochian æra of the world, 5557.—Year of the world, according to Archbishop Ussher, 4069.—Year of the world, according to Eusebius, in his Chronicon, 4291.—Year of the minor Jewish æra of the world, or that in common use, 3825.—Year of the Greater Rabbinical æra of the world, 4424.—Year from the Flood, according to Archbishop Ussher, and the English Bible, 2413.—Year of the Cali yuga, or Indian æra of the Deluge, 3167.—Year of the æra of Iphitus, or since the first commencement of the Olympic games, 1005.—Year of the æra of Nabonassar, king of Babylon, 814.—Year of the CCXth Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 812.—Year from the building of Rome, according to Frontinus, 816.—Year from the building of Rome, according to the Fasti Capitolini, 817.—Year from the building of Rome, according to Varro, which was that most generally used, 818.—Year of the æra of the Seleucidae, 377.—Year of the Cæsarean æra of Antioch, 113.—Year of the Julian æra, 110.—Year of the Spanish æra, 103.—Year from the birth of Jesus Christ, according to Archbishop Ussher, 69.—Year of the Vulgar æra of Christ's nativity, 65.—Year of Gessius Florus, governor of the Jews, 1.—Year of Domitius Corbulo, governor of Syria, 5.—Year of Matthias, high-priest of the Jews, 2.—Year of Vologesus, king of the Parthians, 16.—Year of the Dionysian period, or Easter Cycle, 66.—Year of the Grecian Cycle of nineteen years, or Common Golden number, 9; or the year after the third embolismic.—Year of the Jewish Cycle of nineteen years, 6; or the second embolismic.—Year of the Solar Cycle, 18.—Dominical Letter, it being the first year after the Bissextile, or Leap-year, F.—Day of the Jewish Pass-over, the seventh of April, which happened in this year on the Jewish Sabbath.—Easter Sunday, the fourteenth of April.—Epaet, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 28.—Epaet, according to the present mode of computation, or the moon's age on New-Year's day, or the calends of January, 6.—Monthly Epaets, or age of the moon on the Calends of each month, respectively, (beginning with January,) 6, 8, 7, 8, 9, 10, 11, 13, 13, 14, 16, 16.—Number of Direction, or the number of days from the twenty-first of March, to the Jewish Pass-over, 17.—Year of the emperor Caius Tiberius Claudius Nero Cæsar, 12.—Roman Consuls, A. Licinius, Nerva Silanus, and M. Vestinius Atticus. Vestinius was succeeded by Anicius Cerealis on the first of July.

The address and apostolical benediction, 1, 2. The reasons which induced Jude to write this epistle, to excite the Christians to contend for the true faith, and to beware of false teachers, lest falling from their steadfastness they should be destroyed, after the example of backsliding Israel, the apostate angels, and the inhabitants of Sodom and Gomorrhah, 3—7. Of the false teachers, 8. Of Michael disputing about the body of Moses, 9. The false teachers particularly described: they are like brute beasts, going the way of Cain, run after the error of Balaam, and shall perish, as did Corah in his gainsaying, 10, 11. Are impure, unsteady, fierce, shameless, &c. 12, 13. How Enoch prophesied of such, 14, 15. They are further described as murmurers and complainers, 16. We should remember the cautions given unto us by the apostles who foretold of these men, 17—19. We should build up ourselves on our most holy faith, 20, 21. How the church of Christ should treat such, 22, 23. The apostle's farewell, and his doxology to God, 24, 25.

A. M. cir. 4069.
A. D. cir. 65.
A. U. C. 818.
An. Olymp.
CCXI. 1.

JUDE, the servant of Jesus Christ, and a brother of James, to them that

are sanctified by God the Father, and preserved in Jesus Christ, and called:

A. M. cir. 4069.
A. D. cir. 65.
A. U. C. 818.
An. Olymp.
CCXI. 1.

a Luke 6. 16. Acts 1. 13.

b John 17. 11, 12, 15. 1 Pet. 1. 5. — Rom. 1. 7.

NOTES ON THE EPISTLE OF JUDE.
Verse 1. Jude, the servant of Jesus Christ] Probably Jude the apostle, who was surnamed Thaddæus and Lebbaeus, was the son to Alphaeus,

and brother to James the less, James, and Symeon.—See Matt. x. 3. and collate with Luke vi. 16. Matt. xiii. 55. See the Preface. Brother of James] Supposed to be James the

A. W. cir. 4000.
A. D. cir. 66.
A. U. C. 812.
An. Olymp.
CCXI. 1.

2 Mercy unto you, and
peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you

1 Pet. 1. 2. 2 Pet. 1. 2. Tit. 1. 4. Phil. 1. 27.
1 Tim. 1. 18. & 6. 12. 2 Tim. 1. 13. & 4. 7.

less, bishop of Jerusalem, mentioned here, because he was an eminent person in the church. See the Preface to St. James.

To them that are sanctified by God] Instead of *ἁγιασμένους*, to the sanctified, AB. several others, both the Syriac, Erpen's Arabic, Coptic, Sahidic, Armenian, Æthiopic, and Vulgate, with several of the Fathers, have *ἡγιασμένους*, to them that are beloved: and before *ἑν*, in God, some MSS. with the Syriac and Armenian, have *θῆσον*, to the Gentiles, in God the Father; but although the first is a very probable reading, this is much less so. St. Jude writes to all believers every where, and not to any particular church; hence his epistle has been called a general epistle.

Sanctified, signifies here consecrated to God through the faith in Christ.

Preserved in [or by] Jesus Christ.] Signifies those who continued unshaken in the Christian faith; and implies also, that none can be preserved in the faith, that do not continue in union with Christ, by whose grace alone they can be preserved and called. This should be read consecutively with the other epithets; and should be rather, in a translation, read first than last, to the saints in God the Father, called and preserved by Christ Jesus. Saints is the same as Christians; to become such they were called to believe in Christ by the preaching of the Gospel; and having believed, were preserved by the grace of Christ in the life and practice of piety.

Verse 2. Mercy unto you] For even the best have no merit, and must receive every blessing and grace in the way of mercy.

Peace] With God and your consciences—Love both to God and man—be multiplied, be unbouedly increased.

Verse 3. When I gave all diligence] This phrase, *παρα σπουδῆς σουουνοτος*, is a Græcism for being exceedingly intent upon a subject; taking it up seriously with determination to bring it to a good effect. The meaning of the apostle seems to be this, "Beloved brethren, when I saw it necessary to write to you concerning the common salvation, my mind being deeply affected with the dangers to which the church is exposed from the false teachers that are gone out into the world; I found it extremely necessary to write and exhort you to hold fast the truth which you had received, and strenuously to contend for that only faith, which, by our Lord and His apostles, has been delivered to the Christians."

The common salvation] The Christian religion, and the salvation which it brings. This is called common, because it equally belongs to Jews and Gentiles; it is the saving grace of God which has appeared to every man, and equally offers to every human being that redemption which is provided for the whole world.

Some think that St. Jude intimates that he

that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, un-

4 Gal. 2. 4. 2 Pet. 2. 1. Rom. 9. 21, 22. 1 Pet. 2. 8.

had at first purposed to write to the church at large, on the nature and design of the Gospel: but seeing the dangers to which the churches were exposed, because of the false teachers, he changed his mind, and wrote pointedly against those false doctrines: exhorting them strenuously to contend for the faith.

Verse 4. For there are certain men crept in unawares] *ἄπροσῆκτος*, they have got into the church under specious pretences; and when in, began to sow their bad seed.

Before of old ordained] *ὀπίσθε προσηγορευμένοι*, such as were long ago proscribed, and condemned in the most public manner; this is the import of the word *προσηγορευ* in this place; and there are many examples of this use of it in the Greek writers. See *Kypke*.

To this condemnation] To a similar punishment to that immediately about to be mentioned.

In the Sacred Writings all such persons, false doctrines, and impure practices, have been most openly proscribed and condemned; and the apostle immediately produces several examples, viz. the disobedient *Israelites*, the unfaithful *angels*, and the impure inhabitants of *Sodom* and *Gomorrhæa*. This is most obviously the apostle's meaning; and it is as ridiculous as it is absurd, to look into such words for a decree of eternal reprobation, &c. such a doctrine being as far from the apostle's mind, as from that of Him in whose name he wrote.

Turning the grace of our God into lasciviousness] Making the grace and mercy of God a covering for crimes; intimating that men might sin safely, who believe the Gospel, because, in that Gospel, grace abounds. But perhaps the goodness of God is here meant; for I cannot see how they could believe the Gospel in any way who denied the Lord Jesus Christ; unless, which is likely, their denial refers to this, that while they acknowledged Jesus as the promised Messiah, they denied Him to be the only Lord, Sovereign, and Ruler of the church and of the world. There are many in the present day who hold the same opinion.

The only Lord God, and our Lord Jesus Christ.] *Μονος Ἀδελφουτου Θεου και Κυριου ημων Ιησου Χριστου ἀποσπουνοτος*. These words may be translated, Denying the only Sovereign God, even our Lord Jesus Christ. But *Θεου*, God, is omitted by ABC. sixteen others, with Erpen's Arabic, the Coptic, Æthiopic, Armenian, and Vulgate, and by many of the Fathers. It is very likely that it was originally inserted as a gloss, to ascertain to whom the title of *τοῦ μονου ἀδελφουτου*, the only Sovereign, belonged; and thus make two Persons, where only One seems to be intended. The passage, I believe, belongs solely to Jesus Christ, and may be read thus; denying the only Sovereign Ruler, even our Lord Jesus Christ

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godly men, ^a turning ^b the grace of our God into lasciviousness, and ^c denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that ^d the Lord, having saved the people out of the land of Egypt, afterward ^e destroyed them that believed not.

6 And ^f the angels which kept not

their ^g first estate, but left their own habitation, ^h he hath reserved in everlasting chains under darkness

ⁱ unto the judgment of the great day. 7 Even as ^k Sodom and Gomorrhah, and the cities about them in like manner, giving themselves over to fornication, and going after ^l strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

A. M. cir. 4069.
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^a 2 Pet. 2. 10.—^b Tit. 2. 11. Heb. 12. 15.—^c Tit. 1. 16.
^d 2 Pet. 2. 1. 1 John 2. 22.—^e 1 Cor. 10. 9.—^f Numb. 14. 29, 37. & 26. 64. Psa. 106. 28. Heb. 3. 17, 19.

^g John 8. 44.—^h Or. *principality*.—ⁱ 2 Pet. 2. 4.
^j Rev. 20. 10.—^k Gen. 19. 24. Deut. 29. 23. 2 Pet. 2. 6.—^l Gr. *ether*.

The text is differently arranged in the Complutensian Polyglott, which contains the first edition of the Greek Testament: *Και τον μόνον Θεον και Δεσποτην, τον Κυριον υμων Ιησου Χριστου απομνησκει.* Denying the only true God and Sovereign, our Lord Jesus Christ. This is a very remarkable position of the words, and doubtless existed in some of the MSS. from which these editors copied. The Simonians, Nicolaitans, and Gnostics, denied God to be the Creator of the world; and Simon is said to have proclaimed himself as FATHER to the Samaritans, as SON to the Jews, and as the HOLY GHOST to all other nations. All such, most obviously denied both Father, Son, and Spirit.

Verse 5. I will therefore put you in remembrance] That is, how such persons were prescribed and condemned to bear the punishment due to such crimes.

Though ye once knew this] The word *απαξ*, here translated *once*, has greatly puzzled many interpreters. It has two meanings in the Sacred Writings; and, indeed, in the Greek writers also. 1. It signifies *once, one time*, as opposed to *twice, or several times*. 2. *Altogether, entirely, perfectly*, interpreted by Suidas *αρι του δελεω, ελεγχωμεν*: and of this meaning he produces a proof from Josephus. This appears to be the sense of the word in Heb. vi. 4. *τοις απαξ ενωρισται*, those who were FULLY enlightened. Heb. x. 2. *απαξ καθαρισμενος, θεορουμενως* cleansed. See also ver. 3. of this epistle. Psa. lxii. 11. *απαξ ελαλησα ο Θεος.* God spoke FULLY, completely, on the subject. St. Jude is to be understood as saying, I will therefore put you in remembrance, though ye are THOROUGHLY instructed in this.

Saved the people] Delivered them from the Egyptian bondage.

Afterward destroyed them] Because they neither believed His word, nor were obedient to His commands. This is the first example of what was mentioned ver. 4.

Verse 6. The angels which kept not their first estate] *Της εαυτων αρχης, their own principality.* The words may be understood of their having invaded the office or dignity of some others; or of their having by some means forfeited their own. This is spoken of those generally termed the fallen angels; but from what they sell, or from what cause, or for what crime, we know not. It is generally thought to have been *pride*; but this is mere conjecture. One thing is certain; the angels who fell must have been in a state of probation, capa-

ble of either standing or falling, as Adam was in Paradise. They did not continue faithful, though they knew the law on which they stood; they are therefore produced as the second example.

But left their own habitation] This seems to intimate that they had invaded the office and prerogative of others, and attempted to seize on their place of residence and felicity.

He hath reserved in everlasting chains] That is, in a state of confinement from which they cannot escape.

Under darkness] Alluding, probably, to those dungeons or dark cells in prisons, where the most flagitious culprits were confined.

The judgment of the great day.] The final judgment, when both angels and men shall receive their eternal doom. See on 2 Peter ii. 4. In Sohar Exod. fol. 8. c. 32. "Rabbi Isaac asked, Suppose God should punish any of His heavenly family, how would He act?—R. Abba answered, He would send them into the flaming river, take away their dominion, and put others in their place." Some suppose that the *asants* are to occupy the places from which these angels, by transgression, fell.

Verse 7. Even as Sodom and Gomorrhah] What their sin and punishment were, may be seen in Gen. xix. and the notes there. This is the third example to illustrate what is laid down ver. 4.

Are set forth for an example] Both of what God will do to such transgressors, and of the position laid down in ver. 4. viz. that God has in the most open and positive manner declared, that such and such sinners shall meet with the punishment due to their crimes.

Suffering the vengeance of eternal fire] Subjected to such a punishment as an endless fire can inflict. Some apply this to the utter subversion of these cities; so that by the action of that fire which descended from heaven, they were totally and eternally destroyed; for, as to their being rebuilt, that is impossible, seeing the very ground on which they stood is burnt up, and the whole plain is now the immense lake *Aphalites*. See my notes on Gen. xix.

The first sense applies to the inhabitants of those wicked cities; the second to the cities themselves: in either case, the word *αει αιωνων* signifies an eternally destructive fire; it has no end in the punishment of the wicked Sodomites, &c. it has no end in the destruction of the cities; they were totally burnt up, and never were, and never can be, rebuilt. In either of these senses the word *αιων*, eternal, has its grammatical and proper meaning.

A. M. cir. 4009.
A. D. cir. 65.
A. U. C. 618.
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8 * Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet c Michael the archangel, when

a 2 Pet. 2. 10. — b Erod. 22. 28. — c Dan. 10. 13. & 12. 1.

Verse 8. *Likewise also these filthy dreamers*] He means to say, that these false teachers and their followers were as unbelieving and disobedient as the Israelites in the wilderness; as rebellions against the authority of God, as the fallen angels; and as impure and unholo as the Sodomites; and that, consequently, they must expect similar punishment.

Our translators, by rendering *καταζυμους*, filthy dreamers, seem to have understood St. Jude to mean, *les pollutions nocturnes et volontaires des ces hommes impurs; qui se livrent sans scrupule a toutes sortes des pensees; et salissant leur imagination par la vûe de toutes sortes d'objets, tombent ensuite dans les corruptions honteuses et criminelles.* See *Calmet*. In plain English, self pollution, with all its train of curses, and cursed effects, on body, soul, and spirit. The idea of our translators seems to be confirmed by the words *κατα μωσαιοις*, they indeed pollute the flesh.—See what is said at the conclusion of the xxxviii chapter of Genesis.

Despise dominion] *Κυριωτα δι αβιωται*, they set all government at nought; they will come under no restraints; they despise all law: and wish to live as they list.

Speak evil of dignities] *Ασεβει δι βλασφημουντι*, they blaspheme, or speak injuriously of supreme authority.—See 2 Pet. ii. 10, 11. They treat governors and government with contempt; and calumniate, and misrepresent all Divine and civil institutions.

Verse 9. *Yet Michael the archangel*] Of this personage many things are spoken in the Jewish writings. "Rabbi Judah Hakkodesh says, Wherever Michael is said to appear, the glory of the Divine Majesty is always to be understood." *Shemoth Rabba*, sec. ii. fol. 104. 3. So that it seems as if they considered Michael in some sort as those do Christ, who hold the eternal Sonship of His Divine nature.

Let it be observed, that the word *archangel*, is never found in the plural number in the Sacred Writings. There can be, properly, only one *archangel*; one chief or head of all the angelic host. Nor is the word *devil*, as applied to the great enemy of mankind, ever found in the plural: there can be but one monarch of all fallen spirits. *Michael* is this *archangel*, and head of all the angelic orders: the *devil*, great dragon, or *Satan*, is head of all the diabolic orders. When these two hosts are opposed to each other, they are said to act under these two chiefs, as leaders: hence in Rev. xii. 7. it is said, *MICHAEL and his angels fought against the DRAGON and his angels.* The word *Michael*, *מיכאל* seems to be compounded of *מי*, who, *אל*, ce, like, and *אל*, El, God; he who is like God: hence by this personage, in the Apocalypse, many understand the Lord Jesus.

Disputed about the body of Moses] What this means I cannot tell; or from what source St. Jude drew it, unless from some tradition among his countrymen. There is something very like

contending with the devil he disputed about the body of Moses, d durst not bring against him a railing accusation, but said, e The Lord rebuke thee.

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Rev. 12. 7. — 4 2 Pet. 2. 11. — Zeck. 3. 2.

it, in *Debarim Rabba*, sec. ii. fol. 263. 1. "Samael, that wicked one, the prince of the Satana, carefully kept the soul of Moses, saying, When the time comes in which Michael shall lament, I shall have my mouth filled with laughter. Michael said to him, Wretch, I weep, and thou laughest. *Rejoice not against me, O mine enemy, because I have fallen; for I shall rise again; when I sit in darkness, the Lord is my light.* Mic. vii. 8. By the words, *because I have fallen*, we must understand the death of Moses: by the words, *I shall rise again*, the government of Joshua," &c. See the *Preface*.

Another contention of Michael with Satana is mentioned in *Yulcut Rubeni*, fol. 43. 3. "At the time in which Isaac was bound, there was a contention between Michael and Satana. Michael brought a ram, that Isaac might be liberated; but Satana endeavoured to carry off the ram, that Isaac might be slain."

The contention mentioned by Jude is not about the sacrifice of Isaac, nor the soul of Moses: but about the body of Moses: but why, or wherefore, we know not. Some think the devil wished to show the Israelites where Moses was buried; knowing that they would then adore his body; and that Michael was sent to resist this discovery.

Durst not bring against him a railing accusation] It was a Jewish maxim, as may be seen in *Synopsis Sohar*, page 92. note 6. "It is not lawful for man to prefer ignominious reproaches, even against wicked spirits."—See *Schoetgen*.

Dr. Macknight says, "In Dan. x. 13, 21. xiii. 1. Michael is spoken of as one of the chief angels who took care of the Israelites as a nation: he may, therefore, have been the angel of the Lord, before whom Joshua the high-priest, is said Zeck. iii. 1. to have stood, *Satan being at his right hand to resist him*; namely, in his design of restoring the Jewish church and state, called by Jude, the *body of Moses*, just as the Christian church is called by Paul the *body of Christ*.—Zechariah adds, *And the Lord*, that is, the *angel of the Lord*, as is plain from ver. 1. *said unto Satan, the Lord rebuke thee, O Satan! even the Lord that hath chosen Jerusalem, rebuke thee!*" This is the most likely interpretation which I have seen: and it will appear the more probable when it is considered, that among the Hebrews *גוף*, *goph*, BODY, is often used for a thing itself: so in Rom. vii. 24. *κατα τοσ αμαρτιας*, the *body of sin*, signifies *sin itself*; so the *body of Moses*, *גוף משה*, *goph shel Moshah*, may signify Moses himself; or that in which he was particularly concerned, viz. his institutes, religion, &c.

It may be added, that the Jews consider Michael and Samael, one as the friend, the other as the enemy, of Israel. Samael is their accuser, Michael their advocate. "Michael and Samael stand before the Lord; Satan accuses, but Michael shows the merits of Israel. Satana endeavours to speak, but Michael silences him:

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10 * But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Wo unto them! for they have gone in the way ^b of Cain, and ^c ran greedily after the error of Balaam for

* 2 Pet. 2. 12.—† Gen. 4. 5. 1 John 3. 12.—‡ Numb. 22. 7, 21. 2 Pet. 2. 15.—§ Numb. 16. 1, &c.

Hold thy tongue, says he, and let us hear what the Judge determines; for it is written, *He will speak peace to his people, and to his saints, Psa. lxxxv. 9.*—*Shemoth Rabba*, sec. 18. fol. 117. 3.

Verse 10. *Speak evil of those things which they know not*] They do not understand the origin and utility of civil government; they revile that which ever protects their own persons and their property. This is true in most insurrections and seditions.

But what they know naturally] They are destitute of reflection; their minds are uncultivated: they follow mere natural instinct, and are slaves to their animal propensities.

As brute beasts] *ὡς τὰ ἀλογα ζῶα*, like the irrational animals; but, in the indulgence of their animal propensities, they corrupt themselves, beyond the example of the brute beasts. A fearful description; and true of many in the present day.

Verse 11. *They have gone in the way of Cain*] They are haters of their brethren, and they that are such are murderers; and by their false doctrine they corrupt and destroy the souls of the people.

The error of Balaam] For the sake of gain they corrupt the word of God, and refine away its meaning, and let it down so as to suit the passions of the profligate. This was literally true of the *Nicotattans*, who taught most impure doctrines, and followed the most lascivious practices.

Gain saying of Core] See the account of the rebellion of Korah, Dathan, and Abiram, and their company, in Numb. xxii. It appears that these persons opposed the authority of the apostles of our Lord, as Korah and his associates did that of *Moses and Aaron*: and St. Jude predicts them a similar punishment. In this verse he accuses them of murder, covetousness, and rebellion against the authority of God.

Verse 12. *Spots in your feasts of charity*] It appears that these persons, unholy and impure as they were, still continued to have outward fellowship with the church! This is strange: but it is very likely that their power and influence in that place had swallowed up, or set aside, the power and authority of the real ministers of Christ; a very common case, when worldly, time-serving men, get into the church.

The feasts of charity: the ἀγάπαι, or love-feasts, of which the apostle speaks, were in use in the primitive church till the middle of the fourth century, when, by the council of Laodicea, they were prohibited to be held in the churches; and, having been abused, fell into disuse. In latter days they have been revived, in all the purity and simplicity of the primitive institution, among the Moravians, or Unitas Fratrum, and the people called Methodists.

reward, and perished ^d in the gainsaying of Core.

12 * These are spots in your ^f feasts of charity, when they feast with you, feeding themselves without fear: ^g clouds they are without water, ^h carried about of winds; trees whose fruit withereth without fruit, twice dead, ⁱ plucked up by the roots;

* 2 Pet. 2. 13.—† 1 Cor. 11. 21.—‡ Prov. 25. 14. 2 Pet. 2. 17.—§ Eph. 4. 14.—¶ Matt. 15. 13.

Among the ancients, the richer members of the church made an occasional general feast, at which all the members attended; and the poor and the rich ate together. The fatherless, the widows, and the strangers, were invited to these feasts: and their eating together was a proof of their love to each other; whence such entertainments were called *love-feasts*. The love-feasts were, at first, celebrated before the Lord's supper: in process of time they appear to have been celebrated after it. But they were never considered as the Lord's supper, nor any substitute for it. See, for further information, *Swicer* in his *Thesaurus*, under the word *Agape*.

Feeding themselves without fear] Eating, not to suffice nature, but to pamper appetite. It seems the provision was abundant; and they ate to gluttony and riot. It was this which brought the love-feasts into disrepute in the church; and was the means of their being at last wholly laid aside. This abuse is never likely to take place among the Methodists, as they only use bread and water; and of this the provision is not sufficient to afford the tenth part of a meal.

Instead of *ἀγᾶπαι, love-feasts, ἀγαπαι, decessis*, is the reading of the *Codex Alexandrinus*, and the *Codex Ephrem*, two MSS. of the highest antiquity; as also of those MSS. collated by *Laurentius Valla*, and of some of those in the *Medicean* library. This reading appears to have been introduced in order to avoid the conclusion that some might be led to draw concerning the state of the church; it must be very corrupt, to have in its communion such corrupt men.

Clouds—without water] The doctrine of God is compared to rain, Deut. xxxii. 2, and clouds are the instruments by which the rain is distilled upon the earth. In arid or parched countries the very appearance of a cloud is delightful, because it is a token of refreshing showers: but when sudden winds arise and disperse these clouds, the hope of the husbandman and shepherd is cut off. These false teachers are represented as clouds; they have the form and office of the teachers of righteousness, and from such appearances pure doctrine may be naturally expected. But these are clouds without water; they distil no refreshing showers, because they have none; they are carried away, and about, by their passions, as those light fleecy clouds are carried by the winds.—See the notes on 2 Pet. ii. 17.

Trees whose fruit withereth] *ἄσπερα ἄσπρωρα, galled or diseased trees; for ἄσπρωρα is according to Phavorinus, νεοὶ ἄσπρωρα ἐρυπεύ, a disease, (in trees) which causes their fruit to wither: for, although there are blossoms, and the fruit shapes, or is set, the galls in the trees prevent the prop-circulation of the sap; and, therefore, the fruit*

A. M. cir. 4000. 13 ^a Raging waves of the sea; ^b foaming out their own shame; wandering stars, ^c to whom is reserved

the blackness of darkness for ever.

14 And Enoch also, ^d the seventh from Adam, prophesied of these, saying, Behold, ^e the Lord cometh with

ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among

them of all their ungodly deeds which they have ungodly committed, and of all their ^f hard speeches which ungodly sinners have spoken against him.

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1 Isa. 57. 20. — Phil. 3. 19. — 2 Pet. 2. 17. — Gen. 5. 18. — Deut. 33. 2. Dan. 7. 10.

Zech. 14. 5. Matt. 25. 31. 2 Thess. 1. 7. Rev. 1. 7. 1 Sam. 2. 3. Psa. 51. 18. & 91. 4. Mal. 3. 13.

never comes to perfection. Hence the apostle immediately adds, *without fruit*; i. e. the fruit never comes to maturity. This metaphor expresses the same thing as the preceding. They have the appearance of ministers of the Gospel, but they have no fruit.

Twice dead] First, naturally and practically dead *in sin*, from which they had been revived by the preaching and grace of the Gospel. Secondly, dead by *backsliding or apostasy* from the true faith, by which they lost the grace they had before received: and now, likely to continue in that death, because *plucked up from the roots*, their roots of faith and love being no longer fixed in Christ Jesus. Perhaps the *arist* is taken here for the future: they SHALL BE plucked up from the roots; God will exterminate them from the earth.

Verse 13. *Raging waves of the sea, foaming out their own shame*] The same metaphor as in Isa. lvii. 20. *The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.* These are like the sea in a storm, where the *swells* are like mountains, the *breakers* lash the shore, and sound like thunder: and the great deep, stirred up from its very bottom, rolls its muddy putrid sediment, and deposits it upon the beach. Such were those proud and arrogant boasters, those headstrong, unruly, and ferocious men, who swept into their own vortex the souls of the simple, and left nothing behind them that was not indicative of their folly, their turbulence, and their impurity.

Wandering stars] *ἀστὴρ πλανήτης*, not what we call *planets*; for, although these differ from what are called the *fixed stars*, which never change their place, while the *planets* have their revolution round the sun; yet, properly speaking, there is no *irregularity* in their motions; for their appearance of *advancing, stationary, and retrograde*, are only in reference to an observer on the earth, viewing them in different parts of their orbits; for, as to themselves, they ever continue a steady course through all their revolutions. But these are uncertain anomalous meteors, *ignis fatui, will-o'-the-wisp*; dancing about in the *darkness* which themselves have formed, and leading simple souls astray; who have ceased to walk in the *light*, and have no other guides but those oscillating and devious meteors, which, if you run *after* them, will *fly* before you; and if you run *from* them, will follow you.

The blackness of darkness] They are such as are going headlong into that *outer darkness* where there is wailing, and weeping, and gnashing of teeth. The whole of this description appears to have been borrowed from 2 Pet. ii. where the reader is requested to see the notes.

Verse 14. *Enoch also, the seventh from Adam*]

He was the seventh patriarch, and is distinguished thus from Enoch, son of Cain, who was but the third from Adam: this appears plainly from the genealogy, 1 Chron. i. 1. Adam, Seth, Enos, Kenan, Mahalaleel, Jared, Henoch, or Enoch, &c. Of the book of Enoch, from which this prophecy is thought to have been taken, much has been said; but as the work is *apocryphal*, and of no authority, I shall not burden my page with *Extracts*.—See the *Preface*.

Perhaps the word *προφητεῖαν*, *prophesied*, means no more than *preached, spoke, made declarations, &c.* concerning these things and persons; for, doubtless, he reproved the ungodliness of his own time. It is certain that a book of Enoch was known in the earliest ages of the primitive church, and is quoted by Origen and Tertullian; and is mentioned by St. Jerome in the *Apostolical Constitutions*, by Nicophorus, Athanasius, and probably by St. Augustin.—See *Suicer's Thesaurus*, Vol. I. col. 1131. Such a work is still extant among the *Abyssinians*.

Ten thousand of his saints] This seems to be taken from Dan. vii. 10.

Verse 15. *To execute judgment*] This was originally spoken to the *antediluvians*; and the coming of the Lord to destroy that world was the thing spoken of in this prophecy, or declaration. But as God had threatened this, it required no direct inspiration to foretell it. *To execute judgment, &c.* This is a very strange verse as to its composition, and is loaded with various readings; the MSS. and *Versions* being at little agreement among themselves, on its phraseology. *ἀπὸς*, which we translate *among them*, is omitted by the best MSS. and *Versions*; and is, in all probability, spurious. Many also omit *ἀγενεῖς*, after *ἄγαν*, *ungodly deeds*. Many insert *λογῶν*, *words or speeches*, after *ἄγενεῖς*, *hard*; and this word our translators have supplied. And instead of *sinner*, *ἁμαρτωλῶν*, the *Sahidic* has *ἁρῶν*, *men*. There are others of less note; but the frequent recurrence of ALL and UNGODLY makes the construction of the sentence very harsh.

Dr. Macknight supposes that Enoch's prophecy was common among the Jews; for the first words in Hebrew are *Maranatha*, and these were used by them in that form of excommunication, or cursing, which they pronounced against irremediable offenders. The doctor forgets himself here: the words *Maranatha*, are not Hebrew, but Syriac. In Hebrew, the form of execration begins with *ארוך ארוך ארוך אלה*, "curst art thou:" or, *מחנה מוכנה אלה*; but the Syriac, *ܡܪܢܐ ܐܬܗ* *maran atha*, is literally our *Lord is coming*; see on 1 Cor. xvi. 22. but here, in the Syriac, the words are *ܡܪܢܐ ܐܬܗ ܡܘܪܝܐ*, "the Lord cometh." So it is doubtful whether this fancied analogy exists.

A. M. cir. 4000.
A. D. cir. 66.
A. U. C. 819.
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16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words,

having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you, there should be mockers in the last time, who should walk after their own ungodly lusts.

2 Pet. 2. 18.—2 Prov. 20. 21. James 2. 1, 9.—2 Pet. 3. 2.—1 Tim. 4. 1. Tim. 5. 1. & 4. 3. 2 Pet. 2. 1. & 3. 3. Prov. 18. 1. Ezek. 14. 7. Hos. 4. 14. & 9. 10. Heb. 10. 25.

Verse 16. *These are murmurers*] Grudging and grumbling at all men, and at all things. *Complainers*, *μυψιμοῦσι*, *complainers of their fate or destiny*; finding fault with God and all His providential dispensations; making and governing worlds in their own way; persons whom neither God nor man can please.

Walking after their own lusts] Taking their wild, disorderly, and impure passions for the rule of their conduct, and not the writings of the prophets and apostles.

Great swelling words] *ἔπρηγμα*: see the explanation of this term in 2 Pet. ii. 18.

Having men's persons in admiration] Time-servers and flatterers; persons who pretend to be astonished at the greatness, goodness, sagacity, learning, wisdom, &c. of rich and great men; hoping thereby to acquire money, influence, power, friends, and the like.

Because of advantage] *ὀφελίαι χάρι*, for the sake of lucre. All the flatterers of the rich are of this kind; and especially those who profess to be ministers of the Gospel, and who, for the sake of a more advantageous settlement or living, will soothe the rich even in their sins. With such persons, a rich man is every thing; and if he have but a grain of grace, his piety is extolled to the skies! I have known several ministers of this character, and wish them all to read the sixteenth verse of Jude.

Verse 17. *Remember—the words*] Instead of following those teachers, and their corrupt doctrine, remember what Christ and His apostles have said; for they forstold the coming of such false teachers and impostors.

Verse 18. *Mockers in the last time*] See the notes on 1 Tim. iv. i. 2 Tim. iii. 1, &c. and particularly 2 Peter iii. 2, 3, &c. to which Jude seems to refer.

The last time] The conclusion of the Jewish polity.

Verse 19. *Who separate themselves*] From the true Church; which they leave from an affectation of superior wisdom.

Sensual] *ψυχικῶς*, animal; living as brute beasts, guided simply by their own lusts and passions; their Bible being the manifold devices and covetousness of their own hearts: for they have not the Spirit, they are not spiritually minded, and have no Holy Ghost; no inspiration from God.

Verse 20. *Building up yourselves*] Have the

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An. Olymp.
CCXI. 1.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pul-

1 Cor. 2. 14. James 3. 15.—4 Col. 2. 7. 1 Tim. 1. 4.—Rom. 8. 26. Eph. 6. 18.—Tit. 2. 13. 2 Pet. 3. 12.—Rom. 11. 11. 1 Tim. 4. 16.—Amos 4. 11. 1 Cor. 3. 15. Zech. 2. 3.

most holy faith, the Gospel of our Lord Jesus, and the writings of His apostles, for your foundation. Found all your expectations on these; and seek from the Christ, who is their sum and substance, all the grace and glory ye need.

Praying in the Holy Ghost] Holding fast the Divine influence which ye have received; and under that influence making prayer and supplication to God. The prayer that is not sent up through the influence of the Holy Ghost, is never likely to reach heaven.

Verse 21. *Keep yourselves in the love of God*] By building up yourselves on your most holy faith, and praying in the Holy Ghost; for without this, we shall soon lose the love of God.

Looking for the mercy of our Lord] For, although they were to build themselves up, and to pray in the Holy Ghost, and keep themselves in the love of God; yet this building, praying, and keeping, cannot merit heaven; for, after all their diligence, earnestness, self-denial, watching, obedience, &c. they must look for the mercy of the Lord Jesus Christ to bring them to ETERNAL LIFE.

Verse 22. *And of some have compassion, making a difference*] The general meaning of this exhortation is supposed to be—"Ye are not to deal alike with all those who have been seduced by false teachers; ye are to make a difference between those who have been led away by weakness and imprudence; and those who in the pride and arrogance of their hearts, and their unwillingness to submit to wholesome discipline, have separated themselves from the church, and become its inveterate enemies."

Instead of *καὶ οὐ μετὰ φόβου διακριόμενοι*, and of some have compassion, making a difference, many MSS. Versions and Fathers, have *καὶ οὐ μετὰ ὑψυχῆς διακριόμενοι*, and some rebuke after having judged them; or, rebuke those that differ; or, some that are wavering, convince; or whatever else the reader pleases: for this and the following verse are all confusion, both in the MSS. and Versions; and it is extremely difficult to know what was the original text. Our own is as likely as any.

Verse 23. *And others save with fear*] "Some of them snatch from the fire; but when they repent, have mercy upon them in fear."—Syriac. "And some of them rebuke for their sins; and on others have mercy when they are convicted; and others save from the fire, and deliver them."—Erpen's Arabic. Mr. Wesley's

A. M. cir. 4000
A. D. cir. 66.
A. U. C. 618.
An. Olym-
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ling them out of the fire; hating even ^a the garment spotted by the flesh.

24 ^b Now unto him that is able to keep you from falling, and ^c to present you faultless before the

^a Zech. 3. 4, 5. Rev. 3. 4. — ^b Rom. 16. 25. Eph. 3. 20.

note has probably hit the sense. "Meantime watch over others as well as yourselves; and give them such help as their various needs require. For instance—1. Some that are wavering in judgment, staggered by others, or by their own evil reasoning, endeavour more deeply to convince of the truth as it is in Jesus. 2. Some snatch with a swift and strong hand out of the fire of sin and temptation. 3. On others show compassion, in a milder and gentler way; though still with a jealous fear, lest you yourselves be infected with the disease you endeavour to cure. See, therefore, that while ye love the sinners, ye retain the utmost abhorrence of their sins; and of any the least degree of or approach to them."

[Hating even the garment spotted by the flesh.] Fleeing from all appearance of evil. *Dictum sumptum, ut apparel, à mulieribus sanguine menstruo pollutis quarum vestes etiam pollute censentur*: or there may be an allusion to a case of leprosy, for that infected the garments of the afflicted person; and these garments were capable of conveying the contagion to others.

Verse 24. *Now unto him that is able to keep you from falling*] Who alone can preserve you from the contagion of sin, and preserve you from falling into any kind of error that might be prejudicial to the interests of your souls; and thus to present you faultless; or, as many others read, *ἀσπίλους*: without spot, alluding to the spotted garment mentioned above;

[Before the presence of his glory] Where nothing can stand that does not resemble Himself; with exceeding great joy, in finding yourselves eternally out of the reach of the possibility of falling; and for having now arrived at an eternity of happiness.

Verse 25. *To the only wise God*] Who alone can teach, who alone has declared the truth; that truth in which ye now stand.—See on Rom. xvi. 27.

[Our Saviour] Who has, by His blood, washed us from our sins, and made us kings and priests unto God the Father.

[Be glory] Be ascribed all light, excellence, and splendour.

[Majesty] All power, authority, and pre-eminence.

[Dominion] All rule and government in the world, and in the church, in earth and in heaven.

[And power] All energy and operation to every thing that is wise, great, good, holy, and excellent.

[Both now] In the present state of life and things:—

[And ever.] *Ἐς τέρμας τῶν αἰώνων*; to the end of all states, places, dispensations, and worlds; and to a state which knows no termination, being that ETERNITY in which this glory, majesty, dominion, and power, ineffably and incomprehensibly dwell.

presence of his glory with exceeding joy,
25 ^d To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

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A. D. cir. 66.
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^a Col. 1. 32.—^d Rom. 16. 27.—^e 1 Tim. 1. 17. & 2. 34.

[Amen] So let it be, so ought it to be, and so it shall be.

After, *To the only wise God our Saviour*, many excellent MSS. Versions, &c. add *ἰς τὴν κτίσιν τοῦ κόσμου αἰῶνος*, by Jesus Christ our Lord. And after *dominion and power*, they add, *ἄρα πάντως τῶν αἰώνων*, before all time; and both these readings Griesbach has received into the text. The text therefore, may be read thus—*To the only wise God our Saviour, by Christ Jesus our Lord be glory and majesty, dominion and power, before all time; and now, and through all futurity.—Amen.* Let the whole creation form in one chorus, issuing in one eternal Amen.

Subscriptions to this epistle in the VERSIONS:—

The epistle of Jude the apostle, whose intercession be ever with us: Amen. The end—SYRIAC.

The epistle of Jude, the brother of James, is finished; and glory be to God for ever and ever Amen.—ÆTHIOPIC.

Nothing in the—VULGATE.

Nothing in the—ARABIC.

"This epistle was written A. D. 64, by the apostle Jude, the brother of James; who is also called Lebbeus and Thaddæus; and who preached (the Gospel) to the Armenians and to the Persians." This is found at the end of the ARABIAN Bible, printed in 1698.

The epistle of Jude, the son of Joseph, and brother of James, is ended.—A MS. copy of the SYRIAC.

The end of the Catholic epistle of St. Jude.—COMPLUTENSIAN.

The epistle of Jude the apostle is ended.—IBID. Latin text.

In the MANUSCRIPTS:—

Jude—*Codex Vaticanus*. B.

The epistle of Jude.—*Codex Alexandrinus*.

The Catholic epistle of Jude.—*Codex Ephrem*.

The epistle of the holy apostle Jude.—*Codex G.* in Griesbach.

Of how little authority such subscriptions are, we have already had occasion to observe in various cases. Very few of them are ancient; and none of them coeval with the works to which they are appended. They are, in general, the opinions of the scribes who wrote the copies; or of the churches for whose use they were written. No stress, therefore, should be laid on them, as if proceeding from Divine authority.

With the Epistle of Jude end all the apostolical epistles, and with it the canon of the New Testament, as to Gospels, and epistles; for the Apocalypse is a work, sui generis, and can rank with neither. It is, in general, a collection of symbolic prophecies, which do not appear to be yet fully understood by the Christian world, and which can only be known when they are fulfilled.

INTRODUCTION

TO THE

REVELATION

OF

ST. JOHN, THE DIVINE.

AS there has been much controversy concerning the authenticity of this book; and as it was rejected by many for a considerable time; and, when generally acknowledged, was received cautiously by the church; it will be well to examine the testimony by which its authenticity is supported, and the arguments by which its claim to a place in the Sacred Canon is vindicated. Before, therefore, I produce my own sentiments, I shall beg leave to lay before the reader those of Dr. Lardner, who has treated the subject with much judgment.

"We are now come to the last book of the New Testament, the *Revelation*; about which there have been different sentiments among Christians; many receiving it as the writing of John the apostle and evangelist, others ascribing it to John, a presbyter, others to Cerinthus, and some rejecting it, without knowing to whom it should be ascribed. I shall therefore here rehearse the testimony of ancient Christians, as it arises in several ages.

"It is probable that Hermas read the Book of the Revelation, and imitated it: he has many things resembling it. It is referred to by the Martyrs at Lyons. There is reason to think it was received by Papias. Justin Martyr, about the year 140, was acquainted with this book, and received it as written by the apostle John; for, in his dialogue with Trypho, he expressly says, 'A man from among us, by name John, one of the apostles of Christ, in the revelation made to him, has prophesied that the believers in our Christ shall live a thousand years in Jerusalem; and after that shall be the general, and, in a word, the eternal resurrection and judgment of all together.' To this passage we suppose Eusebius to refer, in his ecclesiastical history, when, giving an account of Justin's works, he observes to this purpose. He also mentions the Revelation of John, expressly calling it the apostle's. Among the works of Melito, bishop of Sardis, one of the seven churches of Asia, about the year 177, Eusebius mentions one, intitled, 'Of the Revelation of John.' It is very probable that Melito ascribed this book to the apostle of that name, and esteemed it of canonical authority. Irenæus, bishop of Lyons in Gaul, about A. D. 178, who in his younger days was acquainted with Polycarp, often quotes this book as the Revelation of John, the apostle of the Lord. And in one place he says, 'It was seen not long ago, but almost in our age, at the end of the reign of Domitian.'

"Theophilus was bishop of Antioch about 181. Eusebius, speaking of a work of his against the heresy of Hermogenes, says, 'He therein made use of testimonies, or quoted passages, from John's Apocalypse.' The book of the Revelation is several times quoted by Clement of Alexandria, who flourished about 194; and once in this manner, 'Such an one, though here on earth he is not honoured with the first seat, shall sit upon the four-and-twenty thrones judging the people, as John says in the Revelation.' Tertullian, about the year 200, often quotes the Revelation, and supposes it to have been written by St. John, the same who wrote the First Epistle of John, universally received. Again, the apostle John describes, in the Apocalypse, *A sharp two-edged sword coming out of the mouth of God.* He also says, 'We have churches that are the disciples of John. For though Marcion rejects the Revelation, the succession of bishops, traced to the original, will assure us that John is the author;' by John, undoubtedly meaning the apostle.

"From Eusebius we learn, that Apollonius, who wrote against the Montanists about 211, quoted the Revelation. By Calmus, about 212, it was inscribed to Cerinthus: it was received by Hippolytus about 220, and by Origen about 230. It is often quoted by him. He seems not to have had any doubt about its genuineness. In his commentary upon St. John's Gospel, he speaks of it in this manner: 'Therefore John, the son of Zebedee, says in the Revelation.' Dionysius, bishop of Alexandria, about 247, or somewhat later, wrote a book against the Millenarians, in which he allows the Revelation to be written by John, a holy and divinely inspired man. But he says, 'He

INTRODUCTION TO THE

cannot easily grant him to be the apostle, the son of Zebedee, whose is the Gospel according to John, and the catholic epistle.' He rather thinks it may be the work of John an elder, who also lived at Ephesus in Asia, as well as the apostle. It also appears, from a conference which Dionysius had with some Millenarians, that the Revelation was about 240, and before, received by Nepos, an Egyptian bishop, and by many others in that country; and that it was in great reputation. It was received by Cyprian, bishop of Carthage, about 248, and by the church of Rome in his time, and by many Latin authors. The Revelation was received by Novatus and his followers, and by various other authors. It is also probable that it was received by the Manichees. It was received by Lactantius, and by the Donatists; by the latter Arnobius about 460, and by the Arians.

"In the time of Eusebius, in the former part of the fourth century, it was by some not received at all; and therefore it is reckoned by him among contradicted books. Nevertheless, it was generally received. Eusebius himself seems to have hesitated about it; for he says, 'It is likely the Revelation was seen by John the elder, if not by John the apostle.' It may be reckoned profitable, that the critical argument of Dionysius of Alexandria was of great weight with him, and others of that time. The Revelation was received by Athanasius, and by Epiphanius; but we also learn from him, that it was received by all in his time. It is not in the catalogue of Cyril of Jerusalem, and seems not to have been received by him. It is also wanting in the catalogue of the council of Laodicea, about 363.

"The Revelation is not in Gregory Nazianzen's catalogue; however it seems to have been received by him. It is in the catalogue of Amphilochius; but he says, it was not received by all. It is also omitted in Ebed-jesus' catalogue of the books of Scripture received by the Syrians; nor is it in the ancient Syriac Version.

"It was received by Jerom; but he says, it was rejected by the Greek Christians. It was received by Ruffin, by the third Council of Carthage, and by Augustine; but it was not received by all in his time. It is never quoted by Chrysostom, and probably was not received by him. It is in the catalogue of Dionysius called the Areopagite, about 490. It is in the Alexandrian MS. It was received by Sulpicius Severus about 401; and by J. Damascenus, and by Eucumenius, and by many other authors. Andrew, bishop of Caesarea, in Cappadocia, at the end of the fifth century, and Arethas, bishop of the same place, in the sixth century, wrote commentaries upon it. But it was not received by Serverian, bishop of Gabala; nor, as it seems, by Theodore. Upon the whole, it appears that this book has been generally received in all ages, though some have doubted of it, and rejected it; particularly the Syrians, and some other Christians in the east.

"Having thus represented the external evidence of the genuineness of the book of the Revelation, or of its being written by St. John, I should proceed to consider the internal evidence. But I need not enlarge here, but merely take notice of a few things of principal note, which learned men insist upon as arguments, that the Revelation has the same author with the Gospel and epistles that go under the name of the evangelist and apostle John. Chap. i. ver. 1. 'The revelation of Jesus Christ, which God gave unto him, to show unto his servant things which must shortly come to pass. And he sent and signified it by his angel unto his servant John.'

"Hence it is argued, that John styles himself the 'servant of Christ,' in a sense not common to all believers, but peculiarly to those who are especially employed by Him. So Paul, and other apostles, call themselves 'servants of God and of Christ.' Particularly Rom. i. 1. 'Paul a servant of Jesus Christ.' James i. 1. 'James, a servant of God and of the Lord Jesus Christ.' 2 Peter i. 1. 'Simon Peter, a servant and an apostle of Jesus Christ.' Jude v. 1. 'Jude, a servant of Jesus Christ.' So Moses is called 'the servant of God,' Numb. xiii. 7. and Heb. iii. 2. and in like manner many of the prophets. And in this very book, chap. x. 7. is the expression, 'as he has declared unto his servants, the prophets.'

"This observation may be of some weight for showing that the writer is an apostle; but it is not decisive; and in the same verse, whence this argument is taken, the phrase is used in its general sense; 'Which God gave unto him, to show unto his servants.' Ver. 2. 'Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that we saw.'

"Some suppose the writer here refers to the written Gospel of St. John; and should be understood to say that he had already 'borne testimony concerning the word of God, and of Jesus Christ.' But these words may be understood of this very book, the Revelation, and the things contained in it. The writer says here, very properly at the beginning, and by way of preface, that he had performed his office in this book, having faithfully recorded in it the word of God, which he had received from Jesus Christ. Certainly if these words did clearly refer to the written Gospel, they would be decisive; but they are allowed to be ambiguous, and other senses have been given of them. By some they have been understood to contain a declaration that the writer had already borne witness to Jesus Christ before magistrates. Moreover, I think, that if St. John had intended to manifest himself in this introduction, he would more plainly have characterized himself in several parts of this book than he has done. This observation, therefore, appears to me to be of small moment for determining who the writer is.

"Further, it is argued in favour of the genuineness of this book, that 'there are in it many instances of conformity, both of sentiment and expression, between the Revelation and the uncontroverted writings of St. John. Our Saviour says to his disciples, John xvi. 33. 'Be of good cheer, I have overcome the world.' Christian firmness under trials is several times represented by 'overcoming, overcoming the world,' or 'overcoming the wicked one,' in St. John's first epistle, chap. ii. 13, 14. iv. 4. v. 4, 5. And it is language peculiar to St. John, being in no other books of the New Testament. And our Lord says, Rev. iii. 21. 'To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne,' comp. chap. ii. 7, 11, 17, 26. iii. 5, 12, 21. and xxi. 7.

REVELATION OF ST. JOHN.

"Concerning the time of writing this book, I need not now say much. It is the general testimony of ancient authors, that St. John was banished into Patmos in the time of Domitian, in the latter part of his reign, and restored by his successor Nerva. But the book could not be published till after John's release and return to Ephesus in Asia. As Domitian died in 96, and his persecution did not commence till near the end of his reign, the Revelation seems to be fitly dated in the year 95 or 96. Mill places the Revelation in the year of Christ 96, and the last of the year of the Emperor Domitian. At first he supposed that the Revelation was written at Patmos; but afterward he altered his mind, and thought it was not written till after his return to Ephesus. He builds his opinion upon the words of Revelation i. 9. If so, I apprehend it might not be published before the year 97; or, at the soonest, near the end of 96. Baanage places the Revelation in 96. Le Clerc, likewise, who readily admits the genuineness of this book, speaks of it in the same year. Mr. Lowman supposes St. John to have had his visions in the isle of Patmos, in 95; but Mr. Wetstein favours the opinion of those who have argued that the Revelation was written before the Jewish war. He also says, that if the Revelation was written before that war, it is likely that the events of that time should be foretold in it: to which I answer, that though some interpreters have applied some things in this book to those times, I cannot say whether they have done it rightly or not, because I do not understand the Revelation. But, to me, it seems that though this book was written before the destruction of Jerusalem, there was no necessity that it should be foretold here; because our blessed Lord, had, in His own preaching, frequently spoken very plainly and intelligibly concerning the calamities coming among the Jewish people in general, and the city and temple of Jerusalem in particular; and his plain predictions, and symbolical prefigurations of those events, were recorded by no less than three historians and evangelists, before the war in Judea broke out.

"Grotius, who places this book in the reign of Claudius, was of opinion that the visions of this book were seen at different times, and afterward joined together in one book, in the same way as the visions and prophecies of some of the prophets of the Old Testament.

"Concerning this opinion it is not proper for me to dispute; though there appears not any foundation for it in the book itself, as Vitringa has observed. But that the book of the Revelation in its present form, sent as an epistle to the seven churches of Asia, ch. i. ver. 4. was not composed and published before the reign of Domitian, appears to me very probable, from the general and almost universally concurring testimony of the ancients, and from some things in the book itself.

"I shall now transcribe a part of L'Enfant's and Beausobre's Preface to the Revelation, at the same time referring to Vitringa, who has many like thoughts:

"Having quoted Irenæus, Origen, Eusebius, and various other writers, placing St. John's banishment at Patmos in the latter part of the reign of Domitian, and saying that he there saw the Revelation, they say, 'To these incontestable witnesses it is needless to add a long list of others of all ages, and of the same sentiment, to whom the authority of Epiphanius is by no means comparable.' And they go on: 'We must add to so constant a tradition, other reasons which further show, that the Revelation was not written till after Claudius and Nero. It appears from the book itself, that there had been already churches for a considerable space of time in Asia; forasmuch as St. John, in the name of Christ, reproves faults, that happen not but after a while. The church of Ephesus 'had left her first love.' That of Sardis 'had a name to live, but was dead.' The church of Laodicea was fallen into lukewarmness and indifference. But the church of Ephesus, for instance, was not founded by St. Paul before the last years of Claudius. When, in 61 or 62, St. Paul wrote to them from Rome, instead of reproving their want of love, he commends their love and faith, ch. i. 15. It appears from the Revelation, that the Nicolaitans made a sect, when this book was written, since they are expressly named; whereas they were only foretold, and described in general terms by St. Peter, in his second epistle, written after the year 60, and in St. Jude, about the time of the destruction of Jerusalem by Vespasian. It is evident from many places of the Revelation, that there had been an open persecution in the provinces; St. John himself had been banished to the isle of Patmos for the testimony of Jesus. The church of Ephesus, or its bishops, is commended for their labour and patience, which seems to imply persecution. This is still more clear in the words directed to the church of Smyrna, ch. ii. 9. 'I know thy works and tribulation.' For the original word always denotes persecution, in the Scriptures of the New Testament; as it is also explained in the following verse. In the thirteenth verse of the same chapter, mention is made of a martyr named Antipas, put to death at Pergamus. Though ancient ecclesiastical history gives us no information concerning this Antipas, it is nevertheless certain, that, according to all the rules of language, what is here said must be understood literally. All that has been now observed concerning the persecution, of which mention is made in the first chapters of the Revelation, cannot relate to the time of Claudius, who did not persecute the Christians, nor to the time of Nero, whose persecution did not reach the provinces; and, therefore, it must relate to Domitian, according to ecclesiastical tradition.

"The visions, therefore, here recorded, and the publication of them in this book, must be assigned, as far as I can see, to the years of Christ 95, and 96, or 97."

The reasoning of Dr. Lardner, relative to the date of this book, is by no means satisfactory to many other critics; who consider it to have been written before the destruction of Jerusalem; and in this opinion they are supported by the most respectable testimonies among the ancients, though the contrary was the more general opinion. Epiphanius says, that John was banished to Patmos by Claudius Cæsar: this would bring back the date to about A. D. 50. Andreas, (bishop of Cæsarea, in Cappadocia, about A. D. 500,) in his Comment on this book, ch. vi. ver. 16. says, John received this Revelation under the reign of Vespasian. This date also might place it before the final overthrow of the Jewish state; though Vespasian reigned to A. D. 79. The Inscription

INTRODUCTION TO THE REVELATION, &c.

to this book, in the *Syriac Version*, first published by *De Dieu*, 1627, and afterward in the *London Polyglott*, is the following:—"The Revelation which God made to John the evangelist, in the island of Patmos, to which he was banished by Nero Cassar." This places it before the year of our Lord 69, and consequently before the destruction of Jerusalem. Of this opinion are many eminent writers, and among them *Hentenius*, *Harduin*, *Grotius*, *Lightfoot*, *Hammond*, *Sir Isaac Newton*, *Bishop Newton*, *Wetstein*, and others.

If the *date* could be settled, it would be of the utmost consequence to the right interpretation of the book; but, amidst so many conflicting opinions, this is almost hopeless.

Dr. Lardner has given several proofs, from *internal evidence*, that the Revelation is the work of *St. John*; as there are found in it the same forms of expression which are found in his Gospel and epistles; and which are peculiar to this apostle. *Wetstein* gives a collection, which the reader may examine at his leisure. *E. g.* compare

Rev. i. 1.	with John xii. 33.	xviii. 37.	xxi. 19.	Rev. iii. 10.	with John xii. 27.
5.	1 John i. 7.			21.	1 John ii. 13, 14. iv. 4. v. 5.
7.	John xix. 37.			vi. 12.	John i. 29.
9.	1 John v. 10.			ix. 5.	John xviii. 26. iii. 17.
ii. 10.	John xx. 27.			xii. 9.	John xii. 31.
17.	John vi. 32.			xix. 13.	John i. 1.
iii. 4.	John vi. 66.			xxi. 6.	John vii. 37.
7, 9.	John xv. 20.	xvii. 6.	1 John ii. 5.	xxii. 8, 10.	John viii. 51, 52, 55. xiv. 22, 24.
9.	John xi. 27.				

Dr. Lardner has considered several of these, with the addition of other *resemblances*, in his account of *Dionysius*, bishop of Alexandria, in A. D. 247, in the third volume of his *Works*, pag. 121—126. This mode of proof, as it applies to most of the above references, is not entirely satisfactory.

Dionysius argues, that the *style* of the Revelation is totally different from that of *John* in his acknowledged writings; and it seems strange to me that this should be contested by any man of learning. Nothing more *simple* and *unadorned* than the *narrative* of *St. John* in his *Gospel*; nothing more *plain* and *natural* than his *Epistles*: but the *REVELATION*, on the contrary, is *figurative*, *rhetorical*, *laboured*, and *elevated*, to the highest degree. All that can be said here on this subject is, that if the Spirit of God choose to inspire the *words* and *style*, as well as the *matter*, of His communications, He may choose what *variety* He pleases; and speak at different times, and in *divers manners*, to the same person. This, however, is not His usual way.

For other matters relative to this subject I must refer to the following *Preface*, and to the writers quoted above.

PREFACE

TO THE

REVELATION

OF

ST. JOHN, THE DIVINE.

AMONG the Interpreters of the *Apocalypse*, both in ancient and modern times, we find a vast diversity of opinions; but they may be all reduced to *four* principal hypotheses, or modes of interpretation:

1. The *Apocalypse* contains a prophetic description of the destruction of Jerusalem, of the Jewish war, and the civil wars of the Romans.

2. It contains predictions of the persecutions of the Christians under the heathen emperors of Rome, and of the happy days of the church under the Christian emperors, from Constantine downwards.

3. It contains prophecies concerning the tyrannical and oppressive conduct of the Roman pontiffs, the true Antichrist; and foretells the final destruction of popery.

4. It is a prophetic declaration of the schism and heresies of Martin Luther, those called reformers, and their successors; and the final destruction of the Protestant religion.

The first opinion has been defended by Professor Wetstein, and other learned men on the continent.

The second is the opinion of the primitive fathers in general, both Greek and Latin.

The third was first broached by the Abbé *Joachim*, who flourished in the thirteenth century, was espoused by most of the Franciscans, and has been, and still is, the general opinion of the Protestants.

The fourth seems to have been invented by popish writers, merely by way of retaliation; and has been illustrated and defended at large by a Mr. *Walmesley* (I believe,) titular Dean of Wells, in a work called the *History of the Church*, under the feigned name of *Signior Pastorini*.

In this work he endeavours to turn every thing against Luther and the Protestants, which they interpreted of the pope and popery; and attempts to show, from a computation of the Apocryphical numbers, that the total destruction of Protestantism in the world will take place in 1825! But this is not the first prophecy that has been invented for the sake of an event, the accomplishment of which was earnestly desired; and as a stimulus to excite general attention, and promote united exertion, when the time of the pretended prophecy was fulfilled.

The full title of the book which I quote, is the following:

“The General History of the Christian Church, from her Birth to her final triumphant state in Heaven, chiefly deduced from the *Apocalypse* of St. John the Apostle. By SIG. PASTORINI.

‘*Blessed is he that readeth and heareth the words of this prophecy.*’

APOCALYPSE, Ch. i. ver. 3.

Printed in the Year MDCC LXXI.” 8vo. No place nor printer’s name mentioned.

The place where he foretells the final destruction of Protestantism is in p. 249 and 262.

The Catholic College of *Maynooth*, in Ireland, have lately published a new edition of this work! in which the author kindly predicts the approaching overthrow of the whole Protestant system both in church and state; and in the meantime gives them, most condescendingly, *Abaddon* or the *devil* for their king.

Who the writer of the *Apocalypse* was, learned men are not agreed. This was a *question*, as well in ancient as in modern times. We have already seen that many have attributed it to the *apostle John*; others to a person called *John* the *presbyter*, who they say was an Ephesian, and totally different from John the apostle. And, lastly, some have attributed it to *Cerinthus*, a contemporary of John the apostle. This hypothesis, however, seems utterly unsupportable; as there is no probability that the Christian church would have so generally received a work which came

PREFACE TO THE

from the hands of a man at all times reputed a very dangerous heretic; nor can the doctrines it contains, ever comport with a Cerinthian creed.

Whether it was written by *John the apostle*, *John the presbyter*, or some other person, is of little importance, if the question of its *inspiration* be fully established. If written by an *apostle*, it is *canonical*; and should be received, without hesitation, as a work divinely inspired. Every apostle acted under the inspiration of the Holy Spirit. John was an apostle, and consequently inspired: therefore, whatever he wrote was written by Divine inspiration. If, therefore, the *authenticity* of the work be established, i. e. that it was written by John the apostle, all the rest necessarily follow.

As I have scarcely any opinion to give concerning this book on which I could wish any of my readers to rely, I shall not enter into any discussion relative to the author, or the meaning of his several visions and prophecies; and for general information refer to Dr. Lardner, Michæna, and others.

Various attempts have been made by learned men to fix the *plan* of this work; but even in this few agree. I shall produce some of the chief of these; and first that of *Welstein*, which is the most singular of the whole.

He supposes the book of the Apocalypse to have been written a considerable time before the destruction of Jerusalem. The events described from the fourth chapter to the end he supposes to refer to the Jewish war, and to the civil commotions which took place in Italy while Otho, Vitellius, and Vespasian, were contending for the empire. These contentions and destructive wars occupied the space of about three years and a half, during which Professor Welstein thinks the principal events took place which are recorded in this book. On these subjects he speaks particularly in his notes, at the end of which he subjoins what he calls his *ΑΠΟΚΑΛΥΨΤΙΚΗ*, or Synopsis of the whole work, which I proceed now to lay before the reader.

"This prophecy, which predicts the calamities which God should send on the enemies of the Gospel, is divided into two parts. The first is contained in the *closed book*; the second in the *open book*.

- I. The first concerns the 'earth and the third part,' i. e. Judea and the Jewish nation.
- II. The second concerns 'many peoples, and nations, and tongues, and kings,' ch. x. 11. i. e. The Roman empire.
 1. The 'book written within and without, and sealed with seven seals,' ch. v. 1. is the bill of divorce sent from God to the Jewish nation.
 2. The 'crowned conqueror on the white horse armed with a bow,' ch. vi. 2. is Artabanus, king of the Parthians, who slaughtered multitudes of the Jews in Babylon.
 3. The 'red horse,' ver. 4. The Sicarii and robbers in Judea, in the time of the proconsul Felix and Festus.
 4. The 'black horse,' ver. 5. The famine under Claudius.
 5. The 'pale horse,' ver. 8. The plague which followed the robberies and the famine.
 6. The 'souls of those who were slain,' ver. 9. The Christians in Judea, who were persecuted, and were now about to be avenged.
 7. The 'great earthquake,' ver. 12. The commotions which preceded the Jewish rebellion.
 8. The 'servants of God from every tribe, sealed in their foreheads,' ch. vii. 3. The Christians taken under the protection of God, and warned by the prophets to flee immediately from the land.
 9. The 'silence for half an hour,' ch. viii. 1. The short truce granted at the solicitation of king Agrippa. Then follows the rebellion itself.
 1. The 'trees are burnt,' ver. 7. The fields and villages, and unfortified places of Judea, which first felt the bad effects of the sedition.
 2. The 'burning mountain cast into the sea, which' in consequence 'became blood,' ver. 8. and,
 3. The 'burning star falling into the rivers, and making the waters bitter,' ch. viii. 10, 11. The slaughter of the Jews at Cæsarea and Scythopolis.
 4. The 'eclipsing of the sun, moon, and stars,' ver. 12. The anarchy of the Jewish commonwealth.
 5. The 'locusts like scorpions hurting men,' ch. ix. 3. The expedition of Cestius Gallus, prefect of Syria.
 6. The 'army with arms of divers colours,' ver. 16, 17. The armies under Vespasian in Judea. About this time Nero and Galba died; after which followed the civil war, signified by 'the sounding of the seventh trumpet,' ch. x. 7, 11. xi. 15.
 1. The 'two prophetic witnesses, two olive-trees, two candlesticks,' ch. xi. 3, 4. Teachers in the church, predicting the destruction of the Jewish temple and commonwealth.
 2. The 'death of the witnesses,' ver. 7. Their flight, and the flight of the church of Jerusalem, to Pella, in Arabia.
 3. The 'resurrection of the witnesses, after three days and a half,' ver. 11. The predictions began to be fulfilled at a time in which their accomplishment was deemed impossible; and the doctrine of Christ begins to prevail over Judea, and over the whole earth.
 4. The 'tenth part of the city fell in the same hour, and seven thousand names of men slain,' ver. 13. Jerusalem seized by the Idumeans; and many of the priests and nobles, with Annas, the high-priest, signified by *names of men*, i. e. *men of name*, slain by the Zealots.
 5. The 'woman clothed with the sun; the moon under her feet, and a crown of twelve stars on her head,' ch. xii. 1. The Christian church.
 6. The 'great red dragon seen in heaven, with seven heads, seven diadems, and ten horns,' ver. 6. The six first Cæsars, who were all made princes at Rome, governing the armies and the

REVELATION OF ST. JOHN.

Roman people with great authority; especially Nero, the last of them, who, having killed his mother, cruelly vexed the Christians, and afterward turned his wrath against the rebellious Jews.

7. The 'seven-headed beast from the sea, having ten horns surrounded with diadems,' ch. xiii. 1. Galba, Otho, and Vitellius, who were shortly to reign, and who were proclaimed emperors by the army.

8. This 'beast, having a mouth like a lion, the body like a leopard, the feet like a bear,' ver. 2. Avaricious Galba; rash, unchaste, and inconstant Otho; Vitellius, cruel and sluggish, with the German army.

9. 'One head' i. e. the seventh, cut off, ver. 3. Galba.

10. 'He who leadeth into captivity, shall be led into captivity; he who killeth with the sword, shall be killed with the sword,' ver. 10. Otho, who subdued the murderers of Galba, and slew himself with a dagger; Vitellius, who bound Sabinus with chains, and was himself afterward bound.

11. 'Another beast rising out of the earth, with two horns,' ver. 11. Vespasian and his two sons, Titus and Domitian, elected emperors at the same time in Judea.

12. The 'number of the wild beast 666, the number of a man,' TEITAN, Titan or Titus: T, 300., E 5, I, 10, T, 300. A, 1, N, 50, making in the whole 666. [But some very respectable MSS. have 616 for the number; if the N be taken away from Teitan, then the letters in Teita make exactly the sum 616.]

13. A 'man sitting upon a cloud with a crown of gold upon his head, and a sickle in his hand,' ch. xiv. ver. 14. Otho and his army, about to prevent supplies for the army of Vitellius.

14. An 'angel of fire commanding another angel to gather the vintage; the wine-press trodden, whence the blood flows out 1600 furlongs.' The followers of Vitellius, laying all waste with fire; and the Bebriaci conquering the followers of Otho with great slaughter.

Then follow the seven plagues:

1. The 'grievous sore,' ch. xvi. 2. The diseases of the soldiers of Vitellius through intemperance.

2. The 'sea turned into blood,' ver. 3. The fleet of Vitellius beaten, and the maritime towns taken from them by the Flavii.

3. The 'rivers turned into blood,' ver. 4. The slaughter of the adherents of Vitellius, at Cremona, and elsewhere, near rivers.

4. The 'scorching of the sun,' ver. 8. The diseases of the Vitellii increasing, and their exhausted bodies impatient of the heat.

5. The 'seat of the beast darkened,' ver 10. All Rome in commotion through the torpor of Vitellius.

6. 'Euphrates dried up, and a way made for the kings of the East; and the three unclean spirits like frogs.' The Flavii besieging Rome with a treble army; one part of which was by the bank of the Tiber.

The 'shame of him who is found asleep and naked.' Vitellius, ver. 15. 'Armageddon,' ver. 16. The Pretorian camps.

7. The 'fall of Babylon,' ver. 19. The sacking of Rome.

1. The 'whore,' ch. xvii. 1. Rome.

2. The 'seven kings,' ver. 10. CÆSAR, AUGUSTUS, TIBERIUS, CALIGULA, CLAUDIUS, NERO, and GALBA.

3. The eighth, which is of the seven,' ver. 11. Otho, destined by adoption to be the son and successor of Galba.

4. The 'ten horns,' ver. 12—16. The leaders of the Flavian factions.

5. The 'merchants of the earth,' ch. xviii. 11. i. e. of Rome, which was then the emporium of the whole world.

6. The 'beast and the false prophet,' ch. xix. 20. Vespasian and his family, contrary to all expectation, becoming extinct in Domitian; as the first family of the Cæsars, and of the three princes, Galba, Otho, and Vitellius.

7. 'The millennium, or a thousand years,' ch. xx. 2. Taken from Psa. xc. 4. a time appointed by God, including the space of forty years, from the death of Domitian to the Jewish war, under Adrian.

8. 'Gog and Magog going out over the earth,' ver. 8. Barchochebas, the false Messiah, with an immense army of the Jews, coming forth suddenly from their caves and dens, tormenting the Christians, and carrying on a destructive war with the Romans.

9. 'The New Jerusalem,' ch. xxi. 1, 2. The Jews being brought so low as to be capable of injuring no longer; the whole world resting after being expiated by wars; and the doctrine of Christ propagated and prevailing every where with incredible celerity.

Wetstein contends, (and he is supported by very great men among the ancients and moderns,) that 'the book of the Revelation was written before the Jewish war, and the civil wars in Italy; that the important events which took place at that time, the greatest that ever happened since the foundation of the world, were worthy enough of the Divine notice, as the affairs of His church were so intimately connected with them; that his method of exposition proves the whole book to be a well-connected certain series of events: but the common method of interpretation, founded on the hypothesis that the book was written after the destruction of Jerusalem is utterly destitute of certainty; and leaves every commentator to the luxuriance of his own fancy, as is sufficiently evident from what has been done already on this book; some interpreters leading the reader now to Thebes, now to Athens, and finding in the words of the sacred penman Constantine the Great; Arius, Luther, Calvin; the Jesuits; the Albigenses; the Bohemians; Chemnitz; Elizabeth, queen of England; Cecil, her treasurer; and who not?'—See Wetstein's Gr. Test. Vol. II. pag. 889.

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Those who consider the Apocalypse as a *prophecy* and *scenical* exhibition of what shall happen to the Christian church to the end of the world, lay this down as a proposition, which comprises the subject of the whole book;—"The contest of Christ with his enemies; and His final victory and triumph over them."—See 1 Cor. xv. 25. Matt. xxiv. Mark xiii. Luke xxi. but what is but briefly hinted in the above Scriptures, is detailed at large in the Apocalypse, and represented by various images nearly in the following order:—

1. The *decrees* of the Divine Providence concerning what is to come, are declared to John.

2. The *manner* in which these decrees shall be executed, is painted in the most vivid colours.

3. Then follow *thanksgivings* to God, the Ruler and Governor of all things, for these manifestations of His power, wisdom, and goodness.

After the *Exordium*, and the *seven epistles* to the seven churches of Asia Minor, to whose angels or bishops the book seems to be dedicated, (ch. i. ii. iii.) the scene of the visions is opened in heaven, full of majesty; and John receives a promise of a *revelation* relative to the future state of the church, ch. iv. v.

The enemies of the church of Christ, which the Christians had then most to fear, were the *Jews*, the *heathens*, and the *false teachers*. All these are overcome by Christ; and over them He triumphs gloriously. First of all, punishments are threatened to the enemies of the kingdom of Christ, and the preservation of His own followers, in their greatest trials determined; and these determinations are accompanied with the praises and thanksgivings of all the heavenly inhabitants and of all good men, ch. vi.—x.

The transactions of the Christian religion are next recorded, ch. xi.—xiv. 5. The Christians are persecuted:—

1. By the *Jews*; but they were not only preserved, but they increase and prosper.

2. By the *Heathens*; but in vain do these strive to overthrow the kingdom of Christ; which is no longer confined within the limits of Judea, but spreads among the Gentiles, and diffuses itself over the whole Roman empire, destroying idolatry, and rooting out superstition, in every quarter, chap. xii. xiii. 1—10.

3. *False teachers* and *impostors* of various kinds, under the name of Christians, but enemies of the cross of Christ, more intent on promoting the interests of idolatry or false worship than the cause of true religion, chap. xiii. 11—18. exert their influence to corrupt and destroy the church; but, notwithstanding, Christianity becomes more extended, and true believers more confirmed in their holy faith, chap. xiv. 1—5. Then new punishments are decreed against the enemies of Christ, both Jews and heathens: the calamities coming upon the Jewish nation, before its final overthrow, are pointed out chap. xiv. xv. Next follows a prediction of the calamities which shall take place during the Jewish war; and the civil wars of the Romans during the contentions of Otho and Vitellius, chap. xvi. 1—16. who are to suffer most grievous punishments for their cruelties against the Christians, chap. xvii. The Jewish state being now finally overthrown, chap. xviii. the heavenly inhabitants give praise to God for His justice and goodness; Christ is congratulated for His victory over His enemies, and the more extensive progress of His religion, chap. xix. 1—10.

Opposition is, however, not yet totally ended: idolatry again lifts up its head, and new errors are propagated; but over these also Christ shows Himself to be conqueror, chap. xix. 11—21. Finally, Satan, who had long reigned by the worship of false gods, errors, superstitions, and wickedness, is deprived of all power and influence; and the concerns of Christianity go on gloriously, chap. xx. 1—6. But, towards the end of the world, new enemies arise, and threaten destruction to the followers of Christ; but vain is their rage; God appears in behalf of His servants, and inflicts the most grievous punishments upon their adversaries, chap. xx. 6—10. The last judgment ensues, ver. 11—15. all the wicked are punished, and the enemies of the truth are charmed so as to be able to injure the godly no more; the genuine Christians, who had persevered unto death, are brought to eternal glory; and, freed from all adversities, spend a life that shall never end, in blessedness that knows no bounds, ch. xxi. and xxii.—See *Rosenmüller*.

Eichorn takes a different view of the *plan* of this book; though, in substance, not differing much from that above. According to this writer, the whole is represented in the form of a *drama*, the parts of which are the following:—I. The *title*, chap. i. 1—3. II. The *prologue*, chap. i. 4. iv. 22. in which it is stated, that the argument of the drama refers to the Christians; epistles being sent to the churches, which, in the symbolic style, are represented by the number *seven*. Next follows the *drama* itself, the parts of which are:—I. The *protusis*, or *prelude*, chap. iv. 1. viii. 5. in which the scenery is prepared and adorned.

Act the first, chap. viii. 6. xii. 17. Jerusalem is taken, and Judaism vanquished by Christianity.

Act the second, chap. xii. 18. xx. 10. Rome is conquered, and heathenism destroyed by the Christian religion.

Act the third, chap. xx. 11. xxii. 5. The New Jerusalem descends from heaven, or the happiness of the life to come, and which is to endure for ever, is particularly described, chap. xxii. 6—11. Taken in this sense, *Eichorn* supposes the work to be most exquisitely finished, and its author to have had a truly poetic mind, polished by the highest cultivation, to have been accurately acquainted with the history of all times and nations, and to have enriched himself with their choicest spoils.

My readers will naturally expect that I should either give a decided preference to some one of the opinions stated above, or produce one of my own: I can do neither; nor can I pretend to explain the book; I do not understand it; and in the things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in *conjectures*. I have read elaborate works on the subject, and each seemed right till another was examined. I am satisfied that no certain

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, made of interpreting the prophecies of this book has yet been found out; and I will not add another argument to the littleness or folly of the human mind, by endeavouring to strike out a new course. I repeat it, I do not understand the book; and I am satisfied that not one who has written on the subject knows any thing more of it than myself: I should, perhaps, except *J. E. Clarke*, who has written on the *Number of the Beast*. His interpretation amounts nearly to demonstration; but that is but a small part of the difficulties of the Apocalypse; that interpretation, as the most probable ever yet offered to the public, shall be inserted in its proper place; as also his illustration of the xiith. xiiith. and xviiith chapters. As to other matters, I must leave them to God, or to those events which shall point out the prophecy; and then, and probably not till then, will the sense of these visions be explained.

A conjecture concerning the design of the book, may be safely indulged; thus, then, it has struck me, that *The book of the Apocalypse may be considered as a PROPHET continued in the church of God, uttering predictions relative to all times, which have their successive fulfilment as ages roll on; and thus it stands in the Christian church in the place of the SUCCESSION OF PROPHETS in the Jewish church; and by this especial economy PROPHECY is STILL CONTINUED, is ALWAYS SPEAKING; and yet a succession of prophets rendered unnecessary.* If this be so, we cannot too much admire the wisdom of the contrivance which still continues the voice and testimony of prophecy, by means of a very short book, without the assistance of any extraordinary messenger, or any succession of such messengers, whose testimony would at all times be liable to suspicion, and be the subject of infidel and malevolent criticism, howsoever unexceptionable to ingenuous minds the credentials of such might appear.

On this ground it is reasonable to suppose, that several prophecies contained in this book have been already fulfilled; and that, therefore, it is the business of the commentator to point such out. It may be so; but as it is impossible for me to prove that my conjecture is right, I dare not enter into proceedings upon it, and must refer to Bishop Newton, and such writers as have made this their particular study.

After having lived in one of the most eventful æras of the world; after having seen a number of able pens employed in the illustration of this and other prophecies; after having carefully attended to those facts which were supposed to be the incontestable proofs of the fulfilment of such and such visions, seals, trumpets, thunders, and vials, of the Apocalypse; after seeing the issue of that most terrible struggle which the French nation, the French republic, the French consulate, and the French empire, have made to regain and preserve their liberties, which, like arguing in a circle, have terminated where they began, without one political or religious advantage to them or to mankind; and after viewing how the prophecies of this book were supposed to apply almost exclusively to these events, the writers and explainers of these prophecies keeping pace in their publications with the rapid succession of military operations, and confidently promising the most glorious issue, in the final destruction of superstition, despotism, arbitrary power, and tyranny of all kinds, nothing of which has been realized! I say, viewing all these things, I feel myself at perfect liberty to state that, to my apprehension, all these prophecies have been misapplied and misapprehended; and that the key to them is not yet entrusted to the sons of men. My readers will, therefore, excuse me from any exposure of my ignorance or folly, by attempting to do what many, with much more wisdom and learning, have attempted, and what every man to the present day has failed in, who has preceded me in expositions of this Book. I have no other mountain to heap on those already piled up; and if I had, I have not strength to lift it: those who have courage may again make the trial; already we have had a sufficiency of vain efforts.

*Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum:
Ter Pater extractos disjicit fulmine montes.*

VIRG. G. i. 231.

With mountains piled on mountains, thrice they strove
To scale the steep battlements of Jove:
And thrice his lightning and red thunder play'd,
And their demolished works in ruin laid.

DAYDEN.

I had resolved, for a considerable time, not to meddle with this book, because I foresaw that I could produce nothing satisfactory on it: but when I reflected that the *literal sense and phraseology* might be made much plainer by the addition of *philological and critical* notes; and that, as the diction appeared in many places to be purely *rabbinical*, (a circumstance to which few of its expositors have attended,) it might be rendered plainer by examples from the ancient Jewish writers; and that several parts of it spoke *directly* of the work of God in the soul of man, and of the conflicts and consolations of the followers of Christ, particularly in the beginning of the book, I changed my resolution, and have added short notes where I thought I understood the meaning.

I had once thought of giving a catalogue of the writers and commentators on this book, and had begun a collection of this kind; but the question of *Cui bono? What good end is this likely to serve?* not meeting with a satisfactory answer in my own mind, caused me to throw this collection aside. I shall notice two only.

1. The curious and learned work, intituled "A Plaine Discovery of the whole Revelation of St. John," written by Sir *John Napier*, inventor of the Logarithms, I have particularly described in the general Preface to the Holy Scriptures, prefixed to Genesis, pag. xxxi. to which the reader is requested to refer.

2. Another work, not less singular, and very rare, intituled "The image of both churches, after

PREFACE TO THE REVELATION, &c.

the most wonderfull and heavenly Revelation of Sainct John the Evangelist, containing a very fruitfull exposition or *paraphrase* upon the same: wherein it is conferred with the other Scriptures, and most auctorized histories. Compyled by John Bale, an exyle also in thys lyfe for the faithfull testimony of Jesu." Printed at London by *Thomas East*, 18mo. *without date*.

The author was at first a Carmelite; but was afterward converted to the Protestant religion. He has turned the whole of the Apocalypse against the Romish church; and it is truly astonishing to see with what address he directs every image, metaphor, and description, contained in this book, against the corruptions of this church. He was made bishop of Ossory, in Ireland; but was so persecuted by the papists that he narrowly escaped with his life, five of his domestics being murdered by them. On the accession of Mary he was obliged to take refuge in the Low Countries, where it appears he compiled this work. As he was bred up a *papist*, and was also a *priest*, he possessed many advantages in attacking the strongest holds of his adversaries. He knew all their secrets, and he uncovered the whole: he was acquainted with all their rites, ceremonies, and superstitions; and finds all distinctly marked in the Apocalypse, which he believes was written to point out the abominations, and to foretell the final destruction of this corrupt and intolerant church. I shall make a few references to his work in the course of the following notes. In chap. xvii. ver. 1. the author shows his opinion, and speaks something of himself: "Come hither, I will show thee the judgment of the great whore, or counterfaiete church of hypocrites.—Needs must this whore be Rome, for that she is the great citie which reigneth over the kings of the earth. Evident it is both by Scriptures and Cronicles that in John's dayes, Rome had hir dominion over all the whole world; and being infected with the abominations of all landes, rightly is shoo called Babylon, or citie of Confusion. And like as in the Scriptures ofte tymes under the name of Jerusalem is ment the whole kingdom of Juda, so under the name of Rome here may be understood the unyversall worlde, with all their abominations and divilleshnesses, their idoltres, witchcraftes, sectes, superstitions, papacies, priesthoodes, relygions, shavings, anoistings, blessings, sensings, processions, and the divil of all such beggeryes. For all the people since Christes assencion, hath this Rome infected with hir pestilent poisons gathered from all idolatrous nations, such time as she held over them the monarchiall suppressit. At the wryting of this prophecy, felt John of their cruillie, being exiled into Pathmos for the faithfull testimony of Jesu. And so did I poore creature, with my poore wife and children, at the gatheringe of this present Commentary, flying into Germanye for the same," &c.

Shall I have the reader's pardon if I say, that it is my firm opinion that the expositions of this book have done great disservice to religion; almost every commentator has become a prophet; for, as soon as he began to explain, he began also to prophesy. And what has been the issue? *Disappointment laughed at hope's career*; and superficial thinkers have been led to despise and reject prophecy itself. I shall sum up all that I wish to say further in the words of GRÆNERUS:—*Mihi tota Apocalypsis valde obscura videtur; et talis, cujus explicatio citra periculum, vix quærentari. Fateor me hactenus in nullius Scripti Biblici lectione minus proficere, quam in hoc obscuro Vaticano.*

Hillbrook, May 1, 1817.

A C.

THE
REVELATION

OF
ST. JOHN, THE DIVINE.

Chronological Notes relative to this Book.

Year of the Constantinopolitan æra of the world, or that used by the Byzantine historians, and other eastern writers, 5604.—Year of the Alexandrian æra of the world, 5598.—Year of the Antiochian æra of the world, 5588.—Year of the world, according to archbishop Ussher, 4100.—Year of the world, according to Eusebius, in his Chronicon, 4322.—Year of the minor Jewish æra of the world, or that in common use, 3856.—Year of the Greater Rabbinical æra of the world, 4455.—Year from the Flood, according to archbishop Ussher, and the English Bible, 2444.—Year of the Cali yuga, or Indian æra of the Deluge, 3198.—Year of the æra of Iphitus, or since the first commencement of the Olympic games, 1036.—Year of the æra of Nabonassar, king of Babylon, 845.—Year of the CCXVIIIth Olympiad, 4.—Year from the building of Rome, according to Fabius Pictor, 843.—Year from the building of Rome, according to Frontinus, 847.—Year from the building of Rome, according to the Fasti Capitolini, 848.—Year from the building of Rome, according to Varro, which was that most generally used, 849.—Year of the æra of the Seleucides, 406.—Year of the Cæsarean æra of Antioch, 144.—Year of the Julian æra, 141.—Year of the Spanish æra, 134.—Year from the birth of Jesus Christ, according to archbishop Ussher, 100.—Year of the vulgar æra of Christ's nativity, 96.—Year of Pacorus II. king of the Parthians, 6.—Year of the Dionysian period, or Easter Cycle, 97.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 2; or the first embolismic.—Year of the Jewish Cycle of nineteen years, 18; or the year before the seventh embolismic.—Year of the Solar Cycle, 21.—Dominical Letter, it being the Bissextile, or Leap Year, CB.—Day of the Jewish Pass-over, the twenty-fifth of March, which happened in this year on the day before the Jewish Sabbath.—Easter Sunday, the twenty-seventh of March.—Epact, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 11.—Epact, according to the present mode of computation, or the moon's age on New-Year's day, or the Calends of January, 19.—Monthly Epacts, or age of the moon on the Calends of each month respectively, (beginning with January,) 19, 21, 20, 21, 22, 23, 24, 26, 26, 27, 29, 29.—Number of Direction, or the number of days from the twenty-first of March, to the Jewish Pass-over, 4.—Year of the emperor Flavius Domitianus Cæsar, the last of those usually styled The Twelve Cæsars, 15 :—Nerva began his reign in this year.—Roman Consuls, C. Antistius Vetus, and C. Manlius Valens.

CHAPTER I.

The preface to this book, and the promise to them who read it, 1—3. John's address to the seven churches of Asia, whose high calling he particularly mentions; and shows the speedy coming of Christ, 4—8. Mentions his exile to Patmos, and the appearance of the Lord Jesus to him, 9—11. Of whom he gives a most glorious description, 12—18. The command to write what he saw; and the explanation of the seven stars and seven golden candlesticks, 19, 20.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

THE Revelation of Jesus Christ, which God gave unto him, to

show unto his servants things which must shortly come to pass; and he sent

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

• John 3. 32. & 9. 26. & 12. 49.

• Ch. 4. 1. Ver. 3.—• Ch. 22. 16.

NOTES ON CHAP. I.

The Revelation of St. John the divine. To this book the Inscriptions are various. The Revelation—the Revelation of John—Of John the divine—Of John the divine and evangelist—The Revelation of John the apostle and evangelist—The Revelation of the holy and glorious apostle and evangelist, the beloved virgin John the divine; which he saw in the island of Patmos

—*The Revelation of Jesus Christ, given to John the divine. These several inscriptions are worthy of little regard: the first verse contains the title of the book.*

Verse 1. *The revelation of Jesus Christ*] The word *Αποκάλυψις*, from which we have our word *Apocalypse*, signifies, literally, a revelation, or discovery of what was concealed, or hidden. It is here said that this revelation, or discovery to

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and signified it by his angel
unto his servant John :

2 ^a Who bare record of
the word of God, and of
the testimony of Jesus Christ, and of
all things ^b that he saw.

3 ^c Blessed is he that readeth, and
they that hear the words of this pro-
phesy, and keep those things which

are written therein : for
^d the time is at hand.

4 **J**OHN to the seven
churches which are
in Asia : Grace *be* unto you, and
peace, from him ^e which is, and
^f which was, and which is to come ;
^g and from the seven spirits which are
before his throne ;

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^a 1 Cor. 1. 6. Ch. 6. 9. & 12. 17. Ver. 9.—^b 1 John 1. 1.
^c Luke 11. 28. Ch. 22. 7.—^d Rom. 13. 11. James 5. 8.

1 Pet. 4. 7. Ch. 22. 10.—^e Exod. 3. 14. Ver. 8.—[John 1
1.—^f Zech. 3. 9. & 4. 10. Ch. 3. 1. & 4. 5. & 5. 6.

hidden things was given by God to *Jesus Christ* ; that Christ gave it to His *angel*, and that this angel showed it to JOHN, and that John sent it to the CHURCHES. Thus we find it came from God to Christ, from Christ to the angel, from the angel to John, and from John to the church. It is properly, therefore, the *Revelation of God*, sent by these various agents to His servants at large: and this is the proper title of the book.

Things which must shortly come to pass] On the mode of interpretation devised by *Wetstein*, this is plain ; for, if the book were written before the destruction of Jerusalem, and the prophecies in it relate to that destruction, and the civil wars among the Romans, which lasted but *three or four years* ; then it might be said, the *Revelation* is of things which *must shortly come to pass*. But, if we consider the book as referring to the state of the church in all ages ; the words here, and those in ver. 3. must be understood of the commencement of the events predicted : as if he had said, in a short time the train of these visions will be put in motion :—

—*et incipient magni procedere menses.*

“And those times, pregnant with the most stupendous events, will begin to roll on.”

Verse 2. *Who bare record of the word of God*] Is there a reference here to the first chapter of John's Gospel, *In the beginning was the word, and the word was with God?* &c. Of this word John did bear record. Or, does the writer mean the *fidelity*, with which he noted and related the word, doctrines, or prophecies, which he received at this time by revelation from God? This seems more consistent with the latter part of the verse.

Verse 3. *Blessed is he that readeth*] This is to be understood of the happiness or security of the persons who, reading and hearing the prophecies of those things which were to come to pass shortly, took proper measures to escape from the impending evils.

The time is at hand] Either in which they shall be all fulfilled, or *begin* to be fulfilled.—See the note on ver. 1.

These three verses contain the introduction : now, the *dedication* to the seven churches commences.

Verse 4. *John, to the seven churches*] The apostle begins this much in the manner of the Jewish prophets. They often name themselves in the messages which they receive from God, to deliver to the people:—e. g. *The vision of ISAIAH, the son of Amos, which he saw concerning Judah and Jerusalem.*—*The words of JEREMIAH, the son of Hilkiah; to whom the word of the Lord*

came.—*The word of the Lord came expressly to EZEKIEL, the priest.*—*The word of the Lord that came unto HOSEA, the son of Beeri.*—*The word of the Lord that came to JOEL.*—*The words of AMOS, who was among the herdsmen of Tokoa.*—*The vision of OBADIAH; thus saith the Lord.*—*The word of the Lord came unto JONAH.*—*So the Revelation of Jesus Christ, which he sent and signified to his servant JOHN. JOHN, to the seven churches, &c.*

The *Asia* here mentioned was what is called *Asia Minor*, or the *Lydian* or *Proconsular Asia* ; the seven churches were those of *Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea*. Of these as they occur : we are not to suppose that these were the only Christian churches then in *Asia Minor* ; there were several others then in *Phrygia, Pamphylia, Galatia, Pontus, Cappadocia, &c. &c.* But these seven were those which lay nearest to the apostle, and were more particularly under his care ; though the message was sent to the churches in general ; and perhaps it concerns the whole Christian world. But the number *seven* may be here used as the *number of perfection* ; as the Hebrews use the seven names of the *heavens*, the seven names of the *earth*, the seven *patriarchs*, seven *suns*, seven *kings*, seven *years*, seven *months*, seven *days*, &c. in which the Rabbins find a great variety of mysteries.

Grace be unto you] This form of apostolical benediction we have often seen in the preceding epistles.

From him which is, and which was, and which is to come] This phraseology is purely Jewish, and probably taken from the Tetragrammaton, יהוה YEHOWAH ; which is supposed to include in itself all time *past, present, and future*. But they often use the phrase, of which the *is, was, and is to come*, of the apostle is a literal translation. So in *Sohar Chadash*, fol. 7. 1. “Rabbi Jose said, By the name Tetragrammaton (i. e. יהוה Jehovah,) the higher and lower regions, the heavens, the earth, and all they contain, were perfected ; and they are all before Him reputed as nothing ; וְהוּא יְהוָה הוּא וְהוּא יְהוָה vehu haiyah, vehu hovah, vehu yehiyeh ; and HE IS, and HE WAS, and HE WILL BE. So in *Shemoth Rabba*, sect. 3. fol. 105. 2. The holy blessed God said to Moses, tell them—אני אֶשְׁכַּחֲנִי ani aschachani veani hu acashatio, veani hu leated labo : I WAS, and I NOW AM, and I WILL BE IN FUTURE.”

In *Chasad Shimuel* Rab. Samuel ben David asks, “Why are we commanded to use three hours of prayer?—Answer, These hours point out the holy blessed God : וְהוּא יְהוָה הוּא וְהוּא יְהוָה shehu haiyah, hovah, veyehiyeh ; he who was,

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5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to

a John 8. 14. 1 Tim. 6. 13. Ch. 3. 14.—b 1 Cor. 15. 20. Col. 1. 18.—c Eph. 1. 20. Ch. 17. 14. & 19. 16.—d John 13. 34. & 15. 9. Gal. 2. 20.—e Heb. 9. 14. 1 John 1. 7. f 1 Pet. 2. 5, 9. Ch. 5. 10. & 20. 6.

who is, and who shall be. The morning prayer points out Him who was before the foundation of the world; the noon-day prayer points out Him who is; and the evening prayer points out Him who is to come. This phraseology is exceedingly appropriate, and strongly expresses the eternity of God; for we have no other idea of time than as past, or now existing, or yet to exist; nor have we any idea of eternity but as that duration called by some eternitas à parte ante, the eternity that was before time, and eternitas à parte post, the endless duration that shall be when time is no more. That which was, is the eternity before time; that which is, is time itself; and that which is to come, is the eternity which shall be when time is no more.

The seven Spirits—before his throne] The ancient Jews, who represented the throne of God as the throne of an Eastern monarch, supposed that there were seven ministering angels before this throne, as there were seven ministers attendant on the throne of a Persian monarch. We have an ample proof of this, Tobit xii. 15. I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One. And in Jonathan ben Uzziel's Targum, on Gen. xi. 7. God said to the seven angels which stand before Him, Come now, &c.

In Pirkey Eliezer, 4. and vii. "The angels which were first created minister before Him, without the veil." Sometimes they represent them as seven cohorts or troops of angels, under whom are thirty inferior orders.

That seven angels are here meant, and not the Holy Spirit, is most evident from the place, the number and the tradition. Those who imagine the Holy Ghost to be intended, suppose the number seven is used to denote His manifold gifts and graces. That these seven spirits are angels, see chap. iii. l. iv. 5. and particularly v. 6. where they are called the seven spirits of God sent forth into all the earth.

Verse 5. The faithful witness] The true Teacher, whose testimony is infallible, and whose sayings must all come to pass.

The first begotten of the dead] See the note on Coloss. 1. 18.

The prince of the kings] O αρχων, the Chief or Head of all earthly potentates; who has them all under His dominion and control, and can dispose of them as He will.

Unto him that loved us] This should begin a new verse, as it is the commencement of a new subject. Our salvation is attributed to the love

him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the be-

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f 1 Tim. 6. 16. Heb. 13. 21. 1 Pet. 4. 11. & 5. 11.—h Dan. 7. 13. Matt. 24. 30. & 28. 64. Acts 1. 11.—i Zech. 12. 10. John 19. 37.—k Isa. 41. 4. & 44. 6. & 48. 12. Ver. 17. Ch. 2. 2. & 21. 6. & 22. 13. Ver. 11.

of God, who gave His Son; and to the love of Christ, who died for us.—See John iii. 16.

Washed us from our sins] The redemption of the soul, with the remission of sins, and purification from unrighteousness, is here, as in all the New Testament, attributed to the blood of Christ shed on the cross for man.

Verse 6. Kings and priests] See on 1 Pet. ii. 5, 9. But, instead of βασιλευς και ιερευς, kings and priests, the most reputable MSS. Versions, and Fathers, have βασιλευς ιερευς, a kingdom and priests; i. e. a kingdom of priests, or a royal priesthood. The regal and sacerdotal dignities are the two highest that can possibly exist among men; and these two are here mentioned to show the glorious prerogatives and state of the children of God.

To him be glory] That is, to Christ; for it is of Him that the prophet speaks, and of none other.

For ever and ever] Εις τους αιωνας των αιωνων, to ages of ages; or, rather, through all indefinite periods; through all time, and through eternity.

Amen.] A word of affirmation and approbation; so it shall be: and so it ought to be.

Verse 7. Behold, he cometh with clouds] This relates to His coming to execute judgment on the enemies of His religion: perhaps to His coming to destroy Jerusalem, as He was to be particularly manifested to them that pierced Him; which must mean the incredulous and rebellious Jews.

And all kindreds of the earth] Παντες αι φυλαις της γης, all the tribes of the land. By this the Jewish people are most evidently intended; and therefore the whole verse may be understood as predicting the destruction of the Jews; and is a presumptive proof that the Apocalypse was written before the final overthrow of the Jewish state.

Even so, Amen] Να αμην, yea, Amen. It is true, so be it. Our Lord will come and execute judgment on the Jews and Gentiles. This the Jews and Romans particularly felt.

Verse 8. I am Alpha and Omega] I am from eternity to eternity. This mode of speech is borrowed from the Jews, who express the whole compass of things by α αλεφ and ω ω; the first and last letters of the Hebrew alphabet: but as St. John was writing in Greek, he accommodates the whole to the Greek alphabet, of which Α alpha, and Ω omega, are the first and last letters. With the rabbins מן וקרן טו mealeph vead tau, "from aleph to tau," expressed the whole of a matter, from the beginning to the end. So in Yalcut Rubeni, fol. 17. 4. Adam transgressed the whole law, from aleph to tau; i. e. from the beginning to the end.

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ginning and the ending, saith the Lord, ^a which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and ^b companion in tribulation, and ^c in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, ^d for the word of God, and for the testimony of Jesus Christ.

10 ^e I was in the Spirit on ^f the

^a Ver. 4. Ch. 4. 8. & 11. 17. & 16. 5. — ^b Phil. 1. 7. & 4. 14. 2 Tim. 1. 8. — ^c Rom. 8. 17. 2 Tim. 2. 12. — ^d Ch. 6. 9. Ver. 2.

Ibid. fol. 48. 4. Abraham observed the law from *aleph* to *tau*; i. e. he kept it entirely, from beginning to end.

Ibid. fol. 128. 3. When the holy blessed God pronounced a blessing on the Israelites, He did it from *aleph* to *tau*; i. e. He did it perfectly.

The beginning and the ending] That is, as *aleph*, or *alpha*, is the beginning of the alphabet, so am I the Author and Cause of all things: as *tau*, or *omega*, is the end or last letter of the alphabet, so am I the End of all things; the Destroyer as well as the Establisher of all things. This clause is wanting in almost every MS. and Version of importance. It appears to have been added first as an explanatory note, and in process of time crept into the text. It is worthy of remark, that as the union of *aleph* and *tau* in Hebrew, make *ra'ath*, or *et*, which the rabbins interpret of the first matter out of which all things were formed; see on Gen. i. 1. so the union of *alpha* and *omega* in Greek, make the verb *œw*, I breathe; and may very properly in such a symbolical book point out him in whom we live, and move, and have our being: for, having formed man out of the dust of the earth, He breathed into his nostrils the breath of life; and he became a living soul: and it is by the inspiration or in-breathing of His Spirit, that the souls of men are quickened; made alive from the dead, and fitted for life eternal. He adds also, that He is the Almighty, the all-powerful Framer of the universe, and the Inspirer of men.

Verse 9. Your brother] A Christian, begotten of God, and incorporated in the heavenly family. Companion in tribulation] Suffering under the persecution in which you also suffer.

In the kingdom] For we are a kingdom of priests unto God.

And patience of Jesus] Meekly bearing all indignities, privations, and sufferings, for the sake, and after the example, of our Lord and Master.

The isle that is called Patmos] This island is one of the Sporades, and lies in the Ægean Sea, between the island of Icaria, and the promontory of Miletus. It is now called *Pactino*, *Palmol*, or *Palmosa*. It has derived all its celebrity from being the place to which St. John was banished by one of the Roman emperors; whether *Domitian*, *Claudius*, or *Nero*, is not agreed on: but it was most probably the latter. The island has a convent on a well fortified hill, dedicated to John the apostle; the inhabitants

Lord's day, and heard behind me ^a a great voice, as of a trumpet,

11 Saying, I ^b am Alpha and Omega, ^c the first and the last: and, What thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

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^a Acts 10. 10. 2 Cor. 12. 2. Ch. 4. 2. & 17. 3. & 21. 10. f John 20. 26. Acts 20. 7. 1 Cor. 16. 2. — ^b Ch. 4. 1. & 10. 8. — ^c Ver. 8. — ^d Ver. 17.

are said to amount to about three hundred men, and about twenty women to one man. It is very barren, producing very little grain, but abounding in partridges, quails, turtles, pigeons, snipes, and rabbits. It has many good harbours, and is much infested by pirates. *Patmos*, its capital, and chief harbour, lies in east long. 26° 24 north lat. 37° 24. The whole island is about thirty miles in circumference.

For the testimony of Jesus Christ] For preaching Christianity, and converting heathens to the Lord Jesus.

Verse 10. I was in the Spirit] That is, I received the Spirit of prophecy, and was under its influence when the first vision was exhibited.

The Lord's day.] The first day of the week, observed as the Christian Sabbath, because on it Jesus Christ rose from the dead: therefore it was called the *Lord's day*; and has taken place of the Jewish Sabbath, throughout the Christian world.

I heard behind me a great voice] This voice came unexpectedly and suddenly. He felt himself under the Divine affluents; but did not know what scenes were to be represented.

As of a trumpet] This was calculated to call in every wandering thought, to fix his attention, and solemnize his whole frame. Thus God prepared Moses to receive the law. See Exod. xix. 16, 19, &c.

Verse 11. I am Alpha and Omega, the first and the last: and] This whole clause is wanting in ABC. thirty-one others; some editions; the *Syriac*, *Coptic*, *Ethiopic*, *Armenian*, *Slavonic*, *Vulgate*, *Arctas*, *Andreas*, and *Primasius*. Griesbach has left it out of the text.

Saying—What thou seest, write in a book] Carefully note down every thing that is represented to thee. John had the visions from heaven; but he described them in his own language and manner.

Send it unto the seven churches] The names of which immediately follow. In Asia—This is wanting in the principal MSS. and Versions. Griesbach has left it out of the text.

Ephesus.] This was a city of Ionia, in Asia Minor, situated at the mouth of the river *Cæster*, on the shore of the *Ægean Sea*, about fifty miles south of *Smyrna*.—See Preface to the Epistle to the *Ephesians*.

Smyrna] Now called also *Ismir*, is the largest and richest city of Asia Minor. It is situated about one hundred and eighty-three miles west by south of *Constantinople*, on the shore of the

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12 And I turned to see the voice that spake with me. And being turned, ^a I saw seven golden candlesticks; 13 ^b And in the midst of the seven candlesticks, ^c one like unto the Son of man, ^d clothed with a garment down to

^a Ver. 20. Exod. 25. 37. Zech. 4. 2. — ^b Ch. 2. 1. — ^c Ezek. 1. 26. Dan. 7. 13. & 10. 16. Ch. 14. 14. — ^d Dan. 10. 5.

Ægean Sea. It is supposed to contain about one hundred and forty thousand inhabitants, of whom there are from fifteen to twenty thousand Greeks, six thousand Armenians, five thousand Roman Catholics, one hundred and forty Protestants, eleven thousand Jews, and fifteen thousand Turks. It is a beautiful city, but often ravaged by the plague, and seldom two years together free from earthquakes. In 1768, the city was nearly desolated by the plague; scarcely a sufficient number of the inhabitants survived to gather in the fruits of the earth. In 1688 there was a terrible earthquake here, which overthrew a great number of houses: in one of the shocks, the rock on which the castle stood, opened, swallowed up the castle, and five thousand persons! On these accounts, nothing but the love of gain, so natural to man, could induce any person to make it his residence; though, in other respects, it can boast of many advantages. In this city the *Turks* have nineteen mosques; the *Greeks* two churches; the *Armenians* one, and the *Jews* eight synagogues; and the *English* and *Dutch* factories have each a chaplain. Smyrna is one hundred miles north of the island of Rhodes, long. 27. 25. E. lat. 38. 28. N.

Pergamos] A town of Mysia, situated on the river *Cæsius*. It was the royal residence of *Eumenes*, and the kings of the race of the *Attali*. It was anciently famous for its library, which contained, according to Plutarch, two hundred thousand volumes. It was here that the *membrana Pergamenia*, Pergamenian skins, were invented; from which we derive our word *perchment*. Pergamos was the birth place of *Galen*; and in it *P. Scipio* died. It is now called *Pergamo*, and *Bergamo*, and is situated in long. 27° 0' E. lat. 39° 13' N.

Thyatira] Now called *Akissat*, and *Ak-kissar*, a city of Natolia, in Asia Minor, seated on the river *Hermus*, in a plain, eighteen miles broad, and is about fifty miles from *Pergamos*: long. 27° 49' E. lat. 38° 15' N. The houses are chiefly built of earth, but the mosques are all of marble.—Many remarkable ancient inscriptions have been discovered in this place.

Sardis] Now called *Sardo*, and *Sart*, a town of Asia, in Natolia, about forty miles east from Smyrna. It is seated on the side of mount *Timolus*, and was once the capital of the *Lydian* kings, and here *Cræsus* reigned. It is now a poor inconsiderable village. Long. 28° 5' E. lat. 31° 51' N.

Philadelphia] A city of Natolia, seated at the foot of mount *Timolus*, by the river *Gagamus*. It was founded by *Attalus Philadelphia*, brother of *Eumenes*, from whom it derived its name. It is now called *Alah-sheker*, and is about forty miles ESE of Smyrna. Long. 28° 15' E. lat. 38° 28' N.

the foot, and ^a girt about the paps with a golden girdle.

14 His head and ^b his hairs were white like wool, as white as snow: ^c and his eyes were as a flame of fire;

15 ^b And his feet like unto fine brass,

^a Ch. 15. 6. — ^b Dan. 7. 9. — ^c Dan. 10. 6. Ch. 2. 18. & 19. 12. — ^b Ezek. 1. 7. Dan. 10. 6. Ch. 2. 18.

Laodicea] A town of Phrygia, on the river *Lycus*; first called *Diospolis*, or the city of Jupiter. It was built by Antiochus Theos, and named after his consort *Laodice*. See the Note on Col. iii. 1. And for a very recent account of these seven churches, see a letter from the reverend *Henry Lindsay*, inserted at the end of chap. iii. Verse 12. *And I turned*] For he had heard the voice behind him. *To see the voice*; i. e. the Person from whom the voice came.

Seven golden candlesticks] ἑπτα λυχνίας χρυσεας, seven golden lamps. It is absurd to say, a golden, silver, or brazen candlestick. These seven lamps represented the seven churches, in which the light of God was continually shining and the love of God continually burning. And they are here represented as golden, to show how precious they were in the sight of God. This is a reference to the temple at Jerusalem, where there was a candlestick, or chandelier, of seven branches; or rather six branches; three springing out on either side, and one in the centre.—See Exod. xxvii. 17—23. This reference to the temple, seems to intimate that the temple of Jerusalem was a type of the whole Christian church.

Verse 13. *Like unto the Son of man*] This seems a reference to Dan. viii. 13. This was our blessed Lord Himself, ver. 18.

Clothed with a garment down to the foot] This is a description of the high-priest in his sacerdotal robes.—See these described at large in the notes on Exod. xxviii. 4, &c. Jesus is our high-priest even in heaven. He is still discharging the sacerdotal functions before the throne of God.

Golden girdle] The emblem both of regal and sacerdotal dignity.

Verse 14. *His head and his hairs were white like wool*] This was not only an emblem of His antiquity; but it was the evidence of His glory. for the whiteness or splendour of His head and hair, doubtless proceeded from the rays of light and glory which encircled His head, and darted from it in all directions. The splendour around the head was termed by the Romans *nimbus*, and by us, a *glory*; and was represented round the heads of gods, deified persons, and saints.

His eyes were as a flame of fire] To denote His omniscience, and the all-penetrating nature of the Divine knowledge.

Verse 15. *His feet like unto fine brass*] An emblem of His stability and permanence, brass being considered the most durable of all metallic substances.

The original word, χαλκοεισας means the famous aurichalcum, or factitious metal, which, according to *Suidas*, ἰσος πικτρον, τιμιωτερον χρυσου, was, "of the colour of amber, and more precious than gold." It seems to have been a composition

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as if they burned in a furnace: and ^a his voice as the sound of many waters.

16 ^b And he had in his right hand seven stars: ^c and out of his mouth went a sharp two-edged sword: ^d and his countenance was as the sun shineth in his strength.

17 And ^e when I saw him, I fell at his feet as dead. And ^f he laid his

^a Ezek. 43. 2. Dan. 10. 6. Ch. 14. 2. & 19. 6. — ^b Ver. 20. Ch. 2. 1. & 3. 1. — ^c Isa. 49. 2. Eph. 6. 17. Heb. 4. 12. Ch. 2. 12, 18. & 19. 15, 21. — ^d Act. 26. 13. Ch. 10. 1. — ^e Ezek. 1. 28.

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right hand upon me, saying unto me, Fear not: ^g I am the first and the last:

18 ^h I am he that liveth, and was dead; and, behold, ⁱ I am alive for evermore, Amen; and ^k have the keys of hell and of death.

19 Write ^l the things which thou hast seen, ^m and the things which are, ⁿ and the things which shall be hereafter.

^f Dan. 8. 18. & 10. 10. — ^g Isa. 41. 4. & 44. 6. & 48. 12. Ch. 2. 8. & 22. 13. — ^h Ver. 11. — ⁱ Rom. 6. 9. — ^j Ch. 4. 2 & 14. — ^k Ps. 68. 20. Ch. 20. 1. — ^l Ver. 12, &c. — ^m Ch. 2. 1. &c. — ⁿ Ch. 4. 1, &c.

of gold, silver, and brass; and the same with the Corinthian brass, so highly famed and valued: for, when Lucius Mummius took and burnt the city of Corinth, many statues of these three metals being melted, had run together, and formed the composition already mentioned, and which was held in as high estimation as gold.— See Pliny, Hist. Nat. lib. c. 34. 2. Florus, lib. 2. c. 16. It may, however, mean no more than copper melted with the lapis calaminaris, which converts it into brass; and the flame that proceeds from the metal, during this operation, is one of the most intensely and unsubsufferably void that can be imagined. I have often seen several furnaces employed in this operation; and the flames bursting up through the earth, for these furnaces are under ground, always called to remembrance this description given by St. John— His feet of fine brass, as if they burned in a furnace; the propriety and accuracy of which none could doubt, and every one must feel, who has viewed this most dazzling operation.

His voice as the sound of many waters] The same description we find in Ezek. xliii. 2. The glory of the God of Israel came from the way of the east; and His voice was like the noise of many waters: and the earth shined with his glory.

Verse 16. In his right hand seven stars] The stars are afterward interpreted as representing the seven angels, messengers, or bishops, of the seven churches. Their being in the right hand of Christ, shows that they are under His special care, and most powerful protection.— See below.

Out of his mouth went a sharp two-edged sword] This is no doubt intended to point out the judgments about to be pronounced by Christ against the rebellious Jews, and persecuting Romans: God's judgments were just now going to fall upon both. The sharp two-edged sword may represent the word of God in general, according to that saying of the apostle, Heb. iv. 12. The word of God is quick and powerful, sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, &c. And the word of God is termed the sword of the Spirit, Eph. vi. 17.

And his countenance was as the sun shineth in his strength.] His face was like the disk of the sun, in the brightest summer's day, when there are no clouds to abate the splendour of his rays. A similar form of expression is found in Judges v. 31. Let them that love him be as the sun when he goeth forth in his might. And

a similar description may be found, Midrash in Yalcut Simons, part I. fol. 55. 4. "When Moses and Aaron came and stood before Pharaoh, they appeared like the ministering angels, and their stature like the cedars of Lebanon; vegolgoley eyneyhem domim legolgoley chamah; and the pupils of their eyes were like the wheels of the sun; and their beards were as the grape of the palm-trees; and their voices were as the voice of the keziv chamah; and the splendour of their faces was as the splendour of the sun.

Verse 17. I fell at his feet as dead] The appearance of the glory of the Lord had the same effect upon Ezekiel, ch. i. 28. and the appearance of Gabriel had the same effect on Daniel, ch. viii. 17. The terrible splendour of such majesty was more than the apostle could bear; and he fell down, deprived of his senses; but was soon enabled to behold the vision by a communication of strength from our Lord's right hand.

Verse 18. I am he that liveth, and was dead] I am Jesus, the Saviour, who, though the Fountain of life, have died for mankind; and being raised from the dead, I shall die no more, the great Sacrifice being consummated. And have the keys of death and the grave; so that I can destroy the living, and raise the dead. The key here signifies the power and authority over life, death, and the grave. This is also a rabbinical form of speech. In the Jerusalem Targum on Gen. xxx. 22. are these words,—"There are four keys in the hand of God which He never trusts either to angel or seraph. 1. The key of the rain. 2. The key of provision. 3. The key of the grave. And, 4. The key of the barren womb."

In Sanhedrin, fol. 113. 1. it is said, "When the son of the woman of Sarepta died, Elijah requested that to him might be given the key of the resurrection of the dead. They said to him, there are three keys, which are not given into the hand of the apostle; the key of life, the key of the rain, and the key of the resurrection of the dead." From these examples it is evident that we should understand *ad'sc*, *hades*, here, not as hell, nor the place of separate spirits, but merely as the grave; and the key we find to be merely the emblem of power and authority. Christ can both save and destroy; can kill and make alive. Death is still under his dominion, and he can recall the dead whensoever he pleases. He is the Resurrection and the Life.

Verse 19. Write the things which thou hast

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20 The mystery ^a of the seven stars which thou sawest in my right hand, ^b and the seven golden candlesticks. The seven stars are

^a Ver. 16.—^b Ver. 12.—^c Mal. 2. 7. Ch. 2. 1, &c.

seen] These visions and prophecies are for general instruction; and, therefore, every circumstance must be faithfully recorded. What he had seen, was to be written; what he was about to see, relative to the seven churches, must be also written: and what he was to see afterward, concerning other churches and states, was to be recorded likewise.

Verse 20. *The mystery*] That is, the allegorical explanation of the seven stars, is the seven angels or ministers of the churches; and the allegorical meaning of the seven golden lamps, is the seven churches themselves.

1. In the seven stars there may be an allusion to the seals of different offices under potentates, each of which had its own particular seal, which verified all instruments from that office; and as these seals were frequently set in rings, which were worn on the fingers, there may be an allusion to those brilliant set in rings, and worn *in the right hand*. In Jer. xxii. 24. Jeremiah is represented as a *signet on the right hand of the Lord*; and that such signets were in rings, see Gen. xxxvi. 18, 25. Exod. xxviii. 11. Dan. vi. 17. Hag. ii. 23. On close examination, we shall find that all the symbols in this book have their foundation either in nature, fact, custom, or general opinion.

2. The churches are represented by these lamps; they hold the oil and the fire, and dispense the light. A lamp is not light in itself; it is only the instrument of dispensing light, and it must receive both oil and fire, before it can dispense any: so, no church has in itself either grace or glory; it must receive all from Christ, its Head; else it can dispense neither light nor life.

3. The ministers of the Gospel are signets, or seals, of Jesus Christ; He uses them to stamp His truth, to accredit it, and give it currency. But, as a seal can mark nothing of itself, unless

^c the angels of the seven churches: and ^d the seven candlesticks which thou sawest are the seven churches.

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^d Zech. 4. 2. Matt. 5. 15. Phil. 2. 13.

applied by a proper hand; so the ministers of Christ can do no good, *seal no truth, impress no soul*, unless the great Owner condescend to use them.

4. How careful should the church be that it have the oil and the light, that it continue to burn and send forth Divine knowledge. In vain does any church pretend to be a church of Christ, if it dispense no light: if souls are not enlightened, quickened, and converted in it. If Jesus walk in it, its light will shine both clearly and strong, and sinners will be converted unto Him; and the members of that church will be children of the light, and walk as children of the light, and of the day; and there will be no occasion of stumbling in them.

5. How careful should the ministers of Christ be, that they proclaim nothing as truth, and accredit nothing as truth, but what comes from their Master.

They should also take heed, lest, after having preached to others, themselves should be cast-aways; lest God should say unto them as He said of Coniah.—*As I live, saith the Lord, though Coniah, the son of Jehoiakim, were the signet upon my right hand, yet would I pluck thee thence.*

On the other hand, if they be faithful, their labour shall not be in vain: and their safety shall be great.—He that toucheth them toucheth the apple of God's eye; and none shall be able to pluck them out of His hand. They are the angels and ambassadors of the Lord; their persons are sacred; they are the messengers of the churches, and the glory of Christ. Should they lose their lives in the work, it will be only a speedier entrance into an eternal glory.

The rougher the way, the shorter their stay;
The troubles that rise
Shall gloriously hurry their souls to the skies.

CHAPTER II.

The Epistle to the church at Ephesus, commending their labour and patience, 1—3. And reprehending their having left their first love; exhorting them to repent, with the promise of the tree of life, 4—7. The Epistle to the church of Smyrna, commending their piety, and promising them support in their tribulation, 8—11. The Epistle to the church of Pergamos, commending their steadfastness in the heavenly doctrine, 12, 13. And reprehending their laxity in ecclesiastical discipline, in tolerating heretical teachers in the church, 14, 15. The apostle exhorts them to repent; with the promise of the white stone and new name, 16, 17. The Epistle to the church of Thyatira, with a commendation of their charity, faith, and patience, 18—19. Reprehending their toleration of Jezebel, the false prophetess, who is threatened with grievous punishment, 20—23. Particular exhortations and promises to this church, 24—29.

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UNTO the angel of the church of Ephesus write; These things

saith ^a he that holdeth the seven stars in his right hand, ^b who walketh in

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^a Ch. 1. 16, 20.

^b Ch. 1. 13.

NOTES ON CHAP. II.

I must here advertise my readers—1. That I do not perceive any metaphorical or allegorical

meaning in the epistles to these churches. 2. I consider the churches as real; and that their spiritual state is here really and literally pointed

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the midst of the seven golden
candlesticks :

3 I know thy works, and
thy labour, and thy pa-
tience, and how thou canst not bear
them which are evil ; and b thou hast
tried them c which say they are apostles,

and are not, and hast found
them liars :

3 And hast borne, and
hast patience, and for my
name's sake hast laboured, and hast
d not fainted.

4 Nevertheless I have somewhat

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a Psa. 1. 6. Ver. 9, 13, 19. Ch. 3. 1, 8, 15.—b 1 John 4. 1.

c 2 Cor. 11. 19. 2 Pet. 2. 1.—d Gal. 6. 9. Heb. 12. 3. 5.

out; and, that they have no reference to the state of the church of Christ in all ages of the world, as has been imagined; and that the notion of what has been termed the Ephesian state, the Smyrniac state, the Pergamenean state, the Thyatirian state, &c. &c. is unfounded, absurd, and dangerous; and such expositions should not be entertained by any who wish to arrive at a sober and rational knowledge of the Holy Scriptures. 3. I consider the angel of the church as signifying the messenger, the pastor sent by Christ and His apostles to teach and edify that church. 4. I consider what is spoken to this angel as spoken to the whole church; and that it is not his particular state that is described, but the states of the people in general, under his care.

The Epistle to the Church at Ephesus.

Verse 1. *Unto the angel of the church of Ephesus*] By ἀγγελος, angel, we are to understand the messenger or person sent by God to preside over this church: and to him the epistle is directed, not as pointing out his state, but the state of the church under his care. *Angel of the church* here, answers exactly to that officer of the synagogue among the Jews, called שַׁמַּיִשׁ מִבְּיַת הַשְּׁמִיעַת shebach tabbor, the messenger of the church, whose business it was to read, pray, and teach in the synagogue. The church at Ephesus is first addressed, as being the place where John chiefly resided; and the city itself was the metropolis of that part of Asia. The angel or bishop at this time was, most probably, Timothy, who presided over that church before St. John took up his residence there; and who is supposed to have continued in that office till A. D. 97. and to have been martyred a short time before St. John's return from Patmos.

Holdeth the seven stars] Who particularly preserves, and guides, and upholds, not only the ministers of those seven churches, but all the genuine ministers of his Gospel, in all ages and places.

Walketh in the midst of the seven golden candlesticks] Is the supreme Bishop and Head not only of those churches, but of all the churches or congregations of His people throughout the world.

Verse 2. *I know thy works*] For the eyes of the Lord are throughout the earth, beholding the evil and the good: and being omnipresent, all things are continually open and naked before Him. It is worthy of remark, that whatsoever is praiseworthy in any of these churches, is first mentioned: thereby intimating that God is more intent on finding out the good, than the evil, in any person or church; and that those who wish to reform such as have fallen, or are not making sufficient advances in the Divine life, should take occasion, from the good which yet remains, to

encourage them to set out afresh for the kingdom of heaven. The fallen, or backsliding, who have any tenderness of conscience left, are easily discouraged; and are apt to think, that there is no seed left from which any harvest can be reasonably expected. Let such be told, that there is still a seed of godliness remaining; and that it requires only watching and strengthening the things which remain, by prompt application to God through Christ, in order to bring them back to the full enjoyment of all they have lost; and to renew them in the spirit of their mind. Ministers continually harping on ye are dead, ye are dead, there is little or no Christianity among you, &c. &c. are a contagion in a church; and spread desolation and death wheresoever they go. Is it not easy to say in such cases—"Ye have lost ground; but ye have not lost all your ground: ye might have been much further advanced; but through mercy ye are still in the way. The Spirit of God is grieved by you; but, it is evident, He has not forsaken you. Ye have not walked in the light as ye should; but your candlestick is not yet removed, and still the light shines. Ye have not much zeal, but ye have a little. In short, God still strives with you; still loves you; still waits to be gracious to you; take courage, set out afresh; come to God through Christ; believe—love—obey—and you will soon find days more blessed than you have ever yet experienced." Exhortations and encouragements of this kind are sure to produce the most blessed effects; and under such the work of God infallibly revives.

And thy labour] He knew their works in general. Though they had left their first love, yet still they had so much love as excited them to labour, and enabled them to bear persecution patiently, and to keep the faith; for they could not tolerate evil men: and they had put fictitious apostles to the test, and had found them to be liars, pretending a Divine commission while they had none; and teaching false doctrines as if they were the truths of God.

Verse 3. *And hast borne*] The same things mentioned in the preceding verse, but in an inverted order; the particular reason of which does not appear; perhaps it was intended to show more forcibly to this church, that there was no good which they had done, nor evil which they had suffered, that was forgotten before God.

And hast not fainted] They must therefore have had a considerable portion of this love remaining, else they could not have thus acted.

Verse 4. *Nevertheless I have somewhat against thee*] The clause should be read according to the Greek thus:—*But I have against thee, that thou hast left thy first love.* They did not retain that strong and ardent affection for God

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against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of^b the Nicolaitanes, which I also hate.

7^c He that hath an ear, let him hear what the Spirit saith unto the churches;

^a Matt. 21. 41, 43. — ^b Ver. 15. — ^c Matt. 11. 16. & 13. 9, 43. Ver. 11, 17, 29. Ch. 3. 6, 13, 22. & 13. 9. — ^d Ch. 22. 2, 14. ^e Gen. 2. 9.

and sacred things which they had, when first brought to the knowledge of the truth, and justified by faith in Christ.

Verse 5. *Remember*] Consider the state of grace in which you once stood; the happiness, love, and joy, which you felt, when ye received remission of sins; the zeal ye had for God's glory, and the salvation of mankind; your willing obedient spirit, your cheerful self-denial, your fervour in private prayer, your detachment from the world, and your heavenly-mindedness. *Remember*, consider all these.

Whence thou art fallen] Fallen from all those blessed dispositions and gracious feelings already mentioned. Or, *remember what a loss you have sustained*; for so *υμῶν* is frequently used by the best Greek writers.

Repent] Be deeply humbled before God for having so carelessly guarded the Divine treasure.

Do the first works] Resume your former zeal and diligence; watch, fast, pray, reprove sin, carefully attend all the ordinances of God; walk as in his sight, and rest not till you have recovered all your lost ground, and got back the evidence of your acceptance with your Maker.

I will come unto thee quickly] In the way of judgment.

And will remove thy candlestick] Take away My ordinances, remove your ministers, and send you a famine of the word. As there is here an allusion to the candlestick in the tabernacle and temple, which could not be removed, without suspending the whole Levitical service; so the threatening here intimates, that if they did not repent, &c. He would *unchurch* them; they should no longer have a pastor, no longer have the word and sacraments, and no longer have the presence of the Lord Jesus.

Verse 6. *The deeds of the Nicolaitans*] These were, as is commonly supposed, a sect of the *Gnostics*, who taught the most impure doctrines, and followed the most impure practices. They are also supposed to have derived their origin from Nicholas, one of the seven deacons, mentioned Acts vi. 5. where see the note. The *Nicolaitans* taught the community of wives; that adultery and fornication were things indifferent; that eating meats offered to idols was quite lawful; and mixed several Pagan rites with the Christian ceremonies. Augustin, Irenæus,

To him that overcometh will I give^d to eat of^e the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith^f the first and the last, which was dead, and is alive;

9^g I know thy works, and tribulation, and poverty, (but thou art^b rich) and I know the blasphemy of^h them which say they are Jews, and are not, ⁱ but are the synagogue of Satan.

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^f Ch. 1. 8, 17, 18. — ^g Ver. 2. — ^h Luke 12. 21. 1 Tim. 6. 18. James 2. 5. — ⁱ Rom. 2. 17, 28, 29. & 9. 6. ^k Ch. 3. 9.

Clemens Alexandrinus, and Tertullian, have spoken largely concerning them. See more in my Introduction to 2 Peter, page 3. where are several particulars concerning these heretics.

Verse 7. *He that hath an ear*] Let every intelligent person, and every Christian man, attend carefully to what the Holy Spirit, in this and the following epistles, says to the churches. — See the note on Matt. xi. 15. where the same form of speech occurs.

To him that overcometh] To him who continues steadfast in the faith, and uncorrupt in his life; who faithfully confesses Jesus, and neither imbibes the doctrines nor is led away by the error of the wicked; — *will I give to eat of the tree of life*. As he who conquered his enemies had, generally, not only great honour, but also a reward; so here a great reward is promised *τοῦ ὕμνου, τοῦ conqueror*: and as in the Grecian games, to which there may be an allusion, the conqueror was crowned with the leaves of some tree; here is promised, that they should eat of the fruit of the tree of life, which is in the midst of the paradise of God; that is, that they should have a happy and glorious immortality. There is also here an allusion to Gen. ii. 9. where it is said, *God made the tree of life to grow out of the midst of the garden*. And it is very likely that by eating the fruit of this tree, the immortality of Adam was secured; and on this it was made dependent. When Adam transgressed, he was expelled from this garden, and no more permitted to eat of the tree of life: hence he became necessarily mortal. This tree, in all its sacramental effects, is secured and restored to man by the incarnation, death, and resurrection, of Christ. The *tree of life* is frequently spoken of by the rabbins; and by it they generally mean the immortality of the soul, and a final state of blessedness. — See many examples in *Schoetgen*. They talk also of a *celestial* and *terrestrial paradise*. The former, they say, "is for the reception of the souls of the just perfect; and differs as much from the earthly paradise as light from darkness."

The Epistle to the Church at Smyrna.

Verse 8. *Unto the angel*] This was probably the famous Polycarp: see below.

These things saith the first and the last] He who is eternal; from whom all things come,

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10 ^a Fear none of those things which thou shalt suffer : behold, the devil shall

cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days : ^b be thou faithful unto death, and I will give thee ^c a crown of life.

11 ^d He that hath an ear, let him hear what the Spirit saith unto the churches ;

a Matt. 10. 22. — b Matt. 24. 13. — c James 1. 12. Ch. 3. 11.
d Ver. 7.

and to whom all things must return. *Which was dead* ; for the redemption of the world ; and *and is alive*—to die no more for ever, His glorified humanity being enthroned at the Father's right hand.

Verse 9. *I know thy works*] As He had spoken to the preceding church, so He speaks to this : I know all that ye have *done* ; and all that ye have *suffered*. The tribulation here mentioned must mean persecution, either from the Jews, the heathens, or from the heretics ; who, because of their flesh-pampering doctrine, must have had many partisans at Smyrna.

And poverty] Stripped probably of all their temporal possessions, because of their attachment to the Gospel.

But thou art rich] Rich in faith, and heirs of the kingdom of Christ.

The blasphemy of them which say they are Jews] There were persons there who professed *Judaism*, and had a synagogue in the place, and professed to worship the true God : but they had no genuine religion ; and they served the devil, rather than God. They applied a sacred name to an unholy thing : and this is one meaning of the word *blasphemy* in this book.

Verse 10. *Fear none of those things which thou shalt suffer*] This may be addressed particularly to *Polycarp*, if he was at that time the bishop of this church. He had much to suffer ; and was at last burnt alive at Smyrna, about the year of our Lord 166. We have a very ancient account of his martyrdom ; which has been translated by *Cave*, and is worthy of the reader's perusal. That account states, that the *Jews* were particularly active, in this martyrdom ; and brought the fagots, &c. by which he was consumed. Such persons must indeed have been of the *synagogue of Satan*.

Ten days] As the *days* in this book are what is commonly called *prophetic days*, each answering to a year, the *ten days* of tribulation may denote *ten years of persecution* ; and this was precisely the duration of the persecution under *Dioclesian* ; during which all the Asiatic churches were grievously afflicted. Others understand the expression as implying *frequency and abundance*, as it does in other parts of Scripture. Gen. xxxi. 7, 47. *Thou hast changed my wages TEN TIMES ; i. e.* thou hast frequently changed my wages.—Numb. xiv. 22. *Those men have tempted me now these TEN TIMES : i. e.* they have frequently and grievously tempted and sinned against me. Neh. iv. 12. *The Jews that dwell by them, came and said unto us TEN TIMES : i. e.* they were frequently coming and

He that overcometh shall not be hurt of ^e the second death.

12 And to the angel of the church in Pergamos write ; *These things saith ^f he which hath the sharp sword with two edges :*

13 ^g I know thy works, and where thou dwellest, *even ^h where Satan's seat is :* and thou holdest fast my name ;

Ch. 13. 9. — e Ch. 20. 14. & 21. 8. — f Ch. 1. 16. — g Ver. 2. — h Ver. 9.

informing us that our adversaries intended to attack us. Job xix. 3. *These TEN TIMES have ye reproached me : i. e.* ye have loaded me with continual reproaches. Dan. i. 20. *In all matters of wisdom—he found them TEN TIMES better than all the magicians : i. e.* the king frequently consulted Daniel and his companions, and found them *more abundantly informed and wise* than all his counsellors.

Some think the *shortness* of the affliction is here intended, and that the ten days are to be understood as in Terence, *Heaut. Act. v. S. 1. ver. 36. Decem dierum vix mi est familia*. I have enjoyed my family but a *short time*.

Be thou faithful unto death] *Be firm, hold fast the faith ; confess Christ to the last, and at all hazards ; and thou shalt have a crown of life ; thou shalt be crowned with life ; have an eternal happy existence, though thou suffer a temporal death.* It is said of *Polycarp*, that when brought before the judge, and commanded to abjure and blaspheme Christ, he firmly answered, “Eighty and six years have I served Him, and He never did me wrong ; how then can I blaspheme my King, who hath saved me ?” He was then adjudged to the flames, and suffered cheerfully for Christ, his Lord and Master.

Verse 11. *He that overcometh*] *The conqueror, who has stood firm in every trial, and vanquished all his adversaries.*

Shall not be hurt of the second death] That is, an eternal separation from God and the glory of His power ; as what we commonly mean by *final perdition*. This is another rabbinical mode of speech in very frequent use ; and by it they understand the punishment of hell in a future life.

The Epistle to the Church at Pergamos.

Verse 12. *The angel of the church of Pergamos*] See the description of this place, ch. i. 2.

Which hath the sharp sword] See on ch. i. 16. *The sword of the Spirit, which is the word of God*, cuts every way : it convinces of sin, righteousness, and judgment ; pierces between the joints and the marrow ; divides between the soul and Spirit ; dissects the whole mind, and exhibits a regular anatomy of the soul. It not only reproves and exposes sin, but it slays the ungodly ; pointing out and determining the punishment they shall endure. Jesus has the sword with the two edges, because He is the Saviour of sinners, and the Judge of quick and dead.

Verse 13. *Where Satan's seat is*] *Oron : ὄρον ; ὅπου ἔκειτο τὸ θρόνον τοῦ Σατάνᾳ, where Satan has his throne :*

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and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of ^a Balaam, who taught Balac to cast a stumbling-block before the children of Israel, ^b to eat things sacrificed unto idols, ^c and to commit fornication.

15 So hast thou also them that hold the doctrine ^d of the Nico-

^a Numb. 24. 14. & 25. 1. & 31. 16. ² Pet. 2. 15. Jude 11.—^b Ver. 20. Acts 15. 29. 1 Cor. 8. 9, 10. & 10. 19, 20.—^c 1 Cor. 6. 13, &c.

where he reigns as king, and is universally obeyed. It was a maxim among the Jews, that where the law of God was not studied, there Satan dwelt; but he was obliged to leave the place where a synagogue or academy was established.

[Thou holdest fast my name] Notwithstanding that the profession of Christianity exposed this church to the bitterest persecution, they held fast the name of *Christian*, which they had received from Jesus Christ;—and did not deny his faith; for, when brought to the trial, they openly professed themselves disciples and followers of their Lord and Master.

[Antipas was my faithful martyr] Who this Antipas was we cannot tell. We only know that he was a *Christian*, and probably bore some office in the church; and became illustrious by his martyrdom in the cause of Christ. There is a work extant, called, *The Acts of Antipas*, which makes him bishop of Pergamos, and states that he was put to death, by being enclosed in a burning brazen bull. But this story confutes itself, as the Romans under whose government Pergamos then was, never put any person to death in this way. It is supposed that he was murdered by some mob, who chose this way to vindicate the honour of their god *Æsculapius*, in opposition to the claims of our Lord Jesus.

Verse 14. *I have a few things against thee*] Their good deeds are first carefully sought out and commended; what was *wrong* in them is touched with a gentle but effectual hand.

The followers of Balaam, the Nicolaitans, and the Gnostics, were probably all the same kind of persons; but see on ver. 6. What the doctrine of Balaam was, see the notes on Numb. xxiv. xxv. and xxxi. It appears that there were some then in the church at Pergamos who held eating things offered to idols, in honour of those idols, and fornication, indifferent things. They associated with idolaters in the heathen temples, and partook with them in their religious festivals.

Verse 15. *The doctrine of the Nicolaitanes*] See on ver. 6.

Verse 16. *Will fight against them with the sword of my mouth*]—See on ver. 12. He now speaks for their edification and salvation; but if they do not repent, He will shortly declare

laitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly; and will fight against them with the sword of my mouth.

17 ^f He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone ^g a new name written, which no man knoweth saving he that receiveth it.

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^d Ver. 6.—^e Isa. 11. 4. ² Thess. 2. 8. Ch. 1. 16. & 19. 13, 21.—^f Ver. 7. 11.—^g Ch. 3. 12. & 19. 12.

these judgments which shall unavoidably fall upon them.

Verse 17. *The hidden manna*] It was a constant tradition of the Jews that the ark of the covenant, the tables of stone, Aaron's rod, the holy anointing oil, and the pot of manna, were hidden by king Josiah, when Jerusalem was taken by the Chaldeans; and that these shall all be restored in the days of the Messiah. This manna was hidden, but Christ promises to give it to him that is coqueror. Jesus is the ark, the oil, the rod, the testimony, and the manna. He who is partaker of His grace has all those things in their spiritual meaning and perfection.

I will give him a white stone] 1. It is supposed, that by the white stone is meant pardon, or acquittance, and the evidence of it; and that there is an allusion here to the custom observed by judges in ancient times, who were accustomed to give their suffrages by white and black pebbles: those who gave the former, were for absolving the culprit; those who gave the latter, were for his condemnation. This is mentioned by Ovid, *Metam. lib. xv. ver. 41.*

*Mos erat antiquis, niveis atrisque lapillis,
His damnare reos, illis absolvere culpa.
Nunc quoque sic lata est sententia tristis:*

“A custom was of old, and still remains,
Which life or death by suffrages ordains;
White stones and black within an urn are cast,
The first absolve, but fate is in the last.”

DRYDEN.

II. Others suppose there is an allusion here to conquerors in the public games, who were not only conducted with great pomp into the city to which they belonged, but had a white stone given to them, with their name inscribed on it; which badge entitled them, during their whole life, to be maintained at the public expense.—See *Pind. Olymp. vii. v.* and the *Scholias* there; and see the collections in *Welstein*, and *Rosenmüller's* note. These were called *Tesserae* among the Romans; and of these there were several kinds.

1. *Tesserae conviviales*, which answered exactly to our cards of invitation, or tickets of admission to a public feast or banquet; when the person invited produced his *tessera*, he was admitted. The mention of the hidden manna here

may seem to intimate that there is a reference to these *convivial tesserae*; whether given to the victor in the public games, entitling him to be fed at the public expense, or to a particular friend inviting him to a family meal, or to a public banquet.

2. There were *tesserae* inscribed with different kinds of things, such as provisions, garments, gold or silver vessels, horses, mares, slaves, &c. These were sometimes thrown by the Roman emperors among the crowd in the theatres; and he that could, snatched one; and on producing it, he received that, the name of which was inscribed on it.—But from *Dio Cassius* it appears, that those *tesserae* were small wooden balls, whereas the *tesserae*, in general, were square, whence they had their name, as having *four sides, angles, or corners*. *Illi rotas, vel rotas vocabant, figuram quamvis quadratam, quæ quatuor angulos haberet*:—and these were made of stone, marble, bone or ivory, lead, brass, or other metal.—See *Pitiscus*.

3. *Tesserae frumentariæ*, or tickets to receive grain in the public distributions of corn; the name of the person who was to receive, and the quantum of grain, being both inscribed on this badge or ticket. Those who did not need this public provision for themselves, were permitted to sell their ticket; and the bearer was entitled to the quantum of grain mentioned on it.

4. But the most remarkable of these instruments were the *tesserae hospitales*, which were given as badges of *friendship and alliance*; and on which some device was engraved, as a testimony that a contract of friendship had been made between the parties. A small oblong square piece of wood, bone, stone, or ivory, was taken and divided into two equal parts, on which each of the parties wrote his own name, and then interchanged it with the other. This was carefully preserved, and handed down even to posterity in the same family; and by producing this when they travelled, it gave a mutual claim to the bearers, of kind reception and hospitable entertainment at each other's houses.

It is to this custom, that *Plautus* refers in his *PÆNULUS*, Act. v. sc. 2. ver. 80. in the interview between *Agorastocles*, and his unknown uncle *Hanno*:

HANNO.—*O mi popularis, salve!*

AGORASTOCLES.—*Et tu edepol, quisquis es.*

Et si quid opus est, quæso, dic; atque impera, Popularitatis causa.

HANNO.—*Habeo gratiam.*

Verum ego hic hospitium habeo: Antidamæ filium

Quero commonstra, si novisti, Agorastocle.

Equem adolescentem tu hic novisti Agorastoclem?

AGOR.—*Siquidem tu Antidamæ hic quæris adoptatum,*

Ego sum ipse, quem tu quæris.

HAN.—*Hem! Hem! quid ego audio?*

AGOR.—*Antidamæ gnatam me esse.*

HAN.—*si ita est, tesseram*

Conferre, si vis hospitalem, eccam, adtuli.

AGOR.—*Agedum huc ostende; est par probe: nam habeo domi,*

HAN.—*O mi hospes, salva multum! nam mihi tuus pater,*

1000

Pater tuus ergo, hospes Antidamæ fuit.

Hæc mihi hospitalis tessera cum illo fuit.

AGOR.—*Ergo hic apud me hospitium tibi præbebitur.*

Nam haud repudius hospitium neque Carthaginem, Inde sin orindus.

HAN.—*Dii dent tibi omnes quæ velis.*

HANNO.—Hail, my countryman!

AGORASTOCLES.—I hail thee also, in the name of Pollux, whosever thou art. And if thou have need of any thing, speak, I beseech thee, and thou shalt obtain what thou askest, for civility's sake.

HANNO.—I thank thee, but I have a lodging here; I seek the son of Antidamas. Tell me if thou knowest Agorastocles: dost thou know in this place the young Agorastocles?

AGORASTOCLES.—If thou seek the adopted son of Antidamas, I am the person whom thou seekest.

HANNO.—Ha! What do I hear?

AGORASTOCLES.—Thou hearest that I am the son of Antidamas.

HANNO.—If it be so, compare, if thou pleasest, the hospitable tessera: here it is, I have brought it with me.

AGORASTOCLES.—Come then, reach it hither: it is the exact counterpart, I have the other at home.

HANNO.—O my friend, I am very glad to see thee, for thy father was my friend; therefore Antidamas thy father was my guest. I divided this hospitable tessera with him.

AGORASTOCLES.—Therefore, a lodging shall be provided for thee with me; I reverence hospitality, and I love Carthage where I was born.

HANNO.—May all the gods grant thee whatever thou wishest!

The tessera taken in this sense, seems to have been a kind of tally: and the two parts were compared together to ascertain the truth. Now, it is very probable that St. John may allude to this; for, on this mode of interpretation, every part of the verse is consistent. 1. The word *ἄσος*, does not necessarily signify a stone of any kind, but a suffrage, sentence, decisive vote, and in this place seems answerable to the *tessera*.—The Tessera which Hanno had, he tells us, in his *Punic* language, was inscribed with the image or name of his god. “*Sigillum hospitii mei est tabula sculpta, cuius sculptura est Deus meus.*” This is the interpretation of the Punic words at the beginning of the above 5th Act of the *Pænulus*, as given by *Bochart*. 2. The person who held it had a right to entertainment in the house of him who originally gave it; for it was in reference to this that the *friendly contract* was made. 3. The names of the contracting persons, or some device, were written on the tessera, which commemorated the friendly contract: and as the parts were interchanged, none could know that name or device, or the reason of the contract, but he who received it. 4. This gave the bearer a right to the offices of hospitality, when produced; he was accommodated with food, lodging, &c. as far as these were necessary; and to this the eating of the hidden manna may refer.

But what does this mean in the language of Christ?—1. That the person is taken into an intimate state of friendship with Him. 2. That this contract is witnessed to the party by some

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18 And unto the angel of the church in Thyatira write; These things saith the Son of God, ^a who hath

his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 ^b I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou suf-

^a Ch. i. 14, 15. — ^b Ver. 2. — ^c 1 Kings 16. 31. & 21. 23. 2 Kings 9. 7.

especial token, sign, or seal, to which he may have recourse to support his claim, and identify his person. This is probably what is elsewhere called the *earnest of the Spirit*: see the note on Eph. i. 14. and the places there referred to. He then who has received, and retains the witness of the Spirit, that he is *adopted* into the *heavenly family*, may humbly claim, in virtue of it, his support of the bread and water of life; — the *hidden manna*, every grace of the Spirit of God; — and the *tree of life*; *immortality*, or the final glorification of His body and soul throughout eternity. 3. By this state of grace into which he is brought, he acquires a *new name*, the name of *child of God*; the earnest of the Spirit, the *tessera* which he has received, shows him this new name. 4. And this name of child of God, *no man can know* or understand but he who has received the *tessera*, or Divine witness. 5. As his Friend and Redeemer may be found every where, because he fills the heavens and the earth, every where he may, on retaining this *tessera*, claim direction, succour, support, grace, and glory: and therefore the privileges of him who overcometh are the greatest and most glorious that can be imagined.

For a further account of the *tessera* of the ancients, as well as for engravings of several, see *Græcii Thesaur*; *Pitisci Lexic.*; and *Poleni Supplement.*; and the authors to whom these writers refer.

The Epistle to the Church at Thyatira.

Verse 18. *These things saith the Son of God*] See notes on chap. i. 14. 15.

Verse 19. *I know thy works*] And of these he first sets forth their *charity*, τῆς ἀγάπης, their *love* to God and each other; and particularly to the *poor* and *distressed*; and hence followed their *faith* τῆς πίστεως their *faithfulness* to the grace they had received; and *service*, τῆς διακονίας, and *ministration*; properly pious and benevolent service to widows, orphans, and the poor in general.

And thy patience] τῆς ὑπομονῆς ἐν thy *perseverance* under *afflictions* and *persecutions*; and thy *continuance* in well-doing. I put *faith* before *service*, according to the general consent of the best MSS. and Versions.

Thy works] Thy continued labour of love, and thorough obedience.

The last to be more than the first] They not only *retained* what they had received at first, but *grew* in *grace*, and in the knowledge and love of

ferest that woman ^c Jezebel, which calleth herself a prophetess, to teach and to seduce my servants ^d to commit fornication, and to eat things sacrificed unto idols.

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21 And I gave her space ^e to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

^d Exod. 34. 15. Acts 15. 20, 29. 1 Cor. 10. 19, 20. Ver. 14. ^e Rom. 2. 4. Ch. 9. 20.

Jesus Christ. This is a rare thing in most Christian churches; they generally lose the power of religion, and rest in the forms of worship; and it requires a powerful *revival* to bring them to such a state that their last works shall be more than their first.

Verse 20. *That woman Jezebel*] There is an allusion here to the history of Ahab and Jezebel, as given in 2 Kings ix. x. And although we do not know who this Jezebel was; yet, from the allusion, we may take it for granted she was a woman of power and influence in Thyatira, who corrupted the true religion, and harassed the followers of God in that city, as Jezebel did in Israel. Instead of *that woman Jezebel*, τῆς γυναίκας Ἰεζαβὴλ, many excellent MSS. and almost all the ancient *Versions*, read τῆς γυναίκας Ἰεζαβὴλ, τῆς ἑμισφύρας Jezebel; which intimates, indeed asserts, that this bad woman was the wife of the bishop of the church; and his criminality in suffering her was therefore the greater. This reading Griesbach has received into the text. She called herself a prophetess, i. e. set up for a teacher; taught the Christians that fornication, and eating things offered to idols, were matters of indifference, and thus they were seduced from the truth. The messenger, or bishop of this church, probably her *husband*, suffered this: he had power to have cast her and her party out of the church; or, as his *wife*, to have restrained her; but he did not do it, and thus she had every opportunity of seducing the faithful. This is what Christ had *against* the messenger of this church.

Verse 21. *I gave her space to repent*] “This alludes to the history of Jezebel. God first sent Elijah to Ahab to pronounce a severe judgment upon him; upon which Ahab showed tokens of repentance, and so God put off his punishment. By these means the like punishment pronounced against Jezebel was also put off. Thus God gave her time to repent, which she did not; but, instead of that, seduced her *sons* to the same sins; see 1 Kings xxi. 2, 3, 29. According to the Mosaic law, the punishment of idolatrous seducers was not to be delayed at all: but God sometimes showed mercy; and now much more under the Christian dispensation, though that mercy is often abused, and thus produces the contrary effect, as in the case of this Jezebel.— See Eccles. viii. 11.

Verse 22. *Behold, I will cast her into a bed*] “This again alludes to the same history. Aha-

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23 And I will kill her children with death; and all the churches shall know that ^a I am he which searcheth the reins and hearts: and ^b I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they

^a 1 Sam. 16. 7. 1 Chron. 28. 9. & 29. 17. 2 Chron. 6. 30. Psa. 7. 9. Jer. 11. 20. & 17. 10. & 20. 12. John 3. 24. 25. Acts 1. 24. Rom. 8. 27. — ^b Psa. 62. 12. Matt. 16. 27. Rom. 2. 6. & 14. 12. 2 Cor. 5. 10. Gal. 6. 5. Ch. 20. 12.

ziah, son of Ahab and Jezebel, by his mother's ill instruction and example, followed her ways. God punished him by making him fall down, as is supposed, from the top of the terrace over his house, and so to be bedridden for a long time, under great anguish; designing thereby to give him time to repent; but when, instead of that, he sent to consult Baalzebub, Elijah was sent to pronounce a final doom against his impenitence. Thus the son of Jezebel, who had committed idolatry with and by her advice, was long cast into the bed of affliction, and not repenting, died: in the same manner his brother Jehoram succeeded likewise. All this while Jezebel had time and warning enough to repent; and though she did not prevail with Jehoram to continue in the idolatrous worship of Baal; yet she persisted in her own way, notwithstanding God's warnings. The sacred writer, therefore, here threatens the *gnostic Jezebel* to make that wherein she delighteth, as adulterers in the bed of lust, to be the very place, occasion, and instrument, of her greatest torment. So in Isaiah, the bed is made a symbol of tribulation, and anguish of body and mind. See Isa. xxviii. 20. Job xxxiii. 19.

Verse 23. *And I will kill her children with death*] "That is, I will certainly destroy her offspring and memory, and thereby ruin her designs. Jezebel's two sons, being both kings, were both slain; and after that, all the seventy sons of Ahab, 2 Kings x. 1. in all which the hand of God was very visible. In the same manner, God predicts the destruction of the heretics and heresies referred to.—See ver. 16. It should seem by the expression, *I am he which searcheth the reins and the hearts*, that these heretics lurked about, and sowed their pernicious doctrines secretly. But our Saviour tells them that it was in vain, for he had power to bring their deeds to light, having that Divine power of searching into the wills and affections of men; and hereby He would both show them and us that He is, according to his title, *The Son of God*; and hath such eyes to pry into their actions, and that like a fire they will search into every thing, and burn up the chaff, which cannot stand His trial: so that the depths of Satan mentioned in the next verse, to which this alludes, (Christ assuming here this title purposely,) shall avail nothing to those who think, by their secret craft, to undermine the Christian religion: He will not only bring to

light, but baffle all their evil intentions. See chap. xvii. 9.

Verse 24. *But unto you I say, and unto the rest*] "But unto the rest, &c. This is the reading of the Complutensian, and seems preferable to the common one, as it evidently shows that the rest of the epistle wholly concerns the faithful, who have not received the former doctrine of error. *I will put upon you none other burden* is a commendation of the sound part of the church; that they have no need of any new exhortation, or charge to be given them; no new advice, but to persevere as usual.—See Rom. xv. 14, 15. The expression of *burden* is taken from the history of Ahab, 2 Kings ix. 25. *The Lord laid this burden on him*; a word often used by the prophets to signify a prophecy threatening heavy things to be suffered.—See on Isaiah xiii. 1. and Numb. iv. 19."—See Dodd's Notes.

25 But ^d that which ye have already; hold fast till I come.

26 And he that overcometh, and keepeth ^e my works unto the end, ^f to him will I give power over the nations:

27 ^g And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

^c Acts 15. 28.—^d Ch. 3. 11.—^e John 6. 29. 1 John 3. 27 (Matt. 19. 28. Luke 22. 29, 30. 1 Cor. 6. 3. Ch. 3. 21. & 20. 4.—^f Psa. 2. 8, 9. & 49. 14. Dan. 7. 22. Ch. 12. 5. & 19. 15.

It is worthy of remark that the Gnostics called their doctrine the depths of God and the depths of Bythos, intimating that they contained the most profound secrets of divine wisdom. Christ here calls them the depths of Satan, being master-pieces of his subtlety. Perhaps they thought them to be of God, while all the time they were deceived by the devil.

Verse 25. *That which ye have*] *That is, the pure doctrine of the Gospel.—hold fast till I come*; till I come to execute the judgments which I have threatened.

Verse 26. *Power over the nations*] Every witness of Christ has power to confute and confound all the false doctrines and maxims of the nations of the world; for Christianity shall at last rule over all: the kingdom of Christ will come, and the kingdoms of this world become the kingdoms of our God, and of his Christ.

Verse 27. *He shall rule them with a rod of iron*] He shall restrain vice by the strictest administration of justice: and those who finally despise the word, and rebel, shall be broken and destroyed, so as never more to be able to make head against the truth. This seems to refer to the heathen world; and perhaps Constantine the Great may be intended, who, when he overcame Licinius, became the instrument in God's hand of destroying idolatry over the whole Roman empire; and it was so effectually broken as to be ever after like the fragments of an earthen vessel; of no use in themselves, and incapable of being ever united to any good purpose.

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28 And I will give him
the morning star.
29^b He that hath an

ear, let him hear what
the Spirit saith unto the
churches.

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2 Pet. 1. 19. Ch. 22. 16.

^b Ver. 7.

Verse 28. *And I will give him the morning star.*] He shall have the brightest and most glorious empire, next to that of Christ Himself. And it is certain, that the Roman empire under Constantine the Great, was the brightest emblem of the latter day glory which has ever yet been exhibited to the world. It is well known that *sun, moon, and stars*, are emblems, in prophetic language, of *empires, kingdoms, and states*. And as the *morning star* is that which immediately precedes the rising of the sun, it proba-

bly here intends an empire which should usher in the universal sway of the kingdom of Christ.

Ever since the time of Constantine, the light of true religion has been increasingly diffused; and is shining more and more unto the perfect day.

Verse 29. *He that hath an ear*] Let every Christian pay the strictest regard to these predictions of Christ: and let them have a suitable influence on his heart and life.

CHAPTER III.

The epistle to the church of Sardis, 1—6. The epistle to the church of Philadelphia, 7—13. The epistle to the church of Laodicea, 14.—22.

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AND unto the angel of
the church in Sardis
write; These things saith
he^a that hath the seven
Spirits of God, and the seven stars; ^bI
know thy works, that thou hast a name
that thou livest, ^cand art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3^d Remember therefore
how thou hast received
and heard, and hold fast,
and ^erepent. If there-
fore thou shalt not watch, I will come
on thee as a thief, and thou shalt not
know what hour I will come upon
thee.

4 Thou hast ^fa few names even in
Sardis which have not ^bdefiled their
garments; and they shall walk with

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^a Ch. 1. 4. 16. & 4. 5. & 5. 6.—^b Ch. 2. 2.—^c Eph. 2. 1. 5.
¹ Tim. 5. 6.—^d 1 Tim. 6. 20. 2 Tim. 1. 13. Ver. 11.
^e Ver. 19.

^f Matt. 24. 42, 43. & 25. 13. Mark 13. 33. Luke 12. 39, 40.
¹ Thess. 5. 2, 6. 2 Pet. 3. 10. Ch. 16. 15.—^g Acts 1. 15.
^h Jude 23.

NOTES ON CHAP. III.

Epistle to the Church of Sardis.

Verse 1. *The seven Spirits of God*] See the note on ch. i. 4, 16, &c.

Thou hast a name that thou livest] Ye have the reputation of Christians, and consequently of being alive to God, through the quickening influence of the Divine Spirit. But ye are dead; ye have not the life of God in your souls: ye have not walked consistently and steadily before God, and His Spirit has been grieved with you; and has withdrawn much of His light and power.

Verse 2. *Be watchful*] Ye have lost ground by carelessness and inattention. Awake, and keep awake!

Strengthen the things which remain] The convictions and good desires, with any measure of the fear of God; and of a tender conscience, which, although still subsisting, are about to perish; because the Holy Spirit, who is the Author of them, being repeatedly grieved, is about finally to depart.

Thy works perfect] Περαιρωμενα, filled up. They performed duties of all kinds; but no duty completely. They were constantly beginning, but never brought any thing to a proper end. Their resolutions were languid, their

strength feeble, and their light dim. They probably maintained their reputation before men; but their works were not perfect before God.

Verse 3. *Remember*] Enter into a serious consideration of your state.

How thou hast received] With what joy, zeal, and gladness, ye heard the Gospel of Christ when first preached to you.

Hold fast] Those good desires and heavenly influences which still remain.

And repent] Behumbled before God, because ye have not been workers together with Him; but have received much of His grace in vain.

If therefore thou shalt not watch] If you do not consider your ways, watching against sin; and for opportunities to receive and do good;

I will come on thee as a thief] As the thief comes, when he is not expected; so will I come upon you, if ye be not watchful; and cut you off from life and hope.

Verse 4. *Thou hast a few names even in Sardis*] A few persons; names being put for those who bore them. And as the members of the church were all enrolled, or their names entered in a book, when admitted into the church, or when baptized, names are here put for the people themselves.—See ver. 5.

Have not defiled their garments] Their souls

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me ^a in white: for they are worthy.

5 He that overcometh, ^b the same shall be clothed in white raiment; and I will not ^c blot out his name out of the ^d book of life, but ^e I will confess his name before my Father, and before his angels.

6 ^f He that hath an ear, let him hear what the Spirit saith unto the churches.

^a Ch. 4. 4. & 6. 11. & 7. 9. 13.—^b Ch. 19. 8.—^c Exod. 32. 32. Pra. 69. 28.—^d Phil. 4. 3. Ch. 13. 8. & 17. 8. & 20. 12. & 21. 27.—^e Matt. 10. 32. Luke 12. 8.—^f Ch. 2. 7.

The Hebrews considered holiness as the *garb* of the soul, and evil actions as *stains or spots* on this garb. So in *Shabbath*, fol. 152. 2. "A certain king gave royal garments to his servants: those who were prudent folded them up, and laid them by in a chest; those who were foolish put them on, and performed their daily labour in them. After some time, the king asked for those royal robes: the wise brought theirs white and clean; the foolish brought theirs spotted with dirt. With the former the king was well pleased; with the latter he was angry. Concerning the former he said, Let those garments be laid up in my wardrobe; and let the persons go home in peace. Of the latter he said, Let the garments be put into the hands of the fuller: and cast those who wore them into prison." This parable is spoken on these words of Ecclesiastes, ch. xii. 7. *The spirit shall return to God who gave it.*

They shall walk with me in white] They shall be raised to a state of eternal glory; and shall be for ever with their Lord.

Verse 5. *I will not blot out his name*] This may be an allusion to the custom of registering the names of those who were admitted into the church, in a book kept for that purpose; from which custom our *baptismal registers* in churches are derived. These are properly *books of life*, as there, those who were born unto God were registered: as in the latter, those who were born in that parish were enrolled. Or, there may be allusion to the *whiteraiment* worn by the priests; and the erasing of the name of any of the sacerdotal list, who had either sinned, or was found not to be of the seed of Aaron. In *Middoth*, fol. 37. 2. "The great council of Israel sat and judged the priests. If in a priest any vice was found, they stripped off his white garments, and clothed him in *black*; in which he wrapped himself, went out, and departed. Him in whom no vice was found, they clothed in *white*; and he went and took his part in the ministry, among his brother priests."

I will confess his name] I will acknowledge that this person is My true disciple, and a member of My mystical body. In all this there may also be an allusion to the custom of registering citizens. Their names were entered into books, according to their condition, tribes, family, &c. and when dead, or had by unconstitutional acts forfeited their right of citizenship, the name was *blotted out*, or erased from the registers.—See the note on Exod. xxxii. 32.

Verse 6. *He that hath an ear*] The usual

7 And to the angel of the church in Philadelphia write; These things saith ^a he that is holy, ^b he that is true, he that hath ^c the key of David, ^d he that openeth, and no man shutteth; and ^e I know thy works: behold, I have set before thee ^f an open door, and no man can shut it: for thou hast a little

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^a Acts 3. 14.—^b 1 John 5. 20. Ver. 14. Ch. 1. 5. & 6. 10. & 13. 11.—^c Isa. 22. 22. Luke 1. 32. Ch. 1. 13.—^d Matt. 16. 19. 1 Job 12. 14.—^e Ver. 1.—^f 1 Cor. 16. 9. 2 Cor. 2. 12

caution and counsel carefully to attend to the things spoken to the members of that church, in which every reader is more or less interested.

Epistle to the Church of Philadelphia.

Verse 7. *He that is holy*] In whom holiness essentially dwells; and from whom all holiness is derived.

He that is true] He who is the Fountain of truth; who cannot lie, nor be imposed on. From whom all truth proceeds; and whose veracity in His *Revelation* is unimpeachable.

He that hath the key of David] See this metaphor explained, Matt. xvi. 19. *Key* is the emblem of authority and knowledge; *the key of David*, is the regal right or authority of David. David could *shut* or *open* the kingdom of Israel to whom he pleased. He was not bound to leave the kingdom, even to his eldest son. He could choose whom he pleased to succeed him. The kingdom of the Gospel, and the kingdom of heaven, are at the disposal of Christ. He can *shut* against whom He will: He can *open* to whom he pleases. If He *shuts*, no man can *open*: if He *opens*, no man can *shut*. His determinations all stand fast: and none can reverse them. This expression is an allusion to Isa. xxiii. 22. where the prophet promises to Eliakim, under the symbol of the key of the house of David, the government of the whole nation; i. e. all the power of the king, to be executed by him as his deputy; but the words, as here applied to Christ, show that He is absolute.

Verse 8. *I have set before thee an open door*] I have opened to thee a door to proclaim and diffuse My word; and, notwithstanding there are many adversaries to the spread of my Gospel, yet none of them shall be able to prevent it.

Thou hast a little strength] Very little political authority or influence; yet thou *hast kept my word*; hast kept the true doctrine—and *hast not denied my name* by taking shelter in heathenism, when Christianity was persecuted. The *little strength* may refer either to the smallness of the numbers, or to the littleness of their grace.

Verse 9. *I will make them*] Show them to be of the *synagogue of Satan*, who say they are Jews, pretending thereby to be of the synagogue of God, and consequently His true and peculiar children.

I will make them to come and worship] I will so dispose of matters in the course of my Providence, that the Jews shall be obliged to seek

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strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make ^a them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, ^b I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, ^c I also will keep thee from the hour of temptation, which shall come upon ^d all the world, to try them that dwell ^e upon the earth.

11 Behold, ^f I come quickly: ^g hold that fast which thou hast, that no man take ^h thy crown.

^a Ch. 2. 9.—^b Isa. 49. 28. & 60. 14.—^c 2 Pet. 2. 9.
^d Luke 2. 1.—^e Isa. 24. 17.—^f Phil. 4. 5. Ch. 1. 3. & 22. 7, 12, 20.—^g Ver. 3. Ch. 2. 25.—^h Ch. 2. 10.
ⁱ 1 Kings 7. 21. Gal. 2. 9.

unto the Christians for toleration, support and protection; which they shall be obliged to sue for in the most *humble and abject* manner.

To know that I have loved thee.] That the love which was formerly fixed on the Jews, is now removed, and transferred to the Gentiles.

Verse 10. *The word of my patience.*] The doctrine which has exposed you to so much trouble and persecution; and required so much patience and magnanimity to bear up under its attendant trials.

The hour of temptation.] A time of sore and peculiar trial, which might have proved too much for their strength. He who is faithful to the grace of God, is often hidden from trials and difficulties, which fall without mitigation on those who have been unfaithful in his covenant. Many understand by the *hour of temptation*, the persecution under *Trejan*, which was greater and more extensive than the preceding ones under *Nero* and *Domitian*.

To try them.] That is, such persecutions will be the means of trying and proving those who profess Christianity; and showing who were sound and thorough Christians, and who were not.

Verse 11. *Behold, I come quickly.*] These things will shortly take place; and I am coming with my *consolations and rewards* to my faithful followers; and with *judgments* to my adversaries.

Take thy crown.] God has provided mansions for you: let none through your fall, occupy those seats of blessedness.

Verse 12. *A pillar in the temple.*] There is probably an allusion here to the *two pillars* in the temple of Jerusalem, called *Jachin* and *Boaz*, stability and strength. The *church* is the temple: CHRIST is the *foundation* on which it is built: and his *ministers* are the *PILLARS*, by which, under Him, it is adorned and supported. St. Paul has the same allusions, Gal. ii. 9.

I will write upon him the name of my God.] That is, I will make him a *priest* unto myself.

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12 Him that overcometh will I make ^a a pillar in the temple of my God, and he shall go no more out:

and ^b I will write upon him the name of my God, and the name of the city of my God, *which is* ^c New Jerusalem, which cometh down out of heaven from my God: ^d and I will write upon him my new name.

13 ^e He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church ^f of the Laodiceans write; ^g These things saith the Amen, ^h the faithful and true witness, ⁱ the beginning of the creation of God;

15 ^j I know thy works, that thou art

^k Ch. 2. 17. & 14. 1. & 22. 4.—^l Gal. 4. 26. Heb. 12. 22.
^m Ch. 21. 2, 10.—ⁿ Ch. 22. 4.—^o Ch. 2. 7.—^p Or, in Laodicea.—^q Isa. 65. 16.—^r Ch. 1. 5. & 19. 11. & 22. 6. Ver. 7.—^s Col. 1. 15.—^t Ver. 1.

The priest had written on his forehead קדש יהוה *kodesh layhovah*; "Holiness to the Lord."

And the name of the city of my God.] As the high-priest had on his breastplate the names of the twelve tribes engraved, and these constituted the *city, or church of God*; Christ here promises, that in place of them the twelve apostles, representing the *Christian church*, shall be written, which is called the *New Jerusalem*: and which God has adopted in place of the *twelve Jewish tribes*.

My new name.] The Saviour of ALL; the light that *lightens* the GENTILES. The CHRIST, The anointed One; the only GOVERNOR of His church, and the Redeemer of ALL mankind.

There is here an intimation that the *Christian church* is to endure for ever; and the *Christian ministry* to last as long as time endures. *He shall go no more out for ever.*

Epistle to the Church of the Laodiceans.

Verse 14. *These things saith the Amen.*] That is, He who is true, or faithful: from אמן *aman*, he was true; immediately interpreted, *the faithful and true Witness.*—See ch. i. 5.

The beginning of the creation of God.] That is, the Head and Governor of all creatures: the King of the creation.—See on Coloss. i. 15. By His *titles* here He prepares them for the humiliating and awful truths which He was about to declare; and the *authority* on which the declaration was founded.

Verse 15. *Thou art neither cold nor hot.*] Ye are neither heathens nor Christians; neither good nor evil; neither led away by false doctrine, nor thoroughly addicted to that which is true. In a word, they were listless and indifferent; and seemed to care little whether heathenism or Christianity prevailed. Though they felt little zeal either for the salvation of their own souls, or that of others, yet they had such a general conviction of the truth and importance of Christianity, that they could not readily give it up.

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neither cold nor hot, I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee ^b to buy of me gold tried in the fire, that thou mayest be

rich; and ^c white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 ^d As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, ^e I stand at the door, and knock: "if any man hear my voice, and open the door, ^f I will come in to him, and will sup with him, and he with me.

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^a Hos. 12. 8. ¹ Cor. 4. 8. — ^b Isa. 55. 1. Matt. 13. 44. & 25. 9. — ^c 2 Cor. 6. 3. Ch. 7. 13. & 16. 15. & 19. 8.

^d Job 5. 17. Prov. 3. 11, 12. Heb. 12. 5, 6. James 1. 22. ^e Cant. 5. 2. — ^f Luke 12. 37. — ^g John 14. 23.

I would thou wert cold or hot.] That is, ye should be decided: adopt some part or other, and be in earnest in your attachment to it. If ever the words of Mr. Erskine, in his Gospel Sonnets, were true, they were true of this church:

"To good and evil equal bent:
I'm both a devil and a saint."

They were too good to go to hell: too bad to go to heaven. Like Ephraim and Judah, Hos. vi. 4. *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud; and, as the early dew, it passeth away.* They had good dispositions, which were captivated by evil ones. And they had evil dispositions, which, in their turn, yielded to those that were good: and the Divine justice and mercy seem puzzled to know what to do to or with them. This was the state of the Laodicean church; and our Lord expresses here in this apparent wish, the same that is expressed by *Epictetus*, Ench. ch. 36. *ἢ εἰς τὴν εὐδαιμονίαν, ἢ εἰς τὴν κακίαν ἵσταί.* "Thou oughtest to be one kind of man: either a good man, or a bad man."

Verse 16. *Because thou art lukewarm*] Irresolute and undecided.

I will spue thee out of my mouth.] He alludes here to the known effect of *lepid water* upon the stomach; it generally produces a *nausea*. I will cast thee off. Thou shalt have no interest in me. Though thou hast been near to my heart, yet now I must pluck thee thence, because slothful, careless, and indolent. Thou art not in earnest for thy soul.

Verse 17. *I am rich*] Thou supposest thyself to be in a safe state; perfectly sure of final salvation, because thou hast begun well, and laid the right foundation. It was this most deceitful conviction that cut the nerves of their spiritual diligence: they rested in what they had already received; and seemed to think that *once in grace, must be still in grace.*

Thou art wretched] Ταλαίπωρος, most wretched. "The word signifies," according to Mintest, "being worn out and fatigued with grievous labours, as they who labour in a stone quarry, or are condemned to the mines." So, instead of being children of God, as they supposed, and infallible heirs of the kingdom, they were, in the sight of God, in the condition of the most abject slaves.

And miserable] ^o αἰσχος, most deplorable; to be pitied by all men.

And poor] Having no spiritual riches; no holiness of heart. *Rich and poor*, are sometimes used by the rabbins to express the *righteous* and the *wicked*.

And blind] The eyes of the understanding being darkened, so that thou dost not see thy state.

And naked] Without the image of God; not clothed with holiness and purity. A more deplorable state, in spiritual things, can scarcely be imagined than that of this church. And it is the true picture of many churches, and of innumerable individuals.

Verse 18. *I counsel thee*] O fallen and deceived soul, hear Jesus! Thy case is not hopeless:—buy of me—

Gold tried in the fire] Come, and receive from me, without money and without price, faith that shall stand in every trial: so *gold tried in the fire* is here understood. But it may mean pure and undefiled religion; or that *grace* or *Divine influence* which produces it; which is more valuable to the soul than the purest gold to the body. They had before *imaginary riches*, this alone can make them *truly rich*.

White raiment] Holiness of heart and life.

Anoint thine eyes] Pray for, that ye may receive, the enlightening influences of my Spirit; that ye may be convinced of your true state, and see where your help lies.

Verse 19. *As many as I love*] So it was the love He still had to them that induced Him thus to reprove, and thus to counsel them.

Be zealous] Be in earnest to get your soul saved. They had no zeal; this was their bane. He now stirs them up to diligence in the use of the means of grace; and repentance for their past sins and remissness.

Verse 20. *Behold, I stand at the door, and knock*] There are many sayings of this kind among the ancient rabbins: thus in *Skir Hahirim Rabba*, fol. 25. 1. "God said to the Israelites, My children, open to me one door of repentance, even so wide as the eye of a needle; and I will open to you doors through which calves and horned cattle may pass."

In *Sohar Levit.* fol. 8. col. 32. it is said, "If a man conceal his sin, and do not open it before the Holy King, although he ask mercy, yet the door of repentance shall not be opened to him."

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21 To him that overcometh^a will I grant to sit with me in my throne, even as I also overcame, and am set down with my

^a Matt. 19. 28. Luke 22. 30. 1 Cor. 6. 2.

But if he *open* it before the holy blessed God, God spares him, and mercy prevails over wrath; and when he laments, although *all the doors* were shut, yet they shall be *opened* to him, and his prayer shall be heard."

Christ *stands*, waits long, at the *door* of the sinner's heart; He *knocks*, uss judgments, mercies, reproofs, exhortations, &c. to induce sinners to repent and turn to Him. He lifts up His *voice*, calls loudly by His word, ministers, and Spirit.

[*If any man*] If the sinner will seriously consider his state, and attend to the voice of his Lord:—

[*And open the door*] This must be his *own act*, receiving power for this purpose from his offended Lord, who will not *break open* the door: He will make no *forcible entry*.

[*I will come in to him*] I will manifest myself to him; heal all his backslidings, pardon all his iniquities, and love him freely.

[*Will sup with him*] Hold communion with him; feed him with the bread of life.

[*And he with me*] I will bring him at last to dwell with Me in everlasting glory.

Verse 21. *To sit with me in my throne*] In every case it is to him that *overcometh*, to the *conqueror*, that the final promise is made. He that *conquers* not, is not *crowned*; therefore, every promise is here made to him that is *faithful unto death*. Here is a most remarkable expression; Jesus has conquered, and is sat down with the FATHER upon the Father's *throne*. He who conquers through Christ, sits down with Christ upon His *throne*: but Christ's throne, and the throne of the Father, is the same; and it is on this *same throne* that those who are faithful unto death are finally to sit! How astonishing is this state of exaltation! The dignity and grandeur of it who can conceive!

This is the worst of the seven churches, and yet the most eminent of all the promises is made to it; showing that the worst may repent, finally conquer, and attain even to the highest state of glory.

Verse 22. *He that hath an ear let him hear*] Mr. Wesley has a very judicious note on the conclusion of this chapter, and particularly on this last verse:—*He that hath an ear, &c.* "This (counsel) stands, in *three* former letters *before* the promise; in the *four* latter, *after* it; clearly dividing the seven into *two parts*, the first containing *three*, the last *four* letters. The titles given our Lord in the *three* former letters peculiarly respect His power after His resurrection and ascension, particularly over his church; those in the *four* latter His Divine glory and unity with the Father and the Holy Spirit. Again, this word, being placed *before* the promises in the *three* former letters, excludes the false apostles at Ephesus, the false Jews at Smyrna, and the partakers with the heathens at Pergamos, from having any share therein.

Father in his throne.
22^b He that hath an ear, let him hear what the Spirit saith unto the churches.

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2 Tim. 2. 12. Ch. 2. 26, 27. — Ch. 2. 7.

In the *four* latter, being placed *after* them, it leaves the promises immediately joined with Christ's address to the angel of the church, to show, that the fulfilling of these was near; whereas the others reach beyond the end of the world. It should be observed that the *overcoming*, or *victory*, (to which alone these *peculiar* promises are annexed,) is not the ordinary victory obtained by *every believer*, but a special victory obtained over great and peculiar temptations, by those that are strong in faith."

The latest account we have of the state of the *seven Asiatic churches*, is in a letter from the Rev. David Lindsay, chaplain to the British embassy at Constantinople, to a member of the *British and Foreign Bible Society*, by which society Mr. Lindsay had been solicited to distribute some copies of the New Testament in modern Greek, among the Christians in Asia Minor. The following is his communication, dated—

Constantinople, Jan. 10, 1816.

"When I last wrote to you, I was on the point of setting out on a short excursion into Asia Minor. Travelling hastily, as I was constrained to do, from the circumstances of my situation, the information I could procure was necessarily superficial and unsatisfactory. As, however, I distributed the few books of the society which I was able to carry with me, I think it necessary to give some account of the course I took:—

"1. The regular intercourse of England with SMYRNA, will enable you to procure as accurate intelligence of its present state as any I can pretend to offer. From the conversations I had with the Greek bishop and his clergy, as well as various well-informed individuals, I am led to suppose, that if the population of Smyrna be estimated at *one hundred and forty thousand* inhabitants, there are from *fifteen to twenty thousand* Greeks, *six thousand* Armenians, *five thousand* Catholics, *one hundred and forty* Protestants, and *eleven thousand* Jews.

"2. After Smyrna, the first place I visited was EPHEBUS, or rather, (as the site is not quite the same) Aiasalick, which consists of about fifteen poor cottages. I found there but *three* Christians, two brothers who keep a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that apostle; or seem only to recognize the name of Paul as one in the calendar of their saints. One of them I found able to read a little; and left with him the New Testament in ancient and modern Greek, which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages.

"3. My next object was to see LAODICEA: in

the road to this is Guzel-hisar, a large town, with one church, and about seven hundred Christians. In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament in an entire form, that they had no distinct knowledge of the books it contained, beyond the four Gospels; but mentioned them indiscriminately, with various idle legends and lives of saints. I have sent thither three copies of the modern Greek Testament since my return. About three miles from Laodicea, is Denizli, which has been styled, (but I am inclined to think, erroneously,) the ancient Colosse; it is a considerable town, with about four hundred Christians, Greeks and Armenians, each of whom has a church. I regret, however, to say, that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, had so usurped the place of the Scriptures, as to render it very difficult to separate, in their minds, Divine truths from human inventions. I felt that here that unhappy time was come when men should 'turn away their ears from the truth, and be turned unto fables.' I had with me some copies of the Gospels in ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hisar, close to which are the remains of ancient Laodicea, about fifty poor inhabitants in which number are but two Christians, who live together in a small mill: unhappily, neither could read at all; the copy, therefore, of the New Testament, which I intended for this church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse. The prayers of the mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a church.

"4. I left it for PHILADELPHIA, now Alahshehr. It was gratifying to find at last some surviving fruits of early zeal; and here, at least, whatever may be the loss of the *spirit* of Christianity, there is still the *form* of a Christian church; this has been kept from the hour of temptation, which came upon all the Christian world. There are here about one thousand Christians, chiefly Greeks, who, for the most part, speak only Turkish; there are twenty-five places of public worship, five of which are large regular churches; to these there is a resident bishop, and twenty inferior clergy.—A copy of the modern Greek Testament was received by the bishop with great thankfulness.

"5. I quitted Alahshehr, deeply disappointed at the statement I received there of the church of SARDIS. I trusted that, in its utmost trials, it would not have been suffered to perish utterly; and I heard, with surprise, that not a vestige of it remained. With what satisfaction then did I find, on the plains of Sardis, a small church establishment: the few Christians who dwell around modern Sart were anxious to settle there, and erect a church, as they were in the habit of meeting at each other's houses for the exercise

of religion. From this design they were prohibited by Kar Osman Oglu, the Turkish governor of the district; and in consequence, about five years ago, they built a church upon the plain, within view of ancient Sardis; and there they maintain a priest. The place has gradually risen into a little village, now called Tartarkey; thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears then still a remnant, 'a few names even in Sardis,' which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament, in a language with which they were familiar. Several crowded about the priest to hear it on the spot, and I left them thus engaged.

"6. Ak-hisar, the ancient THYATIRA, is said to contain about thirty thousand inhabitants, of whom three thousand are Christians, all Greeks, except about two hundred Armenians. There is, however, but one Greek Church, and one Armenian. The superior of the Greek church, to whom I presented the Romaic Testament, esteemed it so great a treasure, that he earnestly pressed me, if possible, to spare another, that one might be secured to the church, and free from accidents, while the other went round among the people for their private reading. I have, therefore, since my return thither, sent him four copies.

"7. The church of PERGAMOS, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-hisar, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one church. The bishop of the district, who occasionally resides there, was at that time absent; and I experienced, with deep regret, that the resident clergy were totally incapable of estimating the gift I intended them; I therefore delivered the Testament to the lay vicar of the bishop, at his urgent request, he having assured me that the bishop would highly prize so valuable an acquisition to the church. He seemed much pleased that the benighted state of his nation had excited the attention of strangers.

"Thus, Sir, I have left, at least one copy of the unadulterated word of God, at each of the seven Asiatic churches of the Apocalypse; and I trust they are not utterly thrown away: but, whoever may plant, it is God only who can give the increase; and from his goodness we may hope they will, in due time, bring forth fruit, 'some thirty, some sixty, and some an hundred fold!'"

"HENRY LINDSAY."

In my note on Acts xix. 24. I have given an account of the celebrated temple of Diana, at Ephesus, to which building, called one of the seven wonders of the world, St. Paul is supposed to allude, in his epistle to this church, particularly at ch. iii. 18. where I have again given the measurement of this temple.

CHAPTER IV.

John sees the throne of God in heaven surrounded by twenty-four elders; and four living creatures full of eyes; which all join in giving glory to the Almighty, 1—11

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AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

2 And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders, sitting clothed in white raiment; and they had on their heads crowns of gold.

Ch. 1. 10. — Ch. 11. 12. — Ch. 1. 19. & 22. 6. — Ch. 1. 10. & 17. 3. & 21. 10. — Isa. 6. 1. Jer. 17. 12. Ksek. 1. 26. & 10. 1. Dan. 7. 9. — Ezek. 1. 28. — Ch. 11. 16. Ch. 5. 4. 5. & 6. 11. & 7. 9, 13, 14. & 19. 14. — Ver. 10. Ch. 2. 5. & 16. 18.

NOTES ON CHAP. IV.

Verse 1. *A door was opened in heaven*] This appears to have been a visible aperture in the sky over his head.

Verse 2. *I was in the Spirit*] Wrapt up in an ecstasy.

Verse 3. *And he that sat*] There is here no description of the Divine Being, so as to point out any *similitude, shape, or dimensions*. The description rather aims to point out the surrounding *glory and effulgence*, than the *Person* of the Almighty King.—See a similar description Numb. xxiv. 10, &c. and the notes there.

Verse 4. *Four and twenty elders*] Perhaps this is in reference to the smaller *sanhedrim* at Jerusalem, which was composed of twenty-three elders; or to the *princes of the twenty-four courses* of the Jewish priests, which ministered at the tabernacle and the temple; at first appointed by David.

Clothed in white raiment] The garments of the priests.

On their heads crowns of gold.] An emblem of their *dignity*. The Jewish writers represent human souls as being created first; and before they enter the body, each is taken by an angel into Paradise, where it sees the righteous sitting in glory with crowns upon their heads.—*Rab. Tanchum*. fol. 39. 4.

Verse 5. *Seven lamps of fire*] Seven angels, the attendants and ministers of the Supreme King.—See chap. i. 4. and the note there.

Verse 6. *Four beasts*] *Tetrapa* {*viz. four living creatures, or four animals*. The word *beast* is very improperly used here, and elsewhere, in this description: *Wiclif* first used it; and translators in general have followed him in this uncouth rendering. A *beast* before the throne of God in heaven, sounds oddly.

Verse 7. *The first beast was like a lion*] It is

5 And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy,

Exod. 37. 23. 2 Chron. 4. 20. Ezek. 1. 13. Zach. 4. 2. Ch. 1. 4. & 3. 1. & 5. 6. — Exod. 38. 2. Ch. 15. 2. Ezek. 1. 5. — Ver. 8. — Numb. 2. 2. &c. Ezek. 1. 10. & 10. 14. — Isa. 6. 2. — Ver. 6. — Gr. they have no rest. — Isa. 6. 3.

supposed that there is a reference here to the *four standards, or ensigns*, of the *four divisions* of the tribes in the Israelitish camp, as they are described by Jewish writers.

The first living creature was like a *lion*; this was, say the rabbins, the standard of *JUDAH* on the east, with the two tribes of *Issachar* and *Zabulon*. The second, like a *calf*, or ox, which was the emblem of *EPHRAIM*, who pitched on the west, with the two tribes of *Manasseh* and *Benjamin*. The third, with the face of a man, which, according to the rabbins, was the standard of *REUBEN*, who pitched on the south, with the two tribes of *Simeon* and *Gad*. The fourth, which was like a flying (spread) eagle, was, according to the same writers, the emblem on the ensign of *DAN*, who pitched on the north, with the two tribes of *Asher* and *Naphtali*. This traditional description agrees with the *four faces* of the cherub in Ezekiel's vision.—See my *notes and diagrams* on Numb. ii.

Christian tradition has given these creatures as emblems of the *four evangelists*. To *John* is attributed the *EAGLE*; to *Luke*, the *OX*; to *Mark*, the *LION*; and to *Matthew*, the *MAN*, or *angel* in human form. As the former represented the *whole Jewish church, or congregation*, so the latter is intended to represent the *whole Christian church*.

Verse 8. *The four beasts had each of them six wings*] I have already observed, in the *Preface* to this book, that the *phraseology* is *rabbincal*, I might have added, and the *imagery* also. We have almost a counterpart of this description in *Pirkey Eliezer*, chap. 4. I shall give the substance of this from *Schoetgen*. "Four troops of ministering angels praise the holy blessed God, the first is *Michael*, at the right hand; the next is *Gabriel*, at the left; the third is *Uriel*, before, and the fourth is *Raphael*, behind Him. The

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holy, holy, ^a Lord God Almighty, ^b which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, ^c who liveth for ever and ever,

10 ^d The four and twenty elders fall down before him that sat on the throne,

^a Ch. 1. 6.—^b Ch. 1. 4.—^c Ch. 1. 18. & 5. 14. & 15. 7.
^d Ch. 5. 8, 14.—^e Ver. 9.—^f Ver. 4.

Shechina of the Holy Blessed God is in the midst, and He Himself sits upon a throne high and elevated, hanging in the air; and his magnificence as amber, ^g *yon* (chashmel,) in the midst of the fire.—Ezek. i. 4. On His head is placed a crown, and a diadem, with the incommunicable name (*יהוה* *Yehovah*) inscribed on the front of it. His eyes go throughout the whole earth; a part of them is fire, and a part of them hail. At His right hand stands *Life*, and at His left hand *Death*, and He has a fiery sceptre in His hand. Before Him is the veil spread, that veil which is between the temple and the holy of holies; and seven angels minister before Him, within that veil: the veil and His footstool are like fire and lightning; and under the throne of glory there is a shining like fire and sapphire, and about His throne are justice and judgment.

“The place of the throne are the seven clouds of glory; and the chariot-wheels, and the cherub, and the living creatures, which give glory before His face. The throne is in similitude like sapphire; and at the four feet of it are four living creatures, each of which has four faces, and four wings.—When God speaks from the east, then it is from between the two cherubim, with the face of a man; when He speaks from the south, then it is from between the two cherubim, with the face of a lion; when from the west, then it is from between the two cherubim, with the face of an ox; and when from the north, then it is from between the two cherubim, with the face of an eagle.

“And the living creatures stand before the throne of glory; and they stand in fear, in trembling, in horror, and in great agitation; and from this agitation a stream of fire flows before them. Of the two seraphim, one stands at the right hand of the Holy Blessed God, and one stands at the left, and each has six wings; with two they cover their face, lest they should see the face

and worship him that liveth for ever and ever, ^f and cast their crowns before the throne, saying,

11 ^g Thou art worthy, O Lord, to receive glory and honour and power: ^h for thou hast created all things, and for thy pleasure they are and were created.

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^e Ch. 5. 12.—^f Gen. 1. 1. Acts 17. 24. Eph. 3. 2. Col. 1. 16. Ch. 10. 6.

of the shechina; with two they cover their feet, lest they should find out the footstool of the shechina; and with two they fly, and sanctify His great Name. And they answer each other, saying, *Holy, holy, holy, Lord God of hosts; the whole earth is full of His glory. And the living creatures stand near His glory, yet they do not know the place of His glory: but whosoever His glory is, they cry out, and say, Blessed be the glory of the Lord in his place.*”

In *Shemath Rabba*, sec. 23. fol. 122. 4. Rabbi Abin says, “There are four which have principality in this world: among intellectual creatures, man; among birds, the eagle; among cattle, the ox; and among wild beasts, the lion; each of these has a kingdom, and a certain magnificence; and they are placed under the throne of glory; Ezek. i. 10. to show that no creature is to exalt itself in this world; and that the kingdom of God is over all.” These creatures may be considered the representatives of the whole creation.

Verse 10. *Cast their crowns before the throne*] Acknowledge the infinite supremacy of God; and that they have derived their being and their blessings from Him alone. This is an allusion to the custom of prostrations in the East; and to the homage of petty kings, acknowledging the supremacy of the emperor.

Verse 11. *Thou art worthy, O Lord, to receive*] Thus all creation acknowledges the supremacy of God: and we learn from this song that He made all things for his pleasure; and through the same motive, He preserves. Hence, it is most evident, that He hateth nothing that He has made; and could have made no intelligent creature with the design to make it eternally miserable. It is strange that a contrary supposition has ever entered into the heart of man: and it is high time that the benevolent nature of the Supreme God should be fully vindicated from aspersions of this kind.

CHAPTER V.

The book sealed with seven seals, which no being in heaven or earth could open, 1—3. Is at last opened by the Lion of the tribe of Judah, 4—8. He receives the praises of the four living creatures, and the twenty-four elders, 9, 10. And afterward of an innumerable multitude, who acknowledge that they were redeemed to God by His blood, 11, 12. And then, of the whole creation, who ascribe blessing, honour, glory, and power, to God and the Lamb for ever, 13, 14.

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AND I saw on the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto

a Ezek. 2. 9, 10.—b Isa. 29. 11.—Dan. 12. 4.—c Ver. 13.
d Gen. 49. 9, 10. Heb. 7. 14.—e Isa. 11. 1, 10.—Rom. 15.
12. Ch. 22. 16.

NOTES ON CHAP. V.

Verse 1. *A book written within and on the backside*] That is, the book was full of solemn contents within, but it was sealed: and on the backside was a superscription, indicating its contents. It was a labelled book, or one written on each side of the skin, which was not usual.

Sealed with seven seals] As seven is a number of perfection, it may mean that the book was so sealed, that the seals could neither be counterfeited nor broken; i. e. the matter of the book was so obscure and enigmatical, and the work it enjoined, and the facts it predicted, so difficult and stupendous, that they could neither be known nor performed by human wisdom or power.

Verse 2. *A strong angel*] One of the chief of the angelic host.

Proclaiming] As the herald of God.

To open the book, and to loose the seals] To loose the seals, that he may open the book. Who can tell what this book contains? who can open its mysteries? The book may mean the purposes and designs of God relative to His government of the world and the church; but we, whose habitation is in the dust, know nothing of such things.

Verse 3. *And no man*] *Of us, no person or being.*

In heaven] Among all the angels of God.

Nor in the earth] No human being.

Neither under the earth] No disembodied spirit, nor any demon. Neither angels, men, nor devils, can fathom the decrees of God.

Verse 4. *I wept much*] Because the world and the church were likely to be deprived of the knowledge of the contents of the book.

Neither to look thereon.] None can look into it, unless it be opened; and none can open it, unless the seals be unloosed.

Verse 5. *The Lion of the tribe of Juda*] Jesus Christ, who sprang from this tribe, as His genealogy proves; see on Matt. i. and Luke iii. There is an allusion here to Gen. xlix. 9. *Judah is a lion's whelp*: the lion was the emblem of this tribe; and was supposed to have been embroidered on its ensigns.

The Root of David] See Isa. xi. 1. Christ

me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book

f Ver. 1. Ch. 6. 1.—g Isa. 53. 7. John 1. 29, 36. 1 Pet. 1. 19. Ch. 13. 8. Ver. 9, 12.—h Zech. 3. 9. & 4. 10.—i Ch. 4. 5.—k Ch. 4. 2.

was the root of David, as to His Divine nature; He was a branch out of the stem of Jesse, as to His human nature.

Hath prevailed] By the merit of His incarnation, passion, and death.

To open the book] To explain and execute all the purposes and decrees of God, in relation to the government of the world and the church.

Verse 6. *Stood a Lamb*] Christ, so called because He was a sacrificial offering: *agnus*, signifies a little or delicate lamb.

As it had been slain] As if now in the act of being offered. This is very remarkable; so important is the sacrificial offering of Christ, in the sight of God, that He is still represented as being in the very act of pouring out His blood for the offences of man. This gives great advantage to faith: when any soul comes to the Throne of Grace, he finds a Sacrifice there provided for him to offer to God. Thus all succeeding generations find they have the continual Sacrifice ready; and the newly-shed blood to offer.

Seven horns] As horn is the emblem of power, and seven the number of perfection, the seven horns may denote the all-prevailing and infinite might of Jesus Christ. He can support all His friends; He can destroy all His enemies; and He can save to the utmost all that come unto God through Him.

Seven eyes] To denote His infinite knowledge and wisdom: but as these seven eyes are said to be the seven Spirits of God, they seem to denote rather His Providence, in which He often employs the ministry of angels; therefore, these are said to be sent forth into all the earth.—See on chap. i. 4.

Verse 7. *He came and took the book*] This verse may be properly explained by John, ch. i. 18. *No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.* With Jesus alone, are all the counsels and mysteries of God.

Verse 8. *The four beasts—fell down before the Lamb*] The whole church of God, and all His children in heaven and earth, acknowledge that Jesus Christ is alone worthy and able to unfold and execute all the mysteries and counsels of God. See on ver. 9.

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the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten

thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

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a Ch. 4. 8, 10. b Ch. 14. 2. & 15. 2. c Or, incense. d Psa. 141. 2. Ch. 8. 3, 4. e Psa. 40. 3. Ch. 14. 3. f Ch. 4. 11. g Ver. 6. h Acts 20. 28. Rom. 3. 24. i Cor. 6. 20. & 7. 23. Eph. 1. 7. Col. 1. 14. Heb. 9. 12. j Pet. 1. 18, 19. 2 Pet. 2. 1. k John 1. 7. Ch. 14. 4. l Dan. 4. 1. & 6. 25. Ch. 7. 9. & 11. 9. & 14. 6.

k Exod. 19. 6. l 1 Pet. 2. 5, 9. Ch. 1. 6. & 22. 6. & 22. 5. m Ch. 4. 4. 6. n Psa. 68. 17. Dan. 7. 10. Heb. 12. 22. o Ch. 4. 11. p Phil. 2. 10. Ver. 3. q 1 Chron. 29. 11. Rom. 9. 5. & 16. 27. r 1 Tim. 6. 16. s 1 Pet. 4. 11. & 5. 11. Ch. 1. 16. t Ch. 6. 16. & 7. 10. u Ch. 19. 4. v Ch. 4. 9, 10.

Having every one of them harps] There were harps and vials; and each of the elders and living creatures had one.

Odours, which are the prayers of saints] The frankincense and odours offered at the tabernacle were emblems of the prayers and praises of the Lord. That prayers are compared to incense, see Psa. cxli. 2. Let my PRAYER be set forth before thee as INCENSE. Hence that saying in Synopsis Sohar, p. 44. n. 37. "The odour of the prayers of the Israelites is equal to myrrh and frankincense: but on the sabbath it is preferred to the scent of all kinds of perfumes." The words, which are the prayers of saints, are to be understood as this is my body; this signifies or represents my body: these odours represent the prayers of the saints.

Verse 9. A new song] Composed on the matters and blessings of the Gospel, which was just now opened on earth. But new song may signify a most excellent song; and by this, the Gospel and its blessings are probably signified. The Gospel is called a new song, Psa. xcvi. 1. And perhaps there is an allusion in the harps here, to Psa. xciv. 9. I will sing a NEW SONG unto thee, O God upon a PSALTRY, and an INSTRUMENT OF TEN STRINGS, &c. The same form of speech is found, Isa. xliii. 10. Sing unto the Lord a NEW SONG, &c. and there the prophet seems to have the Gospel dispensation particularly in view.

Thou—hast redeemed us to God—out of every—nation] It appears, therefore, that the living creatures and the elders represent the aggregate of the followers of God; or the Christian church in all nations, and among all kinds of people; and perhaps through the whole compass of time: and all these are said to be redeemed by Christ's blood: plainly showing that His life was a sacrificial offering for the sins of mankind.

Verse 10. Kings and priests] See Exod. xix. 6. 1 Pet. ii. 5, 9. and the notes there.

Verse 11. The voice of many angels] These also are represented as joining in the chorus with redeemed mortals.

Ten thousand times ten thousand] "Myriads of myriads, and chiliads of chiliads;" that is, an infinite or innumerable multitude. This is in reference to Dan. vii. 10.

Verse 12. To receive power] That is, Jesus Christ is worthy to take, receive, to have ascribed to Him, power, omnipotence; riches, beneficence; wisdom, omniscience; strength, power in prevalent exercise; honour, the highest reputation for what He has done; glory, the praise due to such actions; and blessing, the thankful acknowledgments of the whole creation. Here are seven different species of praise: and this is exactly agreeable to the rabbinical forms, which the author of this book keeps constantly in view.—See Sepher Rasiel, fol. 39. 2. "To thee belongs, כבוד kevod, glory; גדולה gedolah, magnitude; גבורה geburah, might; חממה hammalekah, the kingdom; מפורסם hatephaareth, the honour; חנצח hanetsach, the victory; נחמה nehahod, and the praise.

Verse 13. Every creature] All parts of the creation, animate and inanimate, are represented here by that figure of speech called prosopopeia, or personification, as giving praise to the Lord Jesus; because by Him all things were created. We find the whole creation gives precisely the same praise, and in the same terms, to Jesus Christ, who is undoubtedly meant here by the Lamb just slain, as they give to God who sits upon the throne. Now if Jesus Christ were not properly God, this would be idolatry; as it would be giving to the creature what belongs to the Creator.

Verse 14. *The four beasts said, Amen.*] Acknowledged that what was attributed to Christ was His due.

The four and twenty elders] The word *εικοσιτεσσαρι*; twenty-four, is wanting in the most eminent MSS. and Versions.

Fell down and worshipped] *Επιπροσκυνησας*, fell down on their knees, and then prostrated themselves before the throne. This is the Eastern method of adoration: first, the person worshipping, fell down on his knees; and then bowing down, touched the earth with his forehead. This latter act was prostration.

Him that liveth for ever.] This clause is wanting in ABC, thirty-seven others, Syriac, Arabic, Coptic, Ethiopic, some copies of the Slavonic; *Juala* and *Vulgate*; and in *Andreas* and *Arethas*; ancient commentators on this book. It is also

wanting in some editions; and is undoubtedly spurious.

Now follow the least intelligible parts of this mysterious book, on which so much has been written, and so much in vain. It is natural for man to desire to be wise; and the more difficult the subject the more it is studied; and the hope of finding out something by which the world and the church might be profited, has caused the most eminently learned men to employ their talents, and consume their time, on these abstruse prophecies. But of what use has all this learned and well meant labour been to mankind? Can *hypothesis* explain prophecy, and conjecture find a basis on which faith can rest? And what have we better in all attempts hitherto made to explain the mysteries of this book.

CHAPTER VI.

What followed on the opening of the seven seals. The opening of the first seal; the white horse, 1, 2. The opening of the second seal; the red horse, 3, 4. The opening of the third seal; the black horse and the famine, 5, 6. The opening of the fourth seal; the pale horse, 7, 8. The opening of the fifth seal; the souls of men under the altar, 9—11. The opening of the sixth seal; the earthquake, the darkening of the sun and moon, and falling of the stars, 12—14. The terrible conternation of the kings and great men of the earth, 15—17.

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AND ^a I saw when the ^b Lamb opened one of the seals, and I heard, as it were the noise of thunder,

^b one of the four beasts, saying, Come and see.

² And I saw, and behold ^c a white horse: ^d and he that sat on him had a bow; ^e and a crown was given unto him: and he went forth conquering, and to conquer.

^a Ch. 5. 5, 6, 7.—^b Ch. 4. 7.—^c Zech. 6. 3. Ch. 19. 11.

NOTES ON CHAP. VI.

Verse 1. *When the Lamb opened one of the seals*] It is worthy of remark, that the opening of the seals is not merely a declaration of what God will do, but is the exhibition of a purpose then accomplished; for, whenever the seal is opened, the sentence appears to be executed. It is supposed, that, from chap. vi.—xi. inclusive, the calamities which should fall on the enemies of Christianity, and particularly the *Jews*, are pointed out under various images; as well as the reservation of the Christians under those calamities.

One of the four beasts] Probably that with the face of a lion.—See ch. iv. 7.

Come and see] Attend to what is about to be exhibited. It is very likely that all was exhibited before his eyes as in a scene; and he saw very act represented which was to take place; and all the persons and things which were to be the chief actors.

Verse 2. *A white horse*] Supposed to represent the *Gospel system*; and pointing out its excellence, swiftness, and purity.

³ And when he had opened the second seal, ^f I heard the second beast say, Come and see.

⁴ ^g And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

⁵ And when he had opened the third

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^d Psa. 45. 4, 5. LXX.—^e Zech. 6. 11. Ch. 14. 14.—^f Ch. 4. 7.—^g Zech. 6. 2.

He that sat on him] Supposed to represent Jesus Christ.

A bow] The preaching of the Gospel, darting conviction into the hearts of sinners.

A crown] The emblem of the kingdom which Christ was to establish on earth.

Conquering, and to conquer] Overcoming and confounding the *Jews* first, and then the *Gentiles*; spreading, more and more, the doctrine and influence of the cross over the face of the earth.

Verse 3. *The second beast*] That which had the face of an ox.

Verse 4. *Another horse—red*] The emblem of war; perhaps also of severe persecution, and the martyrdom of the saints.

Him that sat thereon] Some say Christ; others *Vespasian*; others the *Roman armies*; others *Artabanus*, king of the Parthians, &c. &c.

Take peace from the earth] To deprive Judea of all tranquillity.

They should kill one another] This was literally the case with the *Jews*, while besieged by the Romans.

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seal, ^a I heard the third beast say, Come and see. And I beheld, and lo ^b a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, ^c A measure of wheat for a penny, and three measures of barley for a penny; and ^d see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, ^e I heard the voice of the fourth beast, say, Come and see.

8 ^f And I looked, and behold a pale horse: and his name that sat on him was death, and hell followed with him.

^a Ch. 4. 7.—^b Zech. 6. 2.—^c The word *chaenix* signifieth a measure containing one wine quart, and the twelfth part of quart.—^d Ch. 9. 4.—^e Ch. 4. 7.—^f Zech. 6. 3.—^g Or, to him.—^h Ezek. 14. 21.—ⁱ Esdr. 15. 5.

A great sword.] Great influence and success, producing terrible carnage.

Verses 5. The third beast] That which had the face of a man.

A black horse] The emblem of famine. Some think that which took place under *Claudius*.—See *Mat. xxiv. 7.* the same which was predicted by *Agabus*, *Acts xi. 28.*

A pair of balances] To show that the scarcity would be such, that every person must be put under *an allowance*.

Verses 6. A measure of wheat for a penny] The *chaenix* here mentioned, was a measure of dry things; and although the capacity is not exactly known, yet it is generally agreed, that it contained as much as one man could consume in a day: and a penny, the Roman *denarius*, was the ordinary pay of a labourer. So it appears that in this scarcity, each might be able to obtain a bare subsistence by his daily labour; but a man could not, in such cases, provide for a family.

Three measures of barley] This seems to have been the proportion of value between the wheat and the barley. Barley was allowed to afford a poor aliment; and was given to the Roman soldiers instead of wheat, by way of punishment.

Hurt not the oil and the wine] Be sparing of these: use them not as delicacies nor for necessity; because neither of the vines nor the olives will be productive.

Verses 7. The fourth beast] That which had the face of an eagle.

Verses 8. A pale horse] The symbol of death. *Pallida mors, pale death*, was a very usual poetic epithet; of this symbol there can be no doubt, because it is immediately said, *his name that sat on him was DEATH.*

And hell followed with him.] The grave, or state of the dead, received the slain. This is a very elegant *prosopœia*, or personification.

Over the fourth part of the earth] One fourth of mankind was to feel the desolating effects of this seal.

And power was given ^a unto them over the fourth part of the earth, ^b to kill with sword, ^c and with hunger, ^d and with death, ^e and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under ^f the altar ^g the souls of them that were slain ^h for the word of God, and for ⁱ the testimony which they held:

10 And they cried with a loud voice, saying, ^j How long, O Lord, ^k holy and true, ^l dost thou not judge and avenge our blood on them that dwell on the earth?

11 And ^m white robes were given unto

^k Lev. 26. 22.—^l Ch. 8. 3. & 9. 13. & 14. 18.—^m Ch. 8. 4.—ⁿ Ch. 1. 9.—^o 2 Tim. 1. 8. Ch. 12. 17. & 18. 19.
^p See Zech. 1. 12.—^q Ch. 3. 7.—^r Ch. 11. 18. & 13. 2.
^s Ch. 3. 4, 5. & 7. 9, 14.

To kill with the sword] WAR.—*With hunger, FAMINE.*—*With death, PESTILENCE.*—*And with the beasts of the earth, lions, tigers, hyenas, &c.* which would multiply in consequence of the devastations occasioned by war, famine, and pestilence.

Verses 9. The fifth seal] There is no animal, nor any other being, to introduce this seal; nor does there appear to be any new event predicted: but the whole is intended to comfort the followers of God under their persecutions; and to encourage them to bear up under their distresses.

I saw under the altar] A symbolical vision was exhibited, in which he saw an altar; and under it the souls of those who had been slain for the word of God, martyred for their attachment to Christianity, are represented as being newly slain as victims to idolatry and superstition. The altar is upon earth, not in heaven.

Verses 10. And they cried with a loud voice] That is, their blood, like that of Abel, cried for vengeance: for we are not to suppose that there was any thing like a vindictive spirit in those happy and holy souls, who had shed their blood for the testimony of Jesus. We sometimes say *blood cries for blood*: that is, in the common order of Divine justice, every murderer, and every murderer persecutor, shall be punished.

O Lord] Ὁ ΔΕΥΣΟΤΗΣ, Sovereign Lord, Supreme Ruler; One having and exercising unlimited and uncontrolled authority;

Holy] In thy own nature, hating iniquity, *And true]* In all thy promises and threatenings;

Dost thou not judge] The persecutors;—*And avenge our blood]* Inflict signal punishment;

On them that dwell on the earth] Probably meaning the persecuting Jews: they dwell *en terre*, upon that land, a form of speech by which *Judea* is often signified, in the New Testament.

Verses 11. White robes] The emblems of purity, innocence, and triumph.

They should rest yet for a little season] This

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every one of them; and it was said unto them; * that they should rest yet for a little season, until their fol-

low-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, ^b and, lo, there was a great earthquake; and ^c the sun became black as sackcloth of hair, and the moon became as blood;

13 ^d And the stars of heaven fell unto the earth, even as a fig-tree casteth her ^e untimely figs, when she is shaken of a mighty wind.

14 ^f And the heaven departed as a

* Heb. 11. 40. Ch. 14. 13.—^b Ch. 16. 18.—^c Joel 2. 10, 31. & 3. 15. Matt. 24. 29. Acts 2. 20.—^d Ch. 8. 10. & 9. 1.
^e Or, green figs.—^f Psa. 102. 26. Isa. 34. 4. Heb. 1. 12. 13.

is a declaration that when the cup of the iniquity of the Jews should be full, they should then be punished in a mass. They were determined to proceed further, and God permits them so to do; reserving the fulness of their punishment till they had filled up the measure of their iniquity. If this book was written before the destruction of Jerusalem, as is most likely; then this destruction is that which was to fall upon the Jews; and the little time or season was that which elapsed between their martyrdom, or the date of this book, and the final destruction of Jerusalem by the Romans under Vespasian and his son Titus, about A. D. 70. What follows may refer to the destruction of the heathen Roman empire.

Verse 12. *The sixth seal*] This seal also is opened and introduced by Jesus Christ, alone.

A great earthquake] A most stupendous change in the civil and religious constitution of the world. If it refer to Constantine the Great, the change that was made by his conversion to Christianity might be very properly represented under the emblem of an earthquake, and the other symbols mentioned in this and the following verses.

The sun, the ancient Pagan government of the Roman empire, was totally darkened; and, like a black hair sackcloth, was degraded and humbled to the dust.

The moon, the ecclesiastical state of the same empire, became as blood, was totally ruined; their sacred rites abrogated, their priests and religious institutions desecrated, their altars cast down, their temples destroyed, or turned into places for Christian worship.

Verse 13. *The stars of heaven*] The gods and goddesses, demi-gods and deified heroes, of their poetical and mythological heaven, prostrated indiscriminately, and lay as useless as the figs or fruit of a tree shaken down before ripe, by a tempestuous wind.

Verse 14. *And the heaven departed as a scroll*] The whole system of pagan and idolatrous worship, with all its spiritual, secular, and superstitious influence, wasted, shrivelled up, and ren-

dered null and void, as a parchment scroll when exposed to the action of a strong fire.

A. M. ch. 4300.
A. D. cir. 96.
Imp. Flavio
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And every mountain and island were moved out of their places. 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;

16 ¹ And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 ² For the great day of his wrath is come; ³ and who shall be able to stand?

¹ Jer. 3. 23. & 4. 24. Ch. 16. 20.—² Isa. 2. 19.—³ Hos. 10. 8. Luke 23. 30. Ch. 9. 6.—⁴ Isa. 13. 6, & c.—⁵ Zeph. 1. 14, & c. Ch. 16. 14.—⁶ Psa. 76. 7.

And every mountain] All the props, supports, and dependencies of the empire; whether regal allies, tributary kings, dependent colonies, or mercenary troops; were all moved out of their places, so as to stand no longer in the same relation to that empire, and its worship, support, and maintenance, as they formerly did.

And island] The heathen temples, with their precincts and enclosures, cut off from the common people, and into which none could come but the privileged, may be here represented by islands, for the same reasons.

Verse 15. *The kings of the earth, &c.*] All the secular powers who had endeavoured to support the pagan worship by authority, influence, riches, political wisdom, and military skill; with every bondman, all slaves, who were in life and limb addicted to their masters or owners,

And every freeman] Those who had been manumitted; commonly called freemen; and who were attached, through gratitude, to the families of their liberators. All hid themselves, were astonished at the total overthrow of the heathen empire, and the revolution which had then taken place.

Verse 16. *Said to the mountains and rocks*] Expressions which denote the strongest perturbation and alarm. They preferred any kind of death to that which they apprehended from this most awful revolution.

From the face of him that sitteth on the throne] They now saw that all these terrible judgments came from the Almighty; and that Christ, the author of Christianity, was now judging, condemning, and destroying them for their cruel persecutions of His followers.

Verse 17. *For the great day of his wrath*] The decisive and manifest time in which He will execute judgment on the oppressors of His people.

Who shall be able to stand?] No might can prevail against the might of God. All these things may literally apply to the final destruction of Jerusalem, and to the revolution which took

place in the Roman empire, under Constantine the Great. Some apply them to the day of judgment; but they do not seem to have that awful event in view. These two events were the greatest that have ever taken place in the world, from the flood to the eighteenth century of the Christian era; and may well justify the strong figurative language used above.

Though I do not pretend to say that my remarks on this chapter point out its true signification, yet I find others have applied it in the same way. Dr. Dodd observes, that the fall of Babylon, Idumea, Judah, Egypt, and Jerusalem, has been described by the prophets in language equally pompous, figurative and strong.—See Isa. xiii. 10. xxxiv. 4. concerning *Babylon and Idumea*; Jerem. iv. 23, 24. concerning *Judah*; Ezek. xxxii. 7. concerning *Egypt*; Joel. ii. 10, 31. concerning *Jerusalem*; and our Lord Himself, Matt. xxiv. 29. concerning the same city, “Now,” says he, “it is certain that the fall of any of these cities or kingdoms was not of greater concern or consequence to the world, nor more deserving to be described in pompous figures, than the fall of the *Pagan Roman empire*, when the great lights of the heathen world, the sun, moon, and stars, the powers civil and ecclesiastical, were all eclipsed

and obscured; the heathen emperors and Cæsars were slain; the heathen priests and magistrates were extirpated; the heathen officers and magistrates were removed; the temples were demolished, and their revenues were devoted to better uses. It is customary with the prophets, after they have described a thing in the most symbolical and figurative manner, to represent the same again in plainer language: and the same method is observed here, ver. 15, 16, 17. And the kings of the earth, &c. That is, Maximian, Galerius, Maxentius, Licinius, &c. with all their adherents and followers, were so routed and dispersed, that they hid themselves in dens, &c.; expressions used to denote the utmost and terror and confusion. This is, therefore, a triumph of Christ over his heathen enemies; triumph after a severe persecution: so that the time, and all the circumstances, as well as the series and order of the prophecy, agree perfectly with this interpretation. Galerius, Maximian, and Licinius, made even a public confession of their guilt; recalled their decrees and edicts against the Christians; and acknowledged the just judgments of God and of Christ in their own destruction.”—See *Newton, Loxman, &c.* and Dr. *Dodd*, on this chapter; with the works of several more recent authors.

CHAPTER VII.

The four angels holding the four winds of heaven, 1. The angel with the seal of the living God, and sealing the servants of God out of the twelve tribes, whose number amounted to One Hundred and Forty-four Thousand, 2—8. Besides these there was an innumerable multitude from all nations, who gave glory to God and the Lamb, 9—12. One of the elders shows whom these are; and describes their most happy state, 13—17.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nervæ.

AND after these things I saw four angels standing on the four corners of the earth, ^a holding the four winds of the earth, ^b that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, ^c Hurt not the earth, nei-

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A. D. cir. 96.
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^a Dan. 7. 2.—^b Ch. 9. 4.

^c Ch. 6. 6. & 9. 4.

NOTES ON CHAP. VII.

Verse 1. *And after these things*] Immediately after the preceding vision.

I saw four angels] Instruments which God employs in the dispensation of His Providence; we know not what.

On the four corners of the earth] On the extreme parts of the land of Judea, called *ἡ γῆ, the land, or earth*, by way of eminence.

Holding the four winds] Preventing evil from every quarter. *Earth—sea, nor any tree*: keeping the whole of the land free from evil, till the church of Christ should wax strong; and each of His followers have time to prepare for his flight from Jerusalem, previously to its total destruction by the Romans.

Verse 2. *The seal of the living God*] This angel is represented as the chancellor of the Supreme King; and as ascending from the east, *ἀπὸ ἀνατολῆς ἡλίου, from the rising of the sun*. Some understand this of Christ, who is called *ἀνατολή, the east, Luke i. 78.*

It was given to hurt] Particular agents, employed by Divine Providence in the management of the affairs of the earth: but whether *spiritual or material* we know not.

Verse 3. *Till we have sealed the servants of our God*] There is manifestly an allusion to Ezek. ix. 4. here. By *sealing* we are to understand consecrating the persons in a more especial manner to God: and showing, by this mark of God upon them, that they were under His more immediate protection; and that nothing should hurt them. It was a custom in the East, and indeed in the West too, to stamp, with a hot iron, the name of the owner upon the forehead or shoulder of his slave.

It is worthy of remark, that not one Christian perished in the siege of Jerusalem; all had left the city, and escaped to Pella. This I have often had occasion to notice.

Verse 4. *I heard the number of them which were sealed*] In the number of 144,000 is included all the Jews converted to Christianity;

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ther the sea, nor the tress, till we have ^a sealed the servants of our God ^b in their foreheads.

4 ^c And I heard the number of them which were sealed: and there were sealed ^d an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand: Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. . Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, ^e a great

^a Ezek. 9. 4. Ch. 14. 1.—^b Ch. 22. 4.—^c Ch. 9. 16.
^d Ch. 14. 1.—^e Rom. 11. 25.—^f Ch. 5. 9.—^g Ch. 3. 5.
16. & 4. 4. & 6. 11. Ver. 24.—^h Psa. 3. 6. Im. 43. 11.
Jer. 3. 22.

12,000 out of each of the twelve tribes: but this must be only a certain for an uncertain number; for it is not to be supposed that just 12,000 were converted out of each of the twelve tribes.

Verse 5—8. *Of the tribe of Judah, &c.*] First, we are to observe that the tribe of Levi is here mentioned, though that tribe had no inheritance in Israel; but they now belonged to the spiritual priesthood. *Secondly*, That the tribe of Dan, which had an inheritance, is here omitted, as also the tribe of Ephraim. *Thirdly*, That the tribe of Joseph is here added, in the place of Ephraim. Ephraim and Dan being the principal promoters of idolatry, are left out in this enumeration.

Verse 9. *A great multitude*] This appears to mean the church of Christ among the Gentiles, for it was different from that collected from the twelve tribes; and it is here said to be of all nations, kindreds, people, and tongues.

Clothed with white robes] As emblems of innocence and purity. *With palms in their hands*, in token of victory gained over the world, the devil, and the flesh.

Verse 10. *Salvation to our God*] That is, God alone is the Author of the salvation of man; and this salvation is procured for, and given to, them through the Lamb, as their propitiatory Sacrifice

multitude, which no man could number, ^f of all nations, and kindreds, and people, and tongues, stood before the Lamb, ^g clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, ^h Salvation to our God, ⁱ which sitteth upon the throne, and unto the Lamb.

11 ^k And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 ^l Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in ^m white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, ⁿ These are they which came out of great tribulation, and have ^o washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the

Hos. 13. 4. Ch. 19. 1.—^p Ch. 5. 13.—^q Ch. 4. 6.—^r Ch. 5. 13, 14.—^s Ver. 9.—^t Ch. 6. 9. & 17. 6.—^u Is. 1. 18. Heb. 9. 24. 1 John 1. 7. Ch. 1. 6. See Zech. 3. 3, 4, 5.

Verse 11. *All the angels, &c.*] As there is joy in the presence of God, among these holy spirits, when one sinner repents, no wonder that they take such an interest in the gathering together of such innumerable multitudes, who are fully saved from their sins.

Verse 12. *Saying, Amen*] Giving their most cordial and grateful assent to the praises attributed to God and the Lamb.

Blessing, and glory, &c.] There are here seven different species of praise attributed to God, as in chap. v. 12. where see the note.

Verse 13. *One of the elders answered*] A Hebrewism for *spoke*. The question is here asked, that the proposer may have the opportunity of answering it.

Verse 14. *Sir, thou knowest*] That is, I do not know; but thou canst inform me.

Came out of great tribulation] Persecutions of every kind.

And have washed their robes] Have obtained their pardon and purity through the blood of the Lamb.

Their white robes cannot mean the righteousness of Christ, for this cannot be washed and made white in His own blood. This white linen is said to be the righteousness of the saints, chap.

The opening of the seventh REVELATION. *seal; and silence in heaven.*

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throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell

among them.

16^b They shall hunger no more, neither thirst any more; ^c neither shall

^a Isa. 4. 5, 6. Ch. 21. 3. — ^b Isa. 49. 10. — ^c Psa. 121. 6. Ch. 21. 4.

xix. 8. and this is the righteousness in which they stand *before the throne*: therefore it is not Christ's righteousness, but it is a righteousness wrought in them by the merit of His blood, and the power of His Spirit.

Verse 15. *Therefore*] Because they are washed in the blood of the Lamb—are they *before the throne*, admitted to the immediate presence of God.

And serve him day and night] Without ceasing; being filled with the spirit of prayer, faith, love, and obedience.

Shall dwell among them] He lives in His own church, and in the heart of every true believer.

Verse 16. *They shall hunger no more*] They shall no longer be deprived of their religious ordinances, and the blessings attendant on them, as they were in a state of persecution.

Neither shall the sun light on them] Their *secular rulers* being converted to God, became nursing fathers to the church.

Nor any heat.] Neither persecution nor affliction of any kind. These the Hebrews express by the term *heat, scorching, &c.*

Verse 17. *The Lamb*] The Lord Jesus, enthroned with His Father in ineffable glory.

Shall feed them] Shall communicate to them every thing calculated to secure, continue, and increase, their happiness.

Living fountains of water] A *spring*, in the Hebrew phraseology, is termed *living water*, because constantly boiling up and running on. By these *perpetual fountains*, we are to understand *endless sources* of comfort and happiness, which

the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

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^d Psa. 29. 1. & 36. 9. John 10. 11, 14. — ^e Isa. 25. 8. Ch. 4. 21.

Jesus Christ will open out of His own infinite plenitude to all glorified souls. These eternal living fountains will make an infinite variety in the enjoyments of the blessed. There will be *no sameness*, and consequently *no cloying*, with the perpetual enjoyment of the same things; every moment will open a *new source* of pleasure, instruction, and improvement: they shall make an eternal progression into the fulness of God. And as God is infinite, so His attributes are infinite; and throughout infinity more and more of those attributes will be discovered: and the discovery of each will be a *new foundation, or source* of pleasure and enjoyment. These sources must be *opening* through all eternity; and yet, through all eternity, there will still remain, in the absolute perfections of the Godhead, an infinity of them to be opened! This is one of the finest images in the Bible.

God shall wipe away] In the most affectionate and fatherly manner,—*all tears from their eyes*, all causes of distress and grief. They shall have pure unmixed happiness. Reader, this is the happiness of those who are washed from their sins. Art thou washed? O rest not till thou art prepared to appear before God and the Lamb.

If these saints had not met with troubles and distresses, in all likelihood they had not excelled so much in righteousness and true holiness. When all avenues of worldly comfort are shut up, we are obliged to seek our all in God; and there is nothing sought from Him that is not found in Him.

CHAPTER VIII.

The opening of the seventh seal, 1. The seven angels, with the seven trumpets, 2—6. The first sounds; and there is a shower of hail, fire, and blood, 7. The second sounds; and the burning mountain is cast into the sea, 8, 9. The third sounds; and the great star Wormwood falls from heaven, 10, 11. The fourth sounds; and the sun, moon, and the stars, are smitten: and a third-fold wo is denounced against the inhabitants of the earth, because of the three angels, who are yet to sound, 12, 13.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nervæ.

AND ^a when he had opened the seventh seal, there was silence in

^a Ch. 8. 1.

heaven about the space of half an hour.

2^b And I saw the seven

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A. D. cir. 96.
Imp. Flavio
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Aug. et Nervæ.

^b Tobit 12. 15. Matt. 18. 10. Luke 1. 19.

NOTES ON CHAP. VIII.

Verse 1. *The seventh seal*] This is ushered in and opened only by the Lamb.

Silence in heaven] This must be a mere *metaphor*, *silence* being put here for the deep and solemn expectation of the stupendous things about to take place, which the opening of this seal had

produced. When any thing prodigious or surprising is expected, all is *silence*; and even the breath is scarcely heard to be drawn.

Half an hour.] As *heaven* may signify the *place* in which all these representations were made to St. John, the *half hour* may be considered as the time during which no representa-

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A. D. cir. 96.
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angels which stood before God; * and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should ^b offer it with ^c the prayers of all saints upon ^d the golden altar which was before the throne.

4 And ^e the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

a 2 Chron. 29. 25, 28. — b Or, add it to the prayers — c Ch. 5. 8. — d Exod. 30. 1. Ch. 6. 9. — e Psa. 141. 2. Luke 1. 10. — f Or, upon.

tion was made to him; the time in which God was preparing the august exhibition which follows.

There is here, and in the following verses, a strong allusion to different parts of the temple worship; a presumption that the temple was still standing, and the regular service of God carried on. The *silence* here, refers to this fact—while the priest went in to burn incense in the holy place, all the people continued in silent mental prayer without, till the priest returned.—See Luke i. 10. The angel mentioned here appears to execute the office of priest, as we shall by and by see.

Verse 2. *The seven angels which stood before God*] Probably the same as those called the seven spirits which are before his throne, chap. i. 4.; where see the note. There is still an allusion here to the seven ministers of the Persian monarchs.—See Tobit, chap. xii. 15.

Verse 3. *Another angel*] About to perform the office of priest.

Having a golden censer] This was a preparation peculiar to the day of expiation. "On other days, it was the custom of the priest to take fire from the great altar in a silver censer; but on the day of expiation the high-priest took the fire from the great altar, on a golden censer; and when he was come down from the great altar, he took incense from one of the priests, who brought it to him, and went with it to the golden altar; and while he offered the incense, the people prayed without in silence, which is the silence in heaven for half an hour."—See Sir Isaac Newton.

Much incense, that he should offer it] Judgments of God are now about to be executed: the saints, the genuine Christians, pray much to God for protection. The angelic Priest comes with much incense, standing between the living and those consigned to death, and offers his incense to God WITH the prayers of the saints.

Verse 4. *The smoke of the incense—with the prayers*] Though incense itself be an emblem of the prayers of the saints, Psa. cxli. 2. yet here they are said to ascend before God, as well as the incense. It is not said that the Angel presents these prayers; He presents the incense, and the prayers ascend WITH it. The ascending of the incense shows that the prayers and offering were accepted.

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5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up; and all green grass was burnt up.

f Ch. 16. 18. — h 2 Sam. 27. 8. 1 Kings 19. 11. Acts 4. 31. — i Ezek. 38. 22. — k Ch. 16. 2. — l Isa. 2. 13. Ch. 9. 4.

Verse 5. *Cast it into the earth*] That is, upon the land of Judea; intimating the judgments and desolations which were now coming upon it; and which appear to be further opened in the sounding of the seven trumpets.

There were voices] All these seem to point out the confusion, commotions, distresses, and miseries, which were coming upon these people, in the wars which were at hand.

Verse 6. *Prepared themselves to sound*] Each took up his trumpet, and stood prepared to blow his blast. Wars are here indicated: the trumpet was the emblem of war.

Verse 7. *Hail and fire mingled with blood*] This was something like the ninth plague of Egypt.—See Exod. ix. 18—24. *The Lord sent thunder and hail—and fire mingled with the hail—and the fire ran along upon the ground. In the hail, and fire mingled with blood, some fruitful imaginations might find gunpowder, and cannon balls; canister shot, and bombs.*

They were cast upon the earth] ΕΙΣ ΤΗΝ ΓΗΝ, into that land: viz. Judea, thus often designated.

And the third part of trees] Before this clause, the Codex Alexandrinus, thirty-five others, the Syriac, Arabic, Ethiopic, Armenian, Slavonic, Vulgate, Andreas, Arethas, and some others, have καὶ τὸ τρίτον τῆς γῆς ἐβούρην and the third part of the land was burnt up. This reading, which is undoubtedly genuine, is found also in the Complutensian Polyglott.

The land was wasted; the trees, the chiefs of the nation, were destroyed: and the grass, the common people, were slain, or carried into captivity. High and low, rich and poor, were overwhelmed with one general destruction. This seems to be the meaning of these figures.

Many eminent men suppose that the irruption of the barbarous nations on the Roman empire is here intended. It is easy to find coincidences, when fancy runs riot. Later writers might find here the irruption of the Austrians, and British, and Prussians, Russians, and Cossacs, on the French empire!

Verse 8. *A great mountain burning with fire*] Supposed to signify the powerful nations which invaded the Roman empire. Mountain, in prophetic language, signifies a kingdom, Jer. xli. 25, 27, 30, 58. Great disorders, especially

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8 And the second angel sounded, ^a and as it were a great mountain burning with fire was cast into the sea: ^b and the third part of the sea ^c became blood;

9 ^d And the third part of the creatures which were in the sea, and had life, died: and the third part of the ships were destroyed.

10 And the third angel sounded, ^e and there fell a great star from heaven, burning as it were a lamp, ^f and it fell upon the third part of the rivers, and upon the fountains of waters;

11 ^g And the name of the star is called Wormwood: ^h and the third part

^a Jer. 51. 25. ^b Amos 7. 4. ^c Ch. 16. 3. ^d Ezek. 14. 19. ^e Ch. 16. 3. ^f Isa. 14. 12. ^g Ch. 9. 1. ^h Ch. 16. 4.

when kingdoms are moved by hostile invasions, are represented by mountains being cast into the midst of the sea, Psa. xlv. 2. Seas, and collections of waters, mean peoples, as is shown in this book, ch. xvii. 15. Therefore, great commotions in kingdoms, and among their inhabitants, may be here intended; but to whom, where, and when, these happened, or are to happen, we know not.

The third part of the sea became blood] Another allusion to the Egyptian plagues, Exod. vii. 20, 21. Third part is a rabbinism, expressing a considerable number. "When Rabbi Akiba prayed, wept, rent his garments, put off his shoes, and sat in the dust, the world was struck with a curse; and then the third part of the olives, the third part of the wheat, and the third part of the barley, was smitten."—Rab. Mardocheus, in Notitia Keroeorum, p. 102.

Verse 9. The third part of the ships were destroyed.] These judgments seem to be poured out on some maritime nation, destroying much of its population, and much of its traffic.

Verse 10. There fell a great star from heaven] This has given rise to various conjectures. Some say the star means Attila and his Huns; others, Genseric with his Vandals falling on

of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 ⁱ And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, ^j and heard an angel flying through the midst of heaven, saying with a loud voice, ^k Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

ⁱ Ruth 1. 20.—^j Exod. 15. 23. Jer. 9. 15. & 22. 15.—^k Isa. 13. 10. Amos 8. 9.—^l Ch. 14. 8. & 19. 17.—^m Ch. 8. 12. & 11. 14.

the city of Rome; others, Eleazar, the son of Anna, spurning the emperor's victims, and exciting the fury of the zealots; others, Arius, infecting the pure Christian doctrine with his heresy, &c. &c. It certainly cannot mean all these; and probably none of them. Let the reader judge.

Verse 11. The star is called Wormwood] So called from the bitter or distressing effects produced by its influence.

Verse 12. The third part of the sun—moon—stars—was smitten] Supposed to mean Rome, with her senates, consuls, &c. eclipsed by Odoacer, king of the Heruli, and Theodoric, king of the Ostrogoths, in the fifth century. But all this is uncertain.

Verse 13. I—heard an angel flying] Instead of *αγγελος πτερουστος*, an angel flying, almost every MS. and version of note has *αγγελος πτερουστος*, an eagle flying. The eagle was the symbol of the Romans; and was always on their ensigns. The three woes which are here expressed, were probably to be executed by this people; and upon the Jews and their commonwealth. Taken in this sense, the symbols appear consistent and appropriate: and the reading eagle, instead of angel, is undoubtedly genuine.

CHAPTER IX.

The fifth angel sounds, and a star falls from heaven to earth, 1. The bottomless pit is opened, and locusts come out upon the earth, 2, 3. Their commission, 4—6. Their form, 7—10. Their government, 11, 12. The sixth angel sounds, and the four angels bound in the Euphrates are loosed, 13—15. The army of horsemen, and their description, 16—19. Though much evil is inflicted upon men for their idolatry, &c. they do not repent, 20, 21.

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A. D. cir. 98.
Impp. Flavio
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Aug. et Nerva.

AND the fifth angel sounded, ^a and I saw a star fall from heaven unto

the earth: and to him was given the key of ^b the bottomless pit;

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^a Luke 10. 18. ^b Ch. 8. 10.

^c Luke 8. 31. ^d Ch. 17. 8. & 20. 1. ^e Ver. 2. 11

NOTES ON CHAP. IX.

Verse 1. A star fall from heaven] An angel, encompassed with light, suddenly descended; and seemed like a star falling from heaven.

The key of the bottomless pit] Power to ins-

Power to ins-

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2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Joel 2. 2, 10.—Exod. 10. 4. Judges 7. 12.—Ver. 10. 4. Ch. 6. 6. & 7. 3.—Ch. 8. 7.—Ch. 7. 3. See Exod. 12. 23.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

Ezek. 9. 4.—Ch. 11. 7. Ver. 10.—Job 3. 21. Isa. 2. 19. Jer. 8. 3. Ch. 6. 16.—Joel 2. 4.—Nah. 3. 17. Dan. 7. 8.

date the earth with a flood of temporal calamities, and moral evils.

Verse 2. *He opened the bottomless pit*] *Topos ætæ acrovu, the pit of the bottomless deep.* Some think the angel means *Satan*; and the bottomless pit, hell. Some suppose *Mohammed* is meant; and Signior *Pastorini* professes to believe that *Luther* is intended!

There arose a smoke] False doctrine, obscuring the true light of heaven.

Verse 3. *Locusts*] Vast hords of military troops: the description which follows certainly agrees better with the *Saracens* than with any other people or nation; but may also apply to the Romans.

As the scorpions of the earth have power.] Namely, to hurt men by stinging them. Scorpions may signify *archers*; and hence the description has been applied to *Cestius Gallus*, the Roman general, who had many *archers* in his army.

Verse 4. *They should not hurt the grass*] Neither the common people, the men of middling condition, nor the nobles. However, this appears rather to refer to the prudent counsels of a military chief, not to destroy the *crops* and *herbage*, of which they might have need in their campaigns.

Who have not the seal of God] All false, hypocritical, and heterodox Christians.

Verse 5. *To them it was given*] That is, they were permitted.

That they should be tormented five months] Some take these months literally, and apply them to the conduct of the zealots, who from *May* to *September*, in the year of the siege, produced dreadful contests among the people; or to the afflictions brought upon the Jews by *Cestius Gallus*, when he came against Jerusalem; before which he lay one whole summer, or nearly five months.—See *Joseph. Bell. Jud. l. ii. c. 19.*

Others consider the months as being prophetic months, each day being reckoned for a year; therefore this period must amount to one hundred and fifty years, counting thirty days to each month, as was the general custom of the Asiatics.

Their torment was as the torment of a scorpion] The phraseology here is peculiar, and probably

refers to the warlike weapon called a *scorpion*, several of which, or men armed with them, *Cestius Gallus* brought with him in his army.

Idore describes this *scorpion* thus:—*Scorpio est sagitta venenata arcu vel tormentis excussa: quæ dum ad hominem venerit, virus qua figit infundit; unde et scorpio nomen accepit.* "The scorpion is a poisoned arrow shot from a bow or other instrument; which, when it wounds a man, deposits the poison, with which it is covered, in the wound: whence it has the name of scorpion." *Seneca*, in his *Hercules Cætus*, Act. iv. v. 1218. describes the torment which is occasioned by this species of poisoned arrow:

*Heu qualis intus scorpius, quis servida
Plaga revulsus cancer infixus meas.
Urit medullas?*

Verse 6. *In those days shall men seek death*] So distressing shall be their sufferings and torment, that they shall long for death in any form, to be rescued from the evils of life. There is a sentiment much like this in *Maximianus*, *Eleg. i. v. 111.* commonly attributed to *Cornelius Gallus*:

*Nunc quia longa mihi gravis est et inutilis ætas,
Vivere cum nequeam, sit mihi posse mori?
O quam dura premi miseris conditio vitæ!
Nec mors humano subjacet arbitrio
Dulce mori miseros; sed mors optata recedit:
At cum tristis erit, præcipitata venit.*

A Seeing that long life is both useless and burdensome,

When we can no longer live comfortably, shall we be permitted to die?

O how hard is the condition on which we hold life! For death is not subjected to the will of man.

To die is sweet to the wretched; but wished-for death flees away.

Yet when it is not desired, it comes with the hastiest strides."

Job expresses the same sentiment in the most plaintive manner: "

Why is light given to the miserable,
And life to the bitter of soul?
Who wait for death, but it is not;
And dig for it more than hid treasures.
They rejoice for it; and are glad;
And exult when they find the grave.

Ch. iii. 20—22.

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8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was ^b as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: ^c and their power was to hurt men five months.

11 ^d And they had a king over them, which is ^e the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name ^f Apollyon.

12 ^g One wo is past; and, behold,

^a Joel i. 6. — ^b Joel ii. 5, 6, 7. — ^c Ver. 5. — ^d Eph. 2. 2. — ^e Ver. 1. — ^f That is to say, a destroyer.

Verse 7. *The locusts were like unto horses*] This description of the locusts appears to be taken from Joel ii. 4. The whole of this symbolical description of an overwhelming military force, agrees very well with the troops of Mohammed. The Arabs are the most expert horsemen in the world: they live so much on horseback, that the horse and his rider seem to make but one animal. The Romans also were eminent for their cavalry.

Crowns like gold] Not only alluding to their costly tiaras or turbans; but to the extent of their conquests, and the multitude of powers which they subdued.

Their faces were as the faces of men] That is, though locusts symbolically, they are really men.

Verse 8. *Hair as the hair of women*] No razor passes upon their flesh. Their hair long, and their beards unshaven.

Their teeth were as the teeth of lions] They are ferocious and cruel.

Verse 9. *They had breastplates—of iron*] They seemed to be invulnerable; for no force availed against them.

The sound of their wings] Their hanging weapons and military trappings, with the clang of their shields and swords when they make their fierce onsets. This simile is borrowed from Joel ii. 5—7.

Verse 10. *They had tails like unto scorpions*] This may refer to the consequences of their victories. They infected the conquered with their pernicious doctrines.

Their power was to hurt men five months] The locusts make their principal ravages during the five summer months. But probably these may be prophetic months, as above, in ver. 5. 150 years.

Verse 11. *A king over them*] A supreme head: some think Mohammed; some think Vespasian.

The angel of the bottomless pit] The chief enemy of Satan.

Abaddon] From אבד *abad*, he destroyed.

Apollyon] From ἀπο, intensive, and ὄλλω, to

there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound ^h in the great river Euphrates.

15 And the four angels were loosed, which were prepared ⁱ for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And ^k the number of the army ^l of the horsemen were two hundred thousand thousand: ^m and I heard the number of them.

17 And thus I saw the horses in the

^h Ch. 8. 13. — ⁱ Ch. 16. 12. — ^j Or, at. — ^k Psa. 63. 7. — ^l Dan. 7. 10. — ^m Ezek. 38. 4. — ⁿ Ch. 7. 4.

destroy. The meaning is the same, both in the Hebrew and Greek.

Verse 12. *One wo is past*] That is, the wo or desolation by the symbolical scorpions.

There come two woes more] In the trumpets of the sixth and seventh angels.

Verse 13. *The four horns of the golden altar*] This is another, not very obscure indication, that the Jewish temple was yet standing.

Verse 14. *Loose the four angels*] These four angels bound, hitherto restrained, in the Euphrates, are by some supposed to be the Arabs, the Saracens, the Tartars, or the Turks; by others, Vespasian's four generals, one in Arabia, one in Africa, one in Alexandria, and one in Palestine.

Verse 15. *For an hour, and a day, and a month, and a year*] We have in this place a year resolved into its component parts. Twenty-four hours constitute a day, seven days make a week, four weeks make a month, and twelve months make a year. Probably no more is meant than that these four angels were at all times prepared and permitted to inflict evil on the people against whom they had received their commission. There are some who understand these divisions of time as prophetic periods; and to these I must refer, not professing to discuss such uncertainties.

Verse 16. *Two hundred thousand thousand*] Δύο μυριάδες μυριάδων, two myriads of myriads; that is, two hundred millions: an army that was never yet got together from the foundation of the world; and could not find forage in any part of the earth. Perhaps it only means vast numbers, multitudes without number. Such a number might be literally true of the locusts. Those who will have their particular system supported by the images in this most obscure book, tell us that the number here means all the soldiers that were employed in this war from its commencement to its end! Those who can receive this saying, let them receive it.

Verse 17. *Breastplates of fire—jacinth and*

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vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: ^a and the

heads of the horses were as the heads of lions; and out of their mouths issued ire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: ^b for their tails were

1 Chron. 12. 8. Isa. 5. 28, 29.—Isa. 9. 15.—Deut. 31. 22.—Lev. 17. 7. Deut. 32. 17.

rimstone] That is, red, blue, and yellow: the first is the colour of fire, the second of jacinth, and the third of sulphur.

And the heads of the horses] Is this an allegorical description of great ordinance? Cannons, in the mouths of which horses' heads were formed; or the mouth of the cannon cast in that form? Fire, smoke, and brimstone, is a good allegorical representation of gunpowder. The Ottomans made great use of heavy artillery in their wars with the Greeks of the lower empire.

Verse 18. By these three was the third part of men killed] That is, by these was great carnage made.

Verse 19. Their power is in their mouth] From these the destructive balls are projected—and in their tails; the breech where the charge of powder is lodged?

Their tails were like unto serpents, and had heads] If cannons are intended, the description, though allegorical, is plain enough; for brass ordnance especially, are frequently thus ornamented, both at their muzzles and at their breech.

Verse 20. Yet repented not] The commission which these horsemen had was against idolaters; and, though multitudes of them were destroyed, yet the residue continued their senseless attachment to dumb idols; and therefore heavier judgments might be expected. These things are supposed to refer to the desolation brought upon the Greek church by the Ottomans, who entirely ruined that church, and the Greek empire. The church which was then remaining was the

like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship ^d devils, ^e and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, ^f nor of their sorceries, nor of their fornication, nor of their thefts.

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Psa. 106. 37. 1 Cor. 10. 20.—Psa. 115. 4. & 135. 15. Dan. 5. 23.—Ch. 22. 15.

Latin or western church, which was not at all corrected by the judgments which fell upon the eastern church, but continued its senseless adoration of angels, saints, relics, &c. and does so to the present day. If, therefore, God's wrath be kindled against such, this church has much to fear.

Verse 21. Neither repented they of their murders] Their cruelties towards the genuine followers of God; the Albigenes, and Waldenses, and others; against whom they published crusades, and hunted them down, and butchered them in the most shocking manner. The innumerable murders by the horrible inquisition need not be mentioned.

Their sorceries] Those who apply this also to the Romish church, understand by it the various tricks, sleights of hand, or legerdemain, by which they impose on the common people, in causing images of Christ to bleed; and the various pretended miracles wrought at the tombs, &c. of pretended saints, holy wells, and such like.

Fornications] Giving that honour to various creatures; which is due only to the Creator.

Their thefts] Their exactions and impositions on men for indulgences, pardons, &c. These things may be intended, but it is going too far to say that this is the true interpretation. And yet, to express any doubt on this subject, is with some little else than heresy. If such men can see these things so clearly in such obscure prophecies, let them be thankful for their sight; and indulgent to those who still sit in darkness.

CHAPTER X.

The description of a mighty angel, with a little book in his hand, 1, 2. The seven thunders, 3, 4. The angel swears that there shall be time no longer, 5—7. John is commanded to take the little book and eat it: he does so, and receives a commission to prophesy to many peoples, 8—11.

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AND I saw another mighty angel come down from heaven, clothed

with a cloud: ^a and a rainbow was upon his head, and ^b his face was as it were

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^a Ezek. 1. 28.

^b Matt 27. 2. Ch. 1. 16.

NOTES ON CHAP. X.

Verse 1. Another mighty angel] Either Christ, or his representative. Clothed with a cloud; a symbol of the Divine Majesty.

A rainbow was upon his head] The token of God's merciful covenant with mankind.

His face was as it were the sun] So intensely glorious that it could not be looked on.

A. M. chr. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæsa.
Aug. et Nervæ.

the sun, and ^a his feet as pillars of fire :

2 And he had in his hand a little book open : ^b and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth : and when he had cried, ^c seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying unto me, ^d Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth ^e lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, ^f who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, ^g that there should be time no longer :

^a Ch. 1. 15. — ^b Matt. 28. 18. — ^c Ch. 8. 5. — ^d Dan. 8. 28. & 12. 4. 9. — ^e Exod. 6. 8. Dan. 12. 7. — ^f Neh. 9. 6. Ch. 4. 11. & 14. 7.

His feet as pillars of fire] To denote the rapidity and energy of His motions, and the stability of His counsels.

Verse 2. *A little book open*] Meaning, probably, some design of God long concealed, but now about to be made manifest. But who knows what it means ?

His right foot upon the sea, and his left—upon the earth] To show that He had the command of each ; and that His power was universal, all things being under His feet.

Verse 3. *Seven thunders*] Seven being the number of perfection, it may here mean many, great, loud, and strong peals of thunder, accompanied with distinct voices ; but what was said St. John was not permitted to reveal, ver. 4.

Verse 5. *Lifted up his hands to heaven*] As one making an appeal to the Supreme Being.

Verse 6. *By him that liveth for ever and ever*]

The eternal, self-existent Jehovah, the Maker of all things.

That there should be time no longer] That the great counsels relative to the events already predicted should be immediately fulfilled : and that there should be no longer delay. This has no reference to the day of judgment.

Verse 7. *The mystery of God should be finished*] What this mystery refers to, who knows ? Nor have we more knowledge concerning the sounding of the seventh angel. On these points there is little agreement among learned men. Whether it mean the destruction of Jerusalem, or the destruction of the papal power, or something else, we know not. And yet with what

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7 But ^b in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And ^c the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, ^d Take it and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up ; ^e and it was in my mouth sweet as honey ; and as soon as I had eaten it, ^f my belly was bitter.

11 And he said unto me, *Thou must prophesy again before many peoples, and nations, and tongues, and kings.*

^g Dan. 12. 7. Ch. 18. 17. — ^h Ch. 11. 15. — ⁱ Ver. 4. k Jer. 15. 16. Ezek. 2. 8. & 3. 1, 2, 3. — ^j Ezek. 2. 8. m Ezek. 2. 10.

confidence do men speak of the meaning of these hidden things !

Declared to his servants the prophets] It is most likely, therefore, that this trumpet belongs to the Jewish state.

Verse 8. *Take the little book which is open*] Learn from this angel what should be published to the world.

Verse 9. *Take it and eat it up*] Fully comprehend its meaning ; study it thoroughly.

Verse 10. *It was in my mouth sweet as honey.*] There was in it some pleasing, some unpleasing intelligence. I read of the consolations and protection of the true worshippers of God, and did rejoice ; I read of the persecutions of the church, and was distressed.

Verse 11. *Thou must prophesy again*] Thou must write not only for the instruction of the Jews in Palestine, but of those in the different provinces ; as well as the heathens and heathen emperors and potentates, in general.

The reader will find, on comparing this chapter with Dan. viii. and xii. and Ezek. ii. and iii. that there are several things similar in both : and the writer of the Apocalypse appears to keep these two prophets continually in view. I must once more say, that I do not understand these prophecies ; therefore, I do not take upon me to explain them. I see, with regret, how many learned men have mistaken their way here. Commentators, and even some of the best modern, have strangely trifled in these solemn things : all trumpets, vials, woes, &c. are per-

fectly easy to them; yet from their descriptions, none get wise either to common sense, or to the things that make for their peace.

On the same ground, I cannot admit the interpretation that is given of the word χρόνος, translated *time*, in verse 6. which some have constructed into an artificial period of 1,111 years, which they term *chronos*; hence we have

the *chronos*, *half-chronos*, and *non-chronos*. Bengel has said much on these points: but to very little purpose: the word in the above place seems to signify *delay* simply; and probably refers to the long-suffering of God being ended, in reference to Jerusalem; for, I all along take for probable, that this book was written *previously* to the destruction of that city.

CHAPTER XI.

The command to measure the temple, 1, 2. The two witnesses which should prophesy twelve hundred and sixty days, 3. The description, power, and influence, of these witnesses, 4—6. They shall be slain by the beast which shall arise out of the bottomless pit; and shall arise again after three days and a half, and ascend to heaven, 7—12. After which shall be a great earthquake, 13. The introduction to the third wo, 14. The sounding of the seventh angel, and the four and twenty elders give glory to God, 15—19.

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AND there was given me ^a a reed like unto a rod: and the angel stood, saying, ^b Rise, and measure

the temple of God, and the altar, and them that worship therein.

2 But ^c the court which is without the temple ^d leave out, and measure it not; ^e for it is given unto the Gentiles: and the holy city shall they ^f tread under foot ^g forty and two months.

3 And ^h I will give power unto my two ⁱ witnesses, ^k and they shall prophesy ^l a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the ^m two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, ⁿ fire proceedeth out of their mouth, and devoureth their enemies;

^o and if any man will hurt them, he must in this manner be killed.

6 These ^p have power to shut heaven, that it rain not in the days of their prophecy: and ^q have power over waters to turn them to blood, and to smite the earth with all the plagues, as often as they will.

7 And when they ^r shall have finished their testimony, ^s the beast that ascendeth ^t out of the bottomless pit ^u shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in

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^a Ezek. 40. 3, &c. Zech. 2. 1. Ch. 21. 15. — ^b Numb. 23. 18. — ^c Ezek. 40. 17, 20. — ^d Gr. cast out — ^e Pm. 79. 1. Luke 21. 24. — ^f Dan. 8. 10. 1 Mac. 3. 51. — ^g Ch. 13. 5. — ^h Or, I will give unto my two witnesses that they may prophesy. — ⁱ Ch. 20. 40. — ^k Ch. 19. 10.

NOTES ON CHAP. XI.

Verse 1. And there was given me a reed] See Ezek. chap. xi. 3, &c.

Measure the temple of God] This must refer to the temple of Jerusalem: and this is another presumptive evidence that it was yet standing.

Verse 2. But the court—is given unto the Gentiles] The measuring of the temple probably refers to its approaching destruction, and the termination of the whole Levitical service: and this we find was to be done by the Gentiles, (Romans,) who were to tread it down forty-two months; i. e. just three years and a half, or twelve hundred and sixty days. This must be a symbolical period.

Verse 3. My two witnesses] This is extremely obscure: the conjectures of interpreters are as unsatisfactory as they are endless on this point. — Conjecturas conjecturis superstruunt, parum verosimiles, says Roemüller: quorum sententius enarrare, meum non est. I say the same. Those who wish to be amused, or bewildered, may have recourse both to ancients and moderns on this subject.

¹ Ch. 12. 6. — ² Psa. 52. 8. Jer. 11. 16. Zech. 4. 3, 11, 14. — ³ 2 Kings 1. 10, 12. Jer. 1. 10. & 5. 14. Ezek. 43. 3. Hor. 6. 5. — ⁴ Numb. 16. 22. — ⁵ 1 Kings 17. 1. James 5. 16, 17. — ⁶ Exod. 7. 19. — ⁷ Luke 13. 32. — ⁸ Ch. 13. 1, 11: & 17. — ⁹ Ch. 9. 2. — ¹⁰ Dan. 7. 21. Zech. 14. 2.

Verse 4. These are the two olive-trees] Mentioned Zech. iv. 14. which there represent Zerubbabel, and Joshua the high-priest. The whole account seems taken from Zech. iv. 1—14. Whether the prophet and the apostle mean the same things by these emblems, we know not.

Verse 5. Fire proceedeth out of their mouth] That is, they are commissioned to denounce the judgments of God against all who would attempt to prevent them from proceeding in their ministry.

Verse 6. These have power to shut heaven] As Elijah did, 1 Kings xvii. and xviii.

To turn them to blood] As Moses did, Exod. vii. They shall have power to afflict the land with plagues, similar to those which were inflicted on the Egyptians.

Verse 7. The beast that ascended out of the bottomless pit] This may be what is called Antichrist; some power that is opposed to genuine Christianity. But what, or whence, except from the bottomless pit, i. e. under the influence and appointment of the devil, we cannot tell: nor do we know by what name this power or being should be called. The conjectures concerning

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the street of ^a the great city,
which spiritually is called
Sodom and Egypt, ^b where
also our Lord was crucified.

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9 ^c And they of the people and kind-
reds and tongues and nations shall see
their dead bodies three days and an
half, ^d and shall not suffer their dead
bodies to be put in graves.

10 ^e And they that dwell upon the
earth shall rejoice over them, and make
merry, ^f and shall send gifts one to
another; ^g because these two prophets
tormented them that dwell on the earth.

11 ^h And after three days and an half
ⁱ the Spirit of life from God entered
into them, and they stood upon their
feet; and great fear fell upon them
which saw them.

12 And they heard a great voice from
heaven saying unto them, Come up

hither. ^k And they ascend-
ed up to heaven ^l in a cloud;
^m and their enemies beheld
them.

13 And the same hour ⁿ was there a
great earthquake, ^o and the tenth part
of the city fell, and in the earthquake
were slain ^p of men seven thousand:
and the remnant were affrighted, ^q and
gave glory to the God of heaven.

14 ^r The second wo is past; and, be-
hold, the third wo cometh quickly.

15 And ^s the seventh angel sounded:
^t and there were great voices in heaven,
saying, ^u The kingdoms of this world
are become *the kingdoms of our Lord*,
and of his Christ; ^v and he shall reign
for ever and ever.

16 And ^w the four and twenty elders,
which sat before God on their seats, fell
upon their faces, and worshipped God,

^a Ch. 14. 8. & 17. 1, 5. & 18. 10.—^b Heb. 13. 12. Ch. 18.
24.—^c Ch. 17. 15.—^d Psa. 79. 2, 3.—^e Ch. 12. 12. &
13. 8.—^f Esther 9. 19, 22.—^g Ch. 16. 10.—^h Ver. 9.
ⁱ Ezech. 37. 5, 9, 10, 14.—^j Isa. 14. 13. Ch. 12. 5.
^k Isa. 60. 8. Acta 1. 9.

^m 2 Kings 2. 1, 5, 7.—ⁿ Ch. 6. 12.—^o Ch. 16. 18.—^p Ga.
wages of men. Ch. 3. 4.—^q Josh. 7. 23. Ch. 14. 7. &
15. 4.—^r Ch. 8. 13. & 9. 12. & 15. 1.—^s Ch. 7. 2.
^t Isa. 27. 13. Ch. 16. 17. & 19. 6.—^u Ch. 72. 10.—^v Dan.
2. 24. & 7. 14, 18, 27.—^w Ch. 4. 4. & 5. 3 & 19. 4.

the two witnesses, and the beast, have been suf-
ficiently multiplied. If the whole passage, as
some think, refer to the persecution raised by
the Jews against the Christians, then some Jewish
power or person is the beast from the bottom-
less pit. If it refer to the early ages of Chris-
tianity, then the beast may be one of the persecu-
ting heathen emperors. If it refer to a later
age of Christianity, then the beast may be the
papal power, and the Abigenses and Waldenses
the two witnesses, which were nearly extingui-
shed by the horrible persecution raised up against
them by the church of Rome. Whatever may
be here intended, the earth has not yet covered
their blood.

Verse 8. *The great city*] Some say Rome;
which may be spiritually called Sodom for its
abominations, Egypt for its tyrannous cruelty,
and the place where our Lord was crucified,
because of its persecution of the members of
Christ: but Jerusalem itself may be intended.
All these things I must leave to others.

Verse 9. *Shall not suffer their dead bodies to
be put in graves.*] They shall be treated with
the greatest barbarity. Refusal of burial to the
dead was allowed to be the sum of brutality
and cruelty.

Verse 10. *Shall send gifts*] This was a custom
in days of public rejoicing. They sent gifts to
each other, and gave portions to the poor.—See
Esterh ix. 19, 22.

Verse 11. *They stood upon their feet*] Were
restored to their primitive state.

Verse 12. *They ascended up to heaven*] Enjoy-
ed a state of great peace and happiness.

Verse 13. *A great earthquake*] Violent com-
motions among the persecutors; and revolutions
of states.

Slain of men seven thousand] Many perished
in those popular commotions.

The remnant were affrighted] Seeing the hand
of God's judgments so remarkably stretched
out.

Give glory] Received the pure doctrines of
the Gospel, and glorified God for His judgments
and their conversion.

Verse 14. *The second wo is past*] That which
took place under the sixth trumpet, and has been
already described.

The third wo cometh] Is about to be described
under the seventh trumpet, which the angel is
now prepared to sound.

Of the three woes which were denounced,
chap. viii. 13. the first is described, chap. ix.
1—12.; the second, chap. ix. 13—21. These woes
are supposed by many learned men to refer to
the destruction of Jerusalem. *The first wo*—
the seditions among the Jews themselves. *The
second wo*—the besieging of the city by the
Romans. *The third wo*—the taking and sacking
of the city, and burning the temple. This was
the greatest of all the woes; as, in it, the city
and temple were destroyed, and nearly a million
of men lost their lives.

Verse 15. *There were great voices in heaven*]
All the heavenly host, angels and redeemed
human spirits, joined together to magnify God,
that He had utterly discomfited His enemies,
and rendered His friends glorious. This will be
truly the case when the kingdoms of this world
become the kingdoms of God and of His Christ.
But when shall this be? Some say, What is
meant by these words, has already taken place
in the destruction of the Jewish state; and
sending the Gospel throughout the Gentile
world. Others say that it refers to the millen-
nium, and to the consummation of all things.

Verse 16. *The four and twenty elders*] The
representatives of the universal church of
Christ.—See chap. v. 8.—10.

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17 Saying, We give thee thanks, O Lord God Almighty, ^a which art, and wast, and art to come; because thou hast taken to thee thy great power, ^b and hast reigned.

18 ^c And the nations were angry, and thy wrath is come, ^d and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the

^a Ch. 1. 4, 8. & 4. 8. & 16. 5.—^b Ch. 19. 6.—^c Ver. 2. 9.
^d Dan. 7. 9, 10. Ch. 6. 10.—^e Ch. 19. 5.

Verse 17. *O Lord God Almighty, which art*] This gives a proper view of God in his eternity: all times are here comprehended, the *present*, the *past*, and the *future*. This is the infinitude of God.

Hast taken to thee] Thou hast exercised that power which Thou ever hast; and Thou hast broken the power of Thy enemies, and exalted Thy church.

Verse 18. *The nations were angry*] Were enraged against Thy Gospel, and determined to destroy it.

Thy wrath is come] The time to avenge Thy servants, and to destroy all Thy enemies.

The time of the dead that they should be judged] The word *scire*, to judge, is often used in the sense of to avenge. The dead, here, may mean those who were slain for the testimony of Jesus; and the judging is, the avenging of their blood.

Give reward unto thy servants] Who have been faithful unto death.

The prophets] The faithful teachers in the church—*The saints*; the Christians.

And them that fear thy name] All Thy sincere followers.

Destroy them that destroy the earth] All the authors, fomenters, and encouragers, of bloody wars.

saints, and them that fear thy name, ^e small and great; ^f and shouldest destroy them which ^g destroy the earth.

19 And ^h the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and ⁱ there were lightnings, and voices, and thunderings, and an earthquake, ^k and great hail.

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^f Ch. 13. 10. & 18. 6.—^g Or, corrupt.—^h Ch. 15. 5, 8.
ⁱ Ch. 8. 5. & 16. 18.—^k Ch. 16. 21.

Verse 19. *The temple of God was opened in heaven*] The true worship of God was established and performed in the Christian church: this is the true temple, that at Jerusalem being destroyed.

And there were lightnings, and voices, and thunderings, and an earthquake, and great hail.] These great commotions were intended to introduce the following vision; for the 12th chapter is properly a continuation of the 11th, and should be read in strict connexion with it.

I now come to a part of this book that is deemed of the greatest importance, by the Protestant church; but is peculiarly difficult and obscure. I have often acknowledged my own incapacity to illustrate these prophecies. I might have availed myself of the labours of others; but I know not who is right; or whether any of the writers on this book have hit the sense, is more than I can assert; and more than I think. The illustration of the xiith, xiiith, and xviiith chapters which I have referred to in the *Preface*, drawn up and displayed with great industry and learning, I shall insert in its place, as by far the most probable I have yet seen; but I leave the learned author responsible for his own particular views of the subject.

CHAPTER XII.

The woman clothed with the sun, and in travail, 1, 2. The great red dragon, waiting to devour the child as soon as born, 3, 4. The woman is delivered of a son, who is caught up unto God; and she flees to the wilderness, 5, 6. The war in heaven, between Michael and the dragon, 7, 8. The dragon and his angels are overcome and cast down to the earth; whereupon the whole heavenly host give glory to God, 10, 11. The dragon, full of wrath at his defeat, persecutes the woman, 12, 13. She flees to the wilderness, whither he attempts to pursue her; and he makes war with her seed, 14—17.

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AND there appeared a great ^a wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a

crown of twelve stars: 2 And she being with child cried, ^b travailing in birth, and pained to be delivered.

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^a Or, sign.

b Isa. 66. 7. Gal. 4. 19.

NOTES ON CHAP. XII.

Before I introduce the comment, mentioned at the close of the preceding chapter, I think it necessary to state that the *phraseology* of the whole chapter is peculiarly *rabbinical*, and shall

insert a few selections which may serve to illustrate some of the principal figures.

In *Sohar Exod.* fol. 47. col. 187. we find a mystical interpretation of Exod. xxi. 22. *If men strive, and hurt a woman with child, so that*

A. M. cix. 4700. A. D. cix. 94. Imp. Floris Desuliano Cos. Aug. et Navarra.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron, and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven:

Or. sign.—Ch. 17. 3.—Ch. 17. 9, 10.—Ch. 15. 1, 2.—Ch. 9. 10, 19.—Ch. 17. 18.—Dan. 8. 10.—Ver. 2.—Exod. 1. 16.—Psa. 2. 9. Ch. 2. 27. & 19. 15. 1 Ver. 4.—Ch. 11. 3.—Dan. 10. 13, 21. & 12. 1.

her fruit depart, he shall be surely punished, as the woman's husband will lay upon him. If men strive, i. e. Michael and Sammael, and hurt a woman with child, i. e. the Israelitish church, so that her fruit depart, hoc fit in exilio, he shall surely be punished; i. e. Sammael. As the woman's husband, that is, the holy and blessed God.

Verse 5. And her child was caught up unto God, and to his throne] In Yalcut Rubeni are these words: "Rachel, the niece of Methusala, was pregnant, and ready to be delivered in Egypt. They trod upon her, and the child came out of her bowels, and lay under the bed: Michael descended, and took him up to the throne of glory. On that same night the first-born of Egypt were destroyed."

Verse 7. There was war in heaven] In the same treatise, fol. 87. 2. on Exod. xiv. 7. Pharoah took six hundred chariots, we have these words: "There was war among those above, and among those below, וְהָיָה מִלְחָמָה בְּהַמַּלְחָמָה וְהָיָה עִוְוֵי חֻקֵי מִשְׁפָּחַת וְהָיָה עִוְוֵי חֻקֵי מִשְׁפָּחַת וְהָיָה עִוְוֵי חֻקֵי מִשְׁפָּחַת ba-shamayim, and there was great war in heaven."

Of Michael, the rabbins are full.—See much in Schoetgen, and see the note on Jude, ver. 9. The dragon—and his angels] The same as Rab. Sam. ben David, in Chasad Shimuel, calls "סַמַּמְאֵל וְצִבְיָאֵן סַמַּמְאֵל ve-chayilotav, Sammael and his troops," fol. 28. 2.

Verse 9. That old serpent] The rabbins speak much of this being; sometimes under the notion of הַיֵּטָר yetsar haraad, "the evil principle;" and sometimes Sammael.

He was cast out into the earth, and his angels were cast out with him] This is very like a saying in the book Bahir, in Sohar Gen. fol. 27. col. 107. "And God cast out Sammael and his troops from the place of their holiness."

Michael and his angels fought against the dragon; and the dragon fought and his angels,

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8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Ver. 3. Ch. 20. 2.—p Luke 10. 13. John 12. 31.—q Gen. 3. 1, 4. Ch. 20. 2.—Ch. 20. 3.—Ch. 9. 1.—Ch. 11. 15, & 19. 1.—Job 1. 9. & 2. 5. Zeck. 3. 1.—Sam. 8. 23, 24, 37. & 16. 20.—w Luke 14. 26.

Verse 10. The accuser of our brethren] There is scarcely any thing more common in the rabbinical writings than Satan as the accuser of the Israelites. And the very same word מַשְׁתַּחֲוֵי, accuser; or, as it is in the Codex Alexandrinus, מַשְׁתַּחֲוֵי, is used by them in Hebrew letters, משתחוויה, e. gr. Pirkey Eliezer, c. 46. speaking of the day of expiation: "And the holy blessed God hears their testimony from their accuser, מִן הַמְּשַׁחֲוֵי min ha-katigor; and expires the altar, the priests, and the whole multitude, from the greatest to the least."

In Shemoth Rabba, sect. 31. fol. 129. 2. are these words: "If a man observes the precepts, and is a son of the law, and lives a holy life, then Satan stands and accuses him."

"Every day, except the day of expiation, Satan is the accuser of men."—Vayikra Rabba, sect. 21. fol. 164.

"The holy blessed God said to the seventy princes of the world; Have ye seen him who accuses my children? Yalcut Chadash, fol. 101. 3.

"The devil stands always as an accuser before the King of Israel."—Sohar Levit. fol. 43. col. 171. See much more in Schoetgen.

NOTES ON CHAP. XII. BY J. E. C.

Verse 1. There appeared a great wonder in heaven, a woman clothed with the sun—That the woman here represents the true church of Christ, most commentators are agreed. In other parts of the Apocalypse the pure church of Christ is evidently portrayed by a woman. In chap. xix. ver. 7. a great multitude are represented as saying "Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready." In chap. xxi. 9. an angel saith

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12 Therefore ^a rejoice ye heavens, and ye that dwell in them. ^b Wo to the inhabitants of the earth, and

of the sea ! for the devil is come down unto you, having great wrath, ^c because ye knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 ^a And to the woman were given two wings of a great eagle, ^f that she might fly ^g into the wilderness, into her place, where she is nourished ^h for a

Psa. 96. 11. Isa. 49. 13. Ch. 18. 20. — Ch. 8. 13. & 11. 10. — Ch. 10. 6. — Ver. 5. — Exod. 19. 4. 1 Mac. 2. 29, 30, 31. — Ver. 6. — Ch. 17. 3.

with St. John, saying, "Come hither, I will show thee the BRIDE, the Lamb's wife." That the Christian church is meant will appear also from her being clothed with the sun, a striking emblem of Jesus Christ, the Sun of righteousness, the light and glory of the church; for the countenance of the Son of God is as the sun shineth in his strength. The woman has

The moon under her feet—Bishop Newton understands this of the Jewish typical worship; and, indeed, the Mosaic system of rites and ceremonies could not have been better represented; for it was the shadow of good things to come. The moon is the less light, ruling over the night, and deriving all its illumination from the sun: in like manner the Jewish dispensation was the bright moonlight night of the world, and possessed a portion of the glorious light of the Gospel. At the rising of the sun the night is ended, and the lunar light no longer necessary, as the sun, which enlightens her, shines full upon the earth: exactly in the same way has the whole Jewish system of types and shadows been superseded by the birth, life, crucifixion, death, resurrection, ascension, and intercession, of Jesus Christ. Upon the head of the woman is

A crown of twelve stars—A very significant representation of the twelve apostles, who were the first founders of the Christian church; and by whom the Gospel was preached in great part of the Roman empire with astonishing success. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. xii. 3.

Verse 2. *And she being with child, cried, travailing in birth, &c.*—This, when taken in connexion with the following verses, is a striking figure of the great persecution which the church of Christ should suffer under the heathen Roman emperors, but more especially of that long and most dreadful one under Dioclesian. The woman is represented as BEING with child, to show that the time would speedily arrive when God's patient forbearance with the heathen would be terminated, and that a deliverer should

time, and times, and half a time, from the face of the serpent.

15 And the serpent ¹ cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, ² and went to make war with the remnant of her seed, ¹ which keep the commandments of God, and have ^m the testimony of Jesus Christ.

h Dan. 7. 25. & 12. 7. — Isa. 59. 19. — k Gen. 3. 15. Ch. 11. 7. & 13. 7. — l Ch. 14. 12. — m 1 Cor. 2. 1. 1 John 5. 10. Ch. 1. 2, 9. & 6. 9. & 20. 4.

arise in the Christian world who would execute the Divine vengeance upon paganism.

Verse 3. *There appeared another wonder—a great red dragon*—The dragon here is a symbol not of the Roman empire in general, but of the HEATHEN Roman empire. This great pagan power must have, therefore, been thus represented from the religion which it supported. But what is a dragon? An entirely fabulous beast of antiquity. Consequently, in this respect, a most proper emblem of the heathen worship, which consisted in paying adoration to numerous imaginary beings, termed gods, goddesses, &c. The very foundation of the heathen religious system is mostly built upon fable; and it is very difficult to trace many of their superstitions to any authentic original; and even those which appear to derive their origin from the Sacred Writings are so disguised in fable as literally to bear no more resemblance to the truth than the dragon of the ancients does to any animal with which we are acquainted. But it may be asked why the Spirit of God should represent the heathen Roman empire by a dragon rather than by any other of the fabulous animals with which the mythology of the ancient Romans abounded. The answer is, follows: In the eighth chapter of the prophet Daniel, God has represented the kingdom of the Greeks by a he-goat, for no other apparent reason than this, that it was the national military standard of the Grecian monarchy: we may, therefore, expect that the pagan Roman empire is called a DRAGON on a similar account. In confirmation of this point it is very remarkable that the dragon was the principal standard of the Romans next to the eagle in the second, third, fourth, and fifth centuries of the Christian era. Of this we have abundant evidence in the writings of both heathens and Christians. Arrian is the earliest writer who has mentioned that dragons were used as military standards among the Romans. See his Tactics, c. 51. Hence Schwebelius supposes that this standard was introduced after Trajan's conquest of the Daci. See Vegetius de Re Militari à Schwebelio, p. 191. Argen-

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terati, 1806; and *Grævi Thesaur. Antiq. Roman.* Tom. X. col. 1529. Vegetius, who flourished about A. D. 386, says, lib. li. c. 13. *Primum signum totius legionis est aquila, quam aquilifer portat. DRACONES etiam per singulas cohortes à draconariis feruntur ad prælium.* "The first standard of the whole legion is the eagle, which the aquilifer carries. DRAGONS are also borne to battle by the draconarii." As a legion consisted of ten cohorts, there were, therefore, ten draconarii to one aquilifer: hence, from the great number of draconarii in an army, the word *signarii* or *signiferi*, standard-bearers, came at last to mean the carriers of the dragon-standards only, the others retaining the name of *aquiliferi*.—See *Veget.* lib. ii. c. 7. and his commentators. The heathen Roman empire is called a *RED dragon*; and, accordingly, we find from the testimony of ancient writers, that the dragon-standards of the Romans were painted *red*. We read in Ammianus Marcellinus, lib. xvi. c. 12. of *PURPUREUM signum draconis*, "the purple standard of the dragon."—See also *Claudianus* in Rufinus, lib. ii. l. 177, 178. *Piticus* in his *Lexicon Antiq. Rom.* and *Ducange* in his *Glossarium Mediæ et Infimæ Latinitatis*, sub voc. *Draco*, have considered this subject at great length, especially the latter writer, who has made several quotations from *Claudianus*, *Sidonius*, *Prudentius*, and others, in which not only the standard, but also the image of the dragon itself, is stated to be of a *red* or *purple* colour. Of what has been said above respecting the dragon, this is then the sum: a *huge fabulous* beast is shown to St. John, by which some *GREAT PAGAN power* is symbolically represented; and the *RED dragon* is selected from among the numerous imaginary animals which the fancies of mankind have created, to show that this great pagan power is the *heathen Roman empire*.

Having seven heads.—As the dragon is an emblem of the heathen Roman power, its heads must denote *heathen forms of government*.—See the note on chap. xvii. 10. where the heads of the beast are explained in a similar way. These were exactly seven, and are enumerated by Tacitus (Annal. lib. i. in *principio*) in words to the following effect: "The city of Rome was originally governed by *kings*. L. Brutus instituted liberty and the *consulate*. The *dictatorship* was only occasionally appointed; neither did the *decemviral power* last above two years; and the *consular power* of the *military tribunes* was not of long continuance. Neither had Cinna nor Sylla a long domination: the power of Pompey and Crassus was also soon absorbed in that of *Cæsar*; and the arms of Lepidus and Antony finally yielded to those of *Augustus*." From this passage it is evident to every person well acquainted with the Roman history, that the seven forms of government in the heathen Roman world were, 1. The Regal power; 2. The Consulate; 3. The Dictatorship; 4. The Decemvirate; 5. The consular power of the Military Tribunes; 6. The Triumvirate; and, 7. The Imperial Government.

It is singular that commentators in general, in their citation of this passage, have taken no notice of the *triumvirate*, a form of government evidently as distinct from any of the others, as *kings* are from *consuls*, or *consuls* from *emperors*. For the *triumvirate* consisted in the division of

the Roman republic into three parts, each governed by an officer possessed with consular authority in his own province; and all three united together in the regulation of the whole Roman state.—Consequently, it differed entirely from the *imperial power*, which was the entire conversion of the Roman state from a republic to a monarchy.

And ten horns.—That these ten horns signify as many kingdoms is evident from the seventh chapter of Daniel, where the angel, speaking of the fourth beast, says, that "the ten horns out of this kingdom are ten kings that shall arise;" and in this view of the passage many commentators are agreed, who also admit that the ten kingdoms are to be met with "and the broken pieces of the Roman empire." And it is evident that nothing less than the dismemberment of the Roman empire, and its division into ten independent kingdoms, can be intended by the angel's interpretation just quoted. If, therefore, the ten horns of Daniel's fourth beast point out as many kingdoms; for the very same reason must the horns of the dragon have a similar meaning. But the Roman empire was not divided into several independent kingdoms till a considerable time after it became Christian. In what sense then can it be said that the different kingdoms into which the Roman empire was divided by the barbarous nations, are horns of the dragon? They were so, because it was the Roman monarchy, in its *seventh DRACONIC form of government*, which was dismembered by the barbarians. For, though the Roman empire was not completely dismembered till the fifth century; it is well known that the depression of the heathen idolatry, and the advancement of Christianity to the throne, effected not the least change in the *form of government*: the Romans continued still to be under subjection to the imperial power; and, consequently, when the heathen barbarous nations divided the Roman empire among themselves, they might very properly be denominated *horns of the dragon*; as it was by means of their incursions that the *imperial power*, FOUNDED by the heathen Cæsars, was abolished. Machiavel and Bishop Lloyd enumerate the horns of the dragon thus: 1. The kingdom of the Huns. 2. The kingdom of the Ostrogoths. 3. The kingdom of the Visigoths. 4. The kingdom of the Franks. 5. The kingdom of the Vandals. 6. The kingdom of the Sueves and Alans. 7. The kingdom of the Burgundians. 8. The kingdom of the Heruli, Rugii, Scyrrii, and other tribes which composed the Italian kingdom of Odoacer. 9. The kingdom of the Saxons. And, 10. The kingdom of the Lombards.

And seven crowns upon his heads.—In the seven Roman forms of government already enumerated, heathenism has been the *crowning*, or *dominant*, religion.

Verse 4: *And his tail drew the third part of the stars of heaven.*—It is not unusual in Scripture, as Dr. Mitchell observes, to call the hindmost of an enemy the *tail*; as in Josh. x. 19. *Ye shall cut off the hindmost of them*, which is literally, in Hebrew, *והחיתם אתו* "Ye shall cut off their tail."—See also Deut. xxv. 18. It is also observable that the word *cape* in this verse has been used by the Greeks in the same sense with the Hebrew word *an* already referred to

Thus *cauda mavoru*, which we would translate the rear of an army, is literally the tail of an army. See the Theaurus of Stephens in loc. The tail of the dragon is, therefore, the heathen Roman power in its seventh or last form of government, viz. the imperial power; and is not, as Dr. Mitchell supposes, to be restricted to the last heathen Roman emperors. The heathen imperial power is said to draw the third part of the stars of heaven: by which has generally been understood that the Roman empire subjected the third part of the princes and potentates of the earth. But that this is not a correct statement of the fact, is evident from the testimony of ancient history. The Roman empire was always considered and called the empire of the world by ancient writers. See *Dionys. Halicar. Antiq. Rom. lib. i. prope principium; Pitisci Lexicon Antiq. Roman sub voc. imperium; Ovidii Fast. lib. ii. l. 683; Vegetius de Re Militari, lib. i. c. 1; &c. &c.* And it is even so named in Scripture: for St. Luke, in the second chapter of his Gospel, informs us that *there went out a decree from Cæsar Augustus that the whole world should be taxed; by which is evidently meant the Roman empire.* The whole mystery of this passage consists in the misapprehension of its symbolical language. In order, therefore, to understand it, the symbols here used must be examined. By *heaven* is meant the most eminent or ruling part of any nation. This is evident from the very nature of the symbol; for "*heaven* is God's throne;" they, therefore, who are advanced to the supreme authority in any state are very properly said to be taken up into heaven, because they are raised to this eminence by the favour of the Lord, and are ministers of his to do his pleasure. And the calamity which fell upon Nebuchadnezzar was to instruct him in this important truth, that *the heavens do rule*; that is, that all monarchs possess their kingdoms by Divine appointment; and that no man is raised to power by what is usually termed the chances of war; but that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." The meaning of *heaven* being thus ascertained, it cannot be difficult to comprehend the meaning of *earth*, this being evidently its opposite, that is, every thing in subjection to the *heaven* or ruling part. Stars have already been shown to denote ministers of religion; and this is more fully evident from ch. i. of this book, where the seven stars which the Son of God holds in His right hand are explained to signify the seven angels [or messengers] of the seven churches, by whom must be meant the seven pastors or ministers of these churches. The resemblance of ministers to stars is very striking; for as the stars give light upon the earth, so are ministers the lights of the cause they advocate; and their position in heaven, the symbol of domination, very fitly betokens the spiritual authority of priests or ministers over their flocks. Hence, as the woman, or Christian church, has upon her head a crown of twelve stars, which signifies that she is under the guidance of the twelve apostles, who are the twelve principal lights of the Christian world: so has the dragon also his stars or ministers. The stars, therefore, which the dragon draws with his tail, must represent the whole body of

pagan priests, who were the stars or lights of the heathen world. But in what sense can it be said that the heathen Roman empire, which ruled over the whole known world, only draws a third part of the stars of heaven? The answer is, the religious world in the time of St. John was divided into three grand branches, viz. The Christian world, the Jewish world, and the heathen and pagan world; consequently, as a dragon, a fabulous animal, is an emblem of a civil power supporting a religion founded in fable; it necessarily follows that the stars or ministers of the Jews and Christians cannot be numbered among those which he draws with his tail; as they were not the advocates of his idolatry, but were ministers of a religion founded by the God of heaven, and consequently formed no part of the pagan world; though they were in subjection in secular matters to the pagan Roman empire. The tail of the dragon, therefore, draweth after him the whole heathen world.

And cast them upon the earth—That is, reduced all the pagan priests under the Roman yoke. The words of the prophecy are very remarkable. It is said the tail of the dragon draweth (for so *cauda* should be translated;) but it is added, and HATE CAST them upon the earth, to show that at the time the Apocalypse was written, the world was divided into the three grand religious divisions already referred to; but that the tail of the dragon, or the pagan Roman power under its last form of government, had brought the whole heathen world, (which was a third part of the religious world in the apostolic age,) into subjection, previously to the communication of the Revelation to St. John. It is the dragon's tail that draws the third part of the stars of heaven; therefore, it was during the dominion of his last form of government that Christianity was introduced into the world; for in the time of the six preceding draconic forms of government, the world was divided religiously into only two grand branches, Jews and Gentiles. That the sense in which the third part is here taken is the one intended in the prophecy, is put beyond all controversy; when it is considered that this very division is made in the first and third verses, in which mention is made of the woman clothed with the sun, the Christian church, the moon under her feet, or Jewish church, and the dragon, or heathen power. Thus the heathen IMPERIAL government is doubly represented; first, by one of the seven draconic heads, to show that it was one of those seven heathen forms of government which have been successively at the head of the Roman state; and, secondly, by the dragon's tail, because it was the last of those seven. For a justification of this method of interpretation, see on the angel's double explanation of the heads of the beast, chap. xvii. 9, 10, 16.

And the dragon stood before the woman, &c.—Constantinus Chlorus, the father of Constantine, abandoned the absurdities of paganism, and treated the Christians with great respect. This alarmed the pagan priests, whose interests were so closely connected with the continuance of the ancient superstitions, and who apprehended that to their great detriment the Christian religion would become daily more universal and triumphant throughout the empire. Under these anxious fears they moved Dioclesian to persecute the Christians. Hence began what is term-

ed the *lord* and had general persecution, which was the most severe of all, and continued nearly ten years: (see *Mosheim's Ecclesiastical History of the Third Century*;) and as it was the Divine pleasure that at this time a great deliverer should be raised up in behalf of His suffering people; the woman, or Christian church, is very appropriately represented as overtaken with the pangs of labour, and ready to be delivered. Before the death of Constantine, the heathen party, aware that Constantine would follow the example of his father, who so much favoured the Christians, beheld him with a watchful and malignant eye. Many were the snares that, according to Eusebius, were laid for him by Maximin and Galerius: he relates the frequent and dangerous enterprises to which they urged him, with the design that he might lose his life. When Galerius heard of the death of Constantine, and that he had appointed Constantine his successor, he was filled with the most ungovernable rage and indignation; notwithstanding he did not dare to take any steps contrary to the interest of Constantine: the dread of the armies of the west, which were mostly composed of Christians, was a sufficient check to all attempts of that kind. Thus the dragon, or heathen power, stood before the woman, or Christian church, to devour her son, or deliverer, as soon as he was born.—See *Dr. Mitchell's Exposition of the Revelation in loc.*

*Verses 5. And she brought forth a man-child—*The Christian church, when her full time came, obtained a deliverer, who, in the course of the Divine providence, was destined

*To rule all nations—*The heathen Roman empire,

*With a rod of iron—*A strong figure to denote the very great restraint that should be put upon paganism, so that it should not be able longer to persecute the Christian church. The man-child mentioned in this verse is the dynasty of Christian emperors, beginning with Constantine's public acknowledgment of his belief in the divinity of the Christian religion, which happened in the latter part of A. D. 312, after the defeat of the emperor Maximian.

*And her child was caught up unto God and to his throne.—*A succession of Christian emperors was raised up to the church; for the Roman throne, as Bishop Newton observes, is here called the throne of God, because there is no power but of God; the powers that be are ordained of God.

*Verses 6. And the woman fled into the wilderness.—*The account of the woman's flying into the wilderness immediately follows that of her child being caught up to the throne of God, to denote the great and rapid increase of heresies in the Christian church after the time that Christianity was made the religion of the empire.

*Where she hath a place prepared of God—*See on verse 14.

*Verses 7. And there was war in heaven—*As heaven means here the throne of the Roman empire, the war in heaven consequently alludes to the breaking out of civil commotions among the governors of this empire.

*Michael and his angels fought against the dragon—*Michael was the man-child which the woman brought forth, as is evident from the context; and therefore signifies, as has been

shown already, the dynasty of Christian Roman emperors. This dynasty is represented by Michael, because he is "the great prince which standeth for the children of God's people." Dan. xii. 1.

*And the dragon fought and his angels—*Or ministers,

*Verses 8. And prevailed not—*Against the cause of Christianity.

*Neither was their place found any more in heaven—*The advocates of the heathen idolatry were prevented from having any further share in the government of the empire. The wonderful success of Constantine over all his enemies, and his final triumph over Licinius, correspond exactly to the symbolical language of this verse.

*Verses 9. And the great dragon was cast out, &c.—*By the terms *devil* and *Satan* mentioned in this verse, Pareus, Faber, and many other commentators, understand literally the great spiritual enemy of mankind. But this view of the passage cannot be correct; from the circumstance that it is the dragon which is thus called. Now, if by the dragon be meant the devil; then we are necessarily led to this conclusion, that the great apostate spirit is a monster, having seven heads and ten horns, and also that he has a tail, with which he drags after him the third part of the stars of heaven. The appellations *old serpent*, *devil*, and *Satan*, must, therefore, be understood figuratively. The heathen power is called that *old serpent which deceiveth the whole world*, from its subtlety against the Christians, and its causing the whole Roman world, as far as it was in his power, to embrace the absurdities of paganism. It is called the *devil*, from its continual false accusations and slanders against the true worshippers of God; for the devil is a liar from the beginning; and it is also called *Satan*, for which is a Hebrew word signifying an adversary, from its frequent persecutions of the Christian church. The dragon and his angels are said to be cast out; which is more than was said in the preceding verse. There, mention is made of his being found no longer in heaven, or on the throne of the Roman empire; here, he is entirely cast out from all offices of trust in the empire: his religion is first only tolerated, and then totally abolished, by the imperial power. This great event was not the work of a reign; it took up many years; for it had to contend with the deep-rooted prejudices of the heathen, who to the very last endeavoured to uphold their declining superstition. Paganism received several mortal strokes in the time of Constantine and his sons Constantine and Constantius. It was further reduced by the great zeal of Jovian, Valentinian, and Valens; and was finally suppressed by the edicts of Gratian, Theodosius I. and his successors. It was not till A. D. 388, that Rome itself, the residence of the emperor, was generally reformed from the absurdities of paganism: but the total suppression of paganism soon followed the conversion of the metropolitan city; and about A. D. 395, the dragon may be considered, in an eminent sense, to have been cast into the earth, that is, into a state of utter subjection to the ruling dynasty of Christian emperors.

*Verses 10. And I heard a loud voice, saying, Now is come salvation, &c.—*This is a song of triumph of the Christian church over the heathen

idolatry; and is very expressive of the great joy of the Christians upon this most stupendous event. The loud voice of triumph is said to be heard in heaven; to show that the Christian religion was now exalted to the heaven or throne of the Roman empire. "It is very remarkable," as Bishop Newton observes, "that Constantine himself, and the Christians of his time, describe his conquests under the image of a dragon; as if they had understood that this prophecy had received its accomplishment in him. Constantine himself, in his epistle to Eusebius and other bishops concerning the re-edifying and repairing of the churches, saith that 'liberty being now restored, and that the dragon being removed from the administration of public affairs, by the providence of the great God, and by my ministry; I esteem the great power of God to have been made manifest to all.' Moreover, a picture of Constantine was set up over the palace-gate, with the cross over his head, and under his feet the great enemy of mankind, who persecuted the church by means of impious tyrants, in the form of a dragon, transfixed with a dart through the midst of his body, and falling headlong into the depth of the sea."—See Eusebius de Vita Constantini, lib. ii. c. 46. and lib. iii. c. 3. and Hieronimus Hist. Eccles. lib. i. c. 9. Constantine added to the other Roman ensigns the *labarum*, or standard of the cross, and constituted it the principal standard of the Christian Roman empire. To this *labarum* Prudentius refers, when speaking of the Christian soldiers, in his first hymn *πρωτη σφαιρα*,

*Cæsaris vexilla linquunt, eligunt signum crucis,
Proque ventosis Draconum, quæ gerebunt, palliis,
Proferunt insigne lignum, quod Draconem
subdidit.*

They leave the ensigns of Cæsar; they choose the standard of the cross; and instead of the dragon-flags which they carried, moved about with the wind, they bring forward the illustrious wood that subdued the dragon."

When the apostle saw the woman in heaven, well might he call it, in the spirit of prophecy, *great wonder*.

Verse 11. *And they overcame him by the blood of the Lamb*—Here is given the reason why the followers of Christ prevailed at this time against all their adversaries. It was because they fought against the dragon in the armour of God. *They overcame him by the blood of the Lamb*, by proclaiming salvation to sinners through Christ crucified, and by their continual intercession at the throne of grace for the conversion of the heathen world.

And by the word of their testimony.—By constantly testifying against the errors and follies of mankind.

And they loved not their lives unto the death.—They regarded not their present temporal estate, but even gladly delivered up their lives to the cry of their persecutors, and thus sealed the rath of what they spake with their blood.

Verse 12. *Therefore rejoice, ye heavens, and ye that dwell in them*.—Let the Christians, who are now partakers of the present temporal prosperity, and advanced to places of trust in the empire, praise and magnify the Lord who has thus so signally interfered in their behalf. But it is added—

Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you.—By the inhabitants of the earth are meant the people in subjection to the Roman empire; and by the sea, those parts of the Roman dominions appear to be intended that were reduced to a state of anarchy by the incursions of the barbarous nations. It is not without precedent to liken great hosts of nations combined together to the sea.—See Ezek. xxvi. 3. Here, then, is a wo denounced against the whole Roman world, which will be excited by the devil, the father of lies, the heathen party being thus denominated from the method they pursued in their endeavours to destroy the religion of Jesus.—See on ver. 15.

Having great wrath, because he knoweth that he hath but a short time.—The Christian religion, the pagan party see with great regret, is rapidly gaining ground every where; and, if not timely checked, must soon brave all opposition.

Verse 13. *And when the dragon saw that he was cast unto the earth*.—When the heathen party saw that they were no longer supported by the civil power—

He persecuted the woman which brought forth the man-child.—The heathens persecuted the Christian church, in the behalf of which Divine Providence had raised up a dynasty of Christian Roman emperors.

Verse 14. *And to the woman were given two wings of a great eagle*.—*Τεν αετων του μεγαλου, of the great eagle*. The great eagle here mentioned is an emblem of the Roman empire in general; and, therefore, differs from the dragon, which is a symbol of the HEATHEN ROMAN empire in particular. The Roman power is called an eagle from its legionary standard, which was introduced among the Romans in the second year of the consulate of C. Marius; for, before that time, minotaurs, wolves, leopards, horses, boars, and eagles, were used indifferently, according to the humour of the commander. The Roman eagles were figures in relief, of silver or gold, borne on the tops of pikes; the wings being displayed, and frequently a thunderbolt in their talons. Under the eagle, on the pike, were piled bucklers, and sometimes crowns. The two wings of the great eagle refer to the two grand independent divisions of the Roman empire, which took place January 17, A. D. 395; and were given to the woman, Christianity being the established religion of both empires.

That she might fly into the wilderness into her place, &c.—The apparent repetition here of what is said in ver. 6. has induced Bishop Newton to consider the former passage as introduced by way of *prolepsis*, or *anticipation*; for, says he, the woman did not fly into the wilderness till several years after the conversion of Constantine. But that there is no such prolepsis as the bishop imagines, is evident from the ecclesiastical history of the fourth century; for the woman, or true church, began to flee into the wilderness a considerable time before the division of the great Roman empire into the two independent monarchies. The word translated *fled*, is not to be taken in that peculiar sense, as if the woman, in the commencement of her flight, had been furnished with wings, for the original word is *εφυγεν*. The meaning, therefore, of verses 6 and 14, when taken in connexion with their respective contexts, is, that the wo-

man began to make rapid strides towards the desert almost immediately after her elevation to the *heaven, or throne*, of the Roman empire; and in the course of her flight was furnished with the wings of the great eagle, *ὡς πτερὰ ἐλάτου*, that she might fly into that place prepared of God, where she should be fed a thousand two hundred and threescore days. It is said here that the period for which the woman should be nourished in the wilderness, would be a *time, times, and a half*; consequently, this period is the same with the *twelve hundred and sixty days* of ver. 6. But in no other sense can they be considered the same than by understanding a *time* to signify a *year*; *times*, *two years*; and *half a time*, *half a year*: i. e. *three years and a half*. And as each prophetic year contains *three hundred and sixty days*, so three years and a half will contain precisely *twelve hundred and sixty days*. The Apocalypse being highly symbolical, it is reasonable to expect that its periods of time will also be represented symbolically, that the prophecy may be homogeneous in all its parts. The Holy Spirit, when speaking of years symbolically, has invariably represented them by *days*, commanding, *ex. gr.* the prophet Ezekiel to lie upon his left side *three hundred and ninety days*, that it might be a *sign or symbol* of the house of Israel bearing their iniquity as many years; and *forty days* upon his right side, to represent to the house of Judah in a symbolical manner, that they should bear their iniquity *forty years*. The one thousand two hundred and threescore days, therefore, that the woman is fed in the wilderness, must be understood *symbolically*; and, consequently, denote as many natural years. The wilderness into which the woman flies is the Greek and Latin world, for she is conveyed into her place by means of the two wings of the great eagle. We must not understand the phrase *flying into her place*, of her removing from one part of the habitable world into another; but of her speedy declension from a state of great prosperity to a forlorn and desolate condition. The woman is nourished for one thousand two hundred and threescore years *from the face of the serpent*. The empires of the east and west were destined, in the course of the Divine Providence, to support the Christian religion, at least nominally, while the rest of the world should remain in pagan idolatry, or under the influence of the dragon, here called the *serpent*, because he deceiveth the whole world. The words of the prophecy are very remarkable. The Christian church is said to be supported by the eastern and western empires, *two mighty dominions*, and at the same time situated in the *wilderness*, strongly denoting, that though many professed Christianity, there were but *very few* who "kept the commandments of God, and had the testimony of Jesus Christ."

Verse 15. *And the serpent cast out of his mouth water as a flood.*—The water here evidently means *great multitudes of nations and people*; for in chap. xvii. 15. the interpreting angel says, *The waters which thou sawest—are peoples, and multitudes, and nations, and tongues*. This water, then, which the dragon cast out of his mouth, must be an inundation of heathen barbarous nations upon the Roman empire; and the purpose which the dragon has in view by this inunda-

tion, is, that he might cause the woman, or Christian church—

To be carried away of the flood.—Entirely swept away from the face of the earth. Dr. Mosheim, in the commencement of his second chapter upon the fifth century, observes, "that the Goths, the Heruli, the Franks, the Huns, and the Vandals, with other fierce and warlike nations, for the most part strangers to Christianity, had invaded the Roman empire, and rent it asunder in the most deplorable manner. Amidst these calamities the Christians were grievous, nay, we may venture to say, the principal sufferers. It is true these savage nations were much more intent upon the acquisition of wealth and dominion, than upon the propagation or support of the pagan superstitions; nor did their cruelty and opposition to the Christians arise from any religious principle, or from an enthusiastic desire to ruin the cause of Christianity: it was merely by the *INSTIGATION* of the pagans, who remained yet in the empire, that they were excited to treat with such severity and violence the followers of Christ." Thus the *wo*, which was denounced ver. 12. against the *inhabiters of the earth and of the sea*, came upon the whole Roman world; for, in consequence of the excitement and malicious misrepresentations of the pagans of the empire, "a transmigration of a great swarm of nations" came upon the Romans, and ceased not their ravages till they had desolated the eastern empire, even as far as the gates of Byzantium; and finally possessed themselves of the western empire. "If," says Dr. Robertson, in the introduction to his *History of Charles V.* Vol. I. pp. 11, 12. edit. Lond. 1809, "a man were called to fix upon the period in the history of the world, during which the condition of the human race was most calamitous and afflicted; he would, without hesitation, name that which elapsed from the death of Theodosius the Great, to the establishment of the Lombards in Italy, a period of *one hundred and seventy-six years*. The contemporary authors who beheld that scene of desolation, labour, and are at a loss for expressions to describe the horror of it. *The scourge of God, the destroyer of nations*, are, the dreadful epithets by which they distinguish the most noted of the barbarous leaders; and they compare the ruin which they had brought on the world to the havoc occasioned by earthquakes, conflagrations, or deluges, the most formidable and fatal calamities which the imagination of man can conceive." But the subtle design which the serpent or dragon had in view, when he vomited out of his mouth a flood of waters, was most providentially frustrated; for—

Verse 16. *The earth helped the woman.*—"Nothing indeed," as Bishop Newton excellently observes, "was more likely to produce the ruin and utter subversion of the Christian church, than the irruptions of so many barbarous nations into the Roman empire. But the event proved contrary to human appearance and expectation: *the earth swallowed up the flood*; the barbarians were rather swallowed up by the Romans, than the Romans by the barbarians; and the heathen conquerors, instead of imposing their own, submitted to the religion of the conquered Christians; and they not only embraced the religion,

out affected even the laws, the manners, the customs, the language, and the very name of Romans, so that the victors were in a manner absorbed and lost among the vanquished." See his Dissertations on the Prophecies, in loc.

Verse 17. *And the dragon was wroth with the woman.*—The heathen party, foiled in their subtle attempt to destroy Christianity, were greatly enraged, and endeavoured to excite the hatred of the multitude against the religion of Jesus. They alleged that before the coming of Christ, the world was blessed with peace and prosperity; but that, since the progress of their religion every where, the gods, filled with indig-

nation to see their worship neglected, and their altars abandoned, had visited the earth with those plagues and desolations which increased every day." See Mosheim's Ecclesiastical History, Cent. V. Part. 1. and other works on this subject.

Went to make war with the remnant of her seed—The dragon *αυλας* departed, i. e. into the wilderness, whither the woman had fled; and, in another form, commenced a new species of persecution, directed only against the remnant of her seed who keep the commandments of God, and have the testimony of Jesus Christ. See on verse 13 of the following chapter for an illustration of this remarkable passage.

CHAPTER XIII.

The beast rising out of the sea, with seven heads, ten horns, and ten crowns, 1. His description, power, blasphemy, cruelty, &c. 2—10. The beast coming out of the earth with two horns; deceiving the world by his false miracles, and causing every one to receive his mark in their right hand, 11—17. His number, 666, 18.

M. cir. 4100.
A. D. cir. 98.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

AND I stood upon the sand of the sea, and saw a beast rise up out of

the sea, ^b having seven heads and ten horns, and upon his horns ten crowns,

A. M. cir. 4100.
A. D. cir. 98.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

^a Dan. 7. 2, 7.

^b Ch. 12. 3. & 17. 3, 9, 12.

NOTES ON CHAP. XIII. BY J. E. C.

Verse 1. *And I stood upon the sand of the sea, and saw a beast rise up out of the sea*] Before we can proceed in the interpretation of this chapter, it will be highly necessary to ascertain the meaning of the prophetic symbol *beast*, as we want of a proper understanding of this term as probably been one reason why so many discordant hypotheses have been published to the world. In this investigation, it is impossible to resort to a higher authority than Scripture; for the Holy Ghost is His own Interpreter. What is, therefore, meant by the term *beast* in any one prophetic vision, the same species of thing must be represented by the term whenever it is used in a similar manner in any other part of the Sacred Oracles. Having, therefore, laid this foundation, the angel's interpretation of the last of Daniel's four beasts need only be produced, an account of which is given in the 7th chapter of this prophet. Daniel being very desirous to "know the truth of the fourth beast which was diverse from all the others, exceeding dreadful, and of the ten horns that were on his head," the angel thus interprets the vision:—"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise," &c. In this Scripture it is plainly declared that the fourth beast should be the fourth kingdom upon earth; consequently, the four beasts seen by Daniel are four kingdoms: hence the term *beast* is the prophetic symbol for a kingdom.

As to the nature of the kingdom which is represented by the term *beast*; we shall obtain no considerable light in examining the most proper meaning of the original word *מַחְשֵׁי* *chayyah*. This Hebrew word is translated in the Septua-

gint by the Greek word *θηρ*, and both words signify what we term a *wild beast*; and the latter is the one used by St. John in the Apocalypse. Taking up the Greek word *θηρ* in this sense, it is fully evident, if a power be represented in the prophetic writings under the notion of a *wild beast*, that the power so represented must partake of the nature of a *wild beast*. Hence an earthly *belligerent* power is evidently designed. And the comparison is peculiarly appropriate; for, as several species of wild beasts carry on perpetual warfare with the animal world; so most governments, influenced by ambition, promote discord and depopulation. And, also, as the carnivorous wild beast acquires its strength and magnitude by preying upon the feebler animals; so most earthly monarchies are raised up by the sword, and derive their political consequence from the unsuccessful resistance of the contending nations. The kingdom of God, on the other hand, is represented as "a stone cut out of the mountain without hands;" and is never likened to a *beast*, because it is not raised up by the sword, as all other secular powers are; but sanctifies the persons under its subjection, in which last particular it essentially differs from all other dominations.

This beast is said to *rise up out of the sea*, in which particular it corresponds with the four beasts of Daniel; the *sea* is, therefore, the symbol of a *great multitude of nations*, as has already been proved; and the meaning is, that every mighty empire is raised upon the ruins of a great number of nations, against which it has successfully contended, and incorporated with its dominions. The *sea*, here, is doubtless the same, against the inhabitants of which a war was denounced, cap. xii. 12. for St. John was standing upon the sand of the sea, when the vision changed from the woman and the dragon to that recorded in this chapter. It therefore follows, that the

A. M. cir. 4100.
A. D. cir. 90.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

and upon his heads the
name of blasphemy.
2^b And the beast which

I saw was like unto a leopard,
and his feet were as
the feet of a bear, and

A. M. cir. 4100.
A. D. cir. 90.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

a Or, names. Ch. 17. 3.—b Dan. 7. 6.

c Dan. 7. 5.—d Dan. 7. 4.

kingdom or empire here represented by the *beast*, is that which sprung up out of the ruins of the **WESTERN Roman empire.**

Having seven heads and ten horns, and upon his horns ten crowns] The beast here described is the Latin empire, which supported the Romish or Latin church; for it has upon his horns ten crowns; i. e. is an empire composed of ten distinct monarchies in the interest of the Latin church.—See the heads and horns, fully explained in the notes on chapter xvii. 10, 12, 16.

As the phrases *Latin church*, *Latin empire*, &c. are not very generally understood at present, and will occur frequently in the course of the notes on this and the xviii chapter, it will not be improper here to explain them.—During the period from the division of the Roman empire into those of the east and west, till the final dissolution of the western empire; the subjects of both empires were equally known by the name of *Romans*. Soon after this event the people of the west lost almost entirely the name of *Romans*, and were denominated after their respective kingdoms which were established upon the ruins of the western empire. But as the eastern empire escaped the ruin which fell upon the western; the subjects of the former still retained the name of *Romans*, and called their dominion *Ἡ Ῥωμαϊκὴ βασιλεία*, the *Roman empire*; by which name this monarchy was known among them till its final dissolution in 1453, by Mohammed II. the Turkish sultan. But the subjects of the eastern empire, ever since the time of Charlemagne, or before, (and more particularly in the time of the crusades, and subsequently,) called the western people, or those under the influence of the Romish church, *Latins*; and their church, the *Latin church*. And the western people, in return, denominated the eastern church the *Greek church*, and the members of it *Greeks*. Hence the division of the Christian church into those of the *Greek and Latin*. For a confirmation of what has just been said, the reader may consult the Byzantine writers, where he will find the appellations *Ῥωμαῖοι* and *Λατῖνοι*, *Romans* and *Latins*, used in the sense here mentioned in very numerous instances. The members of the Romish church have not been named *Latins* by the Greeks alone: this term is also used in the public instruments drawn up by the general popish councils, as may be intanced in the following words, which form a part of a decree of the council of Basil, dated Sept. 26, 1437, "*copiosissimam subventionem pro unione GRÆCORUM cum LATINIS*," a very great convention for the union of the Greeks with the Latins. Even in the very papal bulls this appellation has been acknowledged, as may be seen in the edict of Pope Eugenius IV. dated Sept. 17, 1437, where in one place mention is made of "*Ecclesiæ LATINORUM—quæ sita unio*," the desired union of the church of the Latins: and in another place we read, "*Nec superesse modum alium prosequendi operis tam pii, et servandi LATINÆ ECCLESIE honoris*," that no means might be left

untried of prosecuting so pious a work, and of preserving the honour of the Latin church.—See Corps Diplomatique, Tom. III. pp. 32, 35. In a bull of the same pontiff, dr. dated Sept. 1439, we have "*Sanctissima LATINORUM et GRÆCORUM unio*," the most holy union of Greeks with the Latins.—See Bail's Summa Conciliorum, in loc. By the *Latin empire* is meant the whole of the powers which support the Latin church.

And upon his heads the name of blasphemy] *ὄνομα βλασφημίας*, a name of blasphemy. This has been variously understood: Jerome and Prosper give it as their opinion that the name of blasphemy consists in the appellation *urbis æterna*, eternal city, applied to Rome; and modern commentators refer it to the idolatrous worship of the Romans and papists. Therefore we attempt to ascertain the meaning of this passage, it must be first defined what the Holy Spirit means by a name of blasphemy. Blasphemy, in Scripture, signifies *impious speaking*, when applied to God; and *injurious speaking*, when directed against our neighbour. A name of blasphemy is the prostitution of a sacred name to an unholy purpose. This is evident from the 9th verse of the second chapter of the Apocalypse, where God says, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." These wicked men, by calling themselves Jews, blasphemed the name, i. e. used it in an injurious sense; for he only is a Jew who is one inwardly. Hence the term *Jews* applied to the synagogue of Satan, is a name of blasphemy, i. e. a sacred name blasphemed. A name of blasphemy, or a blasphemous appellation, is said to be upon all the seven heads of the beast. To determine what this name is, the meaning of the seven heads in this place must be ascertained. If the reader refer to the notes on chap. xvii. 9, 10, 11, he will find that the heads are explained to have a double meaning, viz. that they signify the seven electorates of the German empire, and also seven forms of Latin government. As this is the first place in which the heads of the beasts are mentioned with any description; it is reasonable to expect that this signification of the heads which is first in order in the angel's interpretation, chap. xvii. 9, must be what is here intended. This is, "the seven heads are seven mountains, on which the woman sitteth:" the name of blasphemy will, consequently, be found upon the seven electorates of Germany. This, therefore, can be no other than that which was common not only to the electorates, but also to the whole empire of Germany, or that well known one of SACRUM Imperium Romanum, "The SACRED (or HOLY) Roman empire." Here is a sacred appellation blasphemed by its application to the principal power of the beast. No kingdom can properly be called *holy* but that of Jesus; therefore it would be blasphemy to unite this epithet with any other power. But it must be horribly blasphemous to apply it to the German empire, the grand supporter of antichrist from his very

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his mouth as the mouth of a lion; and * the dragon gave him his power, ^b and his seat, ^c and great authority.

3 And I saw one of his heads ^d as it

a Ch. 12. 9.—b Ch. 16. 10.—c Ch. 12. 4.

rise to temporal authority. Can that empire be *holy* which has killed the saints, which has professed and supported with all its might an idolatrous system of worship? It is impossible. Therefore its assumption of *sacred*, or *holy*, (which appellation was originally given to the empire from its being the main support of what is termed the *holy* Catholic church, the emperor being styled, on this account, Christ's temporal vicar upon earth: see *Cesarini Fürstenerii Tractatus De Suprematu Principum Germaniæ*, cc. 31, 32.) is, in the highest sense the words can be taken, a name of *blasphemy*. The name of blasphemy is very properly said to be upon the seven heads of the beast, or seven electorates of the German empire, because the electors are styled *SACRI Imperii Principes Electores*, Princes, Electors of the Holy empire; *SACRI Romani Imperii Electores*, Electors of the Holy Roman empire.

Verse 2. *And the beast which I saw was like unto a leopard*] This similitude of the beast to a leopard appears to be an allusion to the third beast of Daniel, which is well known to represent the empire of the Greeks. The Latin empire greatly resembled the modern empire of the Greeks; for, that the power of the Greeks was still said to be like a leopard, even after its subjugation by the Romans, is evident from the 12th verse of the seventh chapter of Daniel, "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time." The Latin empire was, in the first place, like to its contemporary, because both adhered to an idolatrous system of worship, professedly Christian, but really antichristian; and it is well known that the Greek and Latin churches abound in monstrous absurdities. *Secondly*, both empires were similar in their opposition to the spread of pure Christianity; though it must be allowed that the Latins far outstripped the Greeks in this particular. *Thirdly*, both empires were similar in respect to the civil authority being powerfully depressed by the ecclesiastical; though it must be granted the authority of the Latin church was more strongly marked, and of much longer continuance. The excommunication of the Greek emperor by the patriarch Arsenius, and the consequences of that excommunication, afford a remarkable example of the great power of the Greek clergy. But the beast of Saint John, though in general appearance it resembles a leopard, yet differs from it in having feet like those of a bear. The second beast of Daniel was likened to a bear, and there can be no doubt that the kingdom of the Medes and Persians was intended; and it is very properly likened to this animal, because it was one of the most inhuman governments that ever existed; and a bear is the well-known Scripture emblem of *cruelty*.—See 2 Sam. xvii. 8. and Hos. xiii. 8. Is not *cruelty* a striking characteristic of the papal Latin empire? Have not the subjects of this empire lite-

were * wounded to death; and his deadly wound was healed: and ^f all the world wondered after the beast.

4 And they worshipped the dragon

d Ver. 12, 14.—e Gr. slain.—f Ch. 17. 8.

rally trampled to death all those in their power, who would not obey their idolatrous requisitions? In Fox's Book of Martyrs, and other works which treat upon this subject, will be found a melancholy catalogue of the horrid tortures and most lingering deaths which they have obliged great numbers of Christians to suffer. In this sense, the feet of the beast were as the feet of a bear. Another particular in which the beast differed from a leopard, was in having a mouth like a lion. "It is," says Dr. More, "like the Babylonish kingdom (the first beast of Daniel, which is likened to a lion,) in its *cruel decrees* against such as will not obey their idolatrous edicts, nor worship the golden image that Nebuchadnezzar had set up. Their stubbornness must be punished by a hot fiery furnace; fire and fagot must be prepared for them that will not submit to this New Roman idolatry."

And the dragon gave him his power, and his seat, and great authority.] It was said of the dragon in chap. xii. 8. that his place was found no more in heaven; the dragon here cannot, therefore, be the heathen Roman empire, as this was abolished previously to the rising up of the beast. It must then allude to the restoration of one of the DRACONIC heads of the beast, as will be seen in the explanation of the following verse, and more fully in the notes on chap. xvii.

Verse 3. *And I saw one of his heads as it were wounded to death*] This is the second and last place where the heads of the beast are mentioned with any description; and, therefore, the meaning here must be *forms of government*, as these were noticed last in the angel's double explanation. The head that was wounded to death can be no other than the seventh draconic head, which was the sixth head of the beast, viz. *the imperial power*; for "this head," as Bishop Newton observes, "was, as it were, wounded to death, when the Roman empire was overturned by the northern nations, and an end was put to the very name of emperor in Momyllus Augustulus." It was so wounded that it was wholly improbable that it could ever rise again to considerable power; for the western empire came into the possession of several barbarous nations of independent interests.

And his deadly wound was healed] This was effected by Charlemagne, who, with his successors, assumed all the marks of the ancient emperors of the west, with the titles of *Semper Augustus*, *Sacred Majesty*, *First Prince of the Christian world*, *Temporal Chief of the Christian people*, and *Rector or Temporal Chief of the Faithful in Germany*: *Mod. Universal History*, Vol. XXXII. p. 79. But it is said in ver. 9, that the dragon gave the beast *his power, strength, his armies, or military strength*; i. e. he employed all his imperial power in defence of the Latin empire, which supported the Latin church. He also gave *his seat*, *Spovos*, literally *his throne*, to him; that is, his whole empire formed an inte-

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which gave power unto the beast; and they worshipped the beast, saying, ^a Who is like unto the beast?

who is able to make war with him? ^b And there was given unto him a mouth speaking great things, and blas-

^a Ch. 18. 18.—^b Dan. 7. 8, 11, 25. & 11. 36.—^c Or, to make war.

phemies; and power was given unto him ^c to continue ^d forty and two months.

phemies; and power was given unto him ^c to continue ^d forty and two months.

^e And he opened his mouth in blasphemy against God, to blaspheme his name, ^e and his tabernacle, and them that dwell in heaven.

^d Ch. 11. 2. & 12. 6.—^e John 1. 14. Col. 2. 9.

gral part of the Latin empire, by its conversion to the Roman Catholic faith. He also gave him great authority. This is literally true of the Roman empire of Germany, which, by its great power and influence in the politics of Europe, extended the religion of the empire over the various states and monarchies of Europe; thus incorporating them, as it were, in one vast empire, by uniting them in one common faith.

And all the world wondered after the beast] *ὅλα ἡ γῆ*, all the earth. As the original word signifies earth, and not world, as in our translation, the Latin world, which is the earth of the beast, is here intended; and the meaning of the passage consequently is, that the whole body of the Roman Catholics were affected with great astonishment at the mighty sway of the Latin empire, considering it as a great and holy power.

Verse 4. And they worshipped the dragon] *Worshipping* the dragon here evidently means the voluntary religious subjection of the members of the Latin church to the revived western empire, because of the eminent part it has taken in the support of their faith.

And they worshipped the beast] Not only the dragon or revived western empire, was worshipped; the beast, the whole Latin empire, is a partaker in the adoration. The manner in which it is worshipped consists in the subjects of it—

Saying, Who is like unto the beast? Is it not the only holy power in the universe? Is it possible for any person not a subject of it to be saved?

Who is able to make war with him? Can any nation successfully fight with it? Is not the Roman empire, which is its most principal bulwark, *invictissimum*, most invincible? *Invictissimus*, most invincible, was the peculiar attribute of the emperors of Germany. See Modern Universal History, Vol. XXXII. p. 197.

Verse 5. And there was given unto him a mouth speaking great things] That is, there was given to the rulers of the Latin empire, who are the mouth of the beast, (and particularly the Roman emperors of Germany,) power to assume great and pompous titles, indicative of their mighty sway over many subjugated countries, (see the imperial instruments of the middle centuries in the Corps Diplomatique;) and also to utter against their opponents the most terrible edicts.

And blasphemies] The system of worship supported by the beast is a system of blasphemy; as there will be occasion to show presently.

And power was given unto him to continue forty and two months] As these forty-two months are prophetic, they must mean so many years as there are days contained in them; viz. 1260, each month containing 30 days. The beast, therefore, will continue in existence at least 1260 years: but when the termination of this period will take place, is difficult to say; as the

beginning cannot be at present indubitably ascertained.

Verse 6. And he opened his mouth in blasphemy against God, to blaspheme his name] The Latin empire is here represented as a blasphemous power in three respects: first, he blasphemeth the name of God. This has been most notoriously the case with the different popish princes, who continually blaspheme the sacred names of God, by using them in their idolatrous worship. The mouth of blasphemy against God cannot be more evident than in the following impious words which form a part of the *Golden Bull* published by Charles IV. in January, 1356: "But thou, envy, how often hast thou attempted to ruin by division the Christian empire, which God hath founded upon the three cardinal virtues, faith, hope, and charity, as upon a holy and indivisible Trinity; vomiting the old venom of discord among the seven electors, who are the pillars and seven principal members of the holy empire; by the brightness of whom the holy empire ought to be illuminated as by seven torches, the light of which is reinforced by the seven gifts of the Holy Spirit."

And his tabernacle] Tabernacle is any kind of dwelling-place; and, in an eminent sense among the Jews, was a kind of tent to take up and down, as occasion required; which was, as it were, the palace of the Most High, the dwelling of the God of Israel. It was divided into two partitions, one called The Holy Place, and the other The Most Holy Place; in the latter of which, before the building of the temple, the ark of the covenant was kept, which was a symbol of God's gracious presence with the Jewish church. All this the author of the *Epistle to the Hebrews*, in the eighth and ninth chapters, explains to prefigure the human nature of Christ. The beast's blasphemy of the tabernacle of God is, therefore, as Dr. More and others properly observe, his impious doctrine of transubstantiation, in which it is most blasphemously asserted that the substance of the bread and wine in the sacrament, is literally converted by the consecration of the priest, into the very body and blood of Jesus Christ! This doctrine was first advanced among the Latins, in the tenth century; and in 1215 fully received as an article of the Roman Catholic faith. It is for the pages of ecclesiastical history to record the incredible numbers which have been martyred by the papists for their non-reception of this most unscriptural and antichristian doctrine.

And them that dwell in heaven.] By heaven is here meant the throne of God, and not the throne of the beast, because it is against God the beast blasphemeth. This must, therefore, allude to his impious adoration of the saints and angels, whose residence is in heaven. He

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7 And it was given unto him^a to make war with the saints, and to overcome them: ^b and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, ^c whose names are not written in the book of life of the

^a Dan. 7. 21. Ch. 11. 7. & 12 17 — ^b Ch. 11. 18. & 17. 15.
^c Exod. 32. 32. Dan. 12. 1. Phil. 4. 3. Ch. 3. 5. & 20. 12.

blasphemes against God, by paying that adoration to the celestial inhabitants, which belongs to God alone. That this sort of worship has been, and still is, kept up among the Roman Catholics, their mass-book is a sufficient evidence.

Verse 7. *And it was given unto him to make war with the saints, and to overcome them*] "Who can make any computation," says Bishop Newton, "or even frame any conception, of the numbers of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome? Mede upon the place hath observed, from good authorities, that in the war with the Albigenes and Waldenses, there perished of these poor creatures, in France alone, a million. From the first institution of the Jesuits, to the year 1580, that is, in little more than thirty years, nine hundred thousand orthodox Christians were slain, and these all by the common executioner. In the space of scarce thirty years, the inquisition destroyed, by various kinds of torture, a hundred and fifty thousand Christians. Sanders himself confesses, that an innumerable multitude of Lollards and Sacramentarians were burnt throughout all Europe; who, yet, he says, were not put to death by the pope and bishops, but by the civil magistrates." The dragon, in a new shape, or Roman empire of Germany, acted a very conspicuous part in this nefarious warfare against the remnant of the woman's seed, who kept the commandments of God, and had the testimony of Jesus Christ.—See the imperial edict of Frederic II. against heretics, in Limborch's History of the Inquisition.

And power was given him over all kindreds, and tongues, and nations.] As the book of the Revelation is a prophecy of all that should come upon the Christian world till the end of time; *all kindreds, and tongues, and nations*, must imply *the whole Christian world*. That the Latin empire, in the course of its reign, has had the extensive power here spoken of, is evident from history. It is well known that the profession of Christianity was chiefly confined within the limits of the Greek and Latin empires, till the period of the Reformation. By means of the Crusades, the Latins extended their empire over several provinces of the Greeks. In 1097, Baldwin extended his conquests over the hills of Armenia, and the plain of Mesopotamia, and founded the first principality of the Franks, or Latins; which subsisted fifty-four years, beyond the Euphrates. In 1204 the Greeks were expelled Constantinople by the Latins, who set up an empire there which continued about fifty-seven years. The total overthrow of the Latin

Lamb slain ^d from the foundation of the world.

9 ^e If any man have an ear, let him hear.

10 ^f He that leadeth into captivity shall go into captivity: ^g he that killeth with the sword must be killed with the sword. ^h Here is the patience and the faith of the saints.

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15. & 21. 27.—^d Ch. 17. 8.—^e Ch. 2. 7.—^f Isa. 33. 1.
^g Gen. 9. 6. Matt. 26. 52.—^h Ch. 14. 12.

states in the East soon followed the recovery of Constantinople by the Greeks: and in 1291 the Latin empire in the East was entirely dissolved. Thus the Latins have had power over the whole world professedly Christian: but it is not said that the whole world was in utter subjection to him; for we read in the following verse—

Verse 8. *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb*] The earth here is the *Latin world*, as has been observed before in similar cases. The meaning, therefore, is, that all the corrupt part of mankind, who are inhabitants of the Latin world, shall submit to the religion of the empire, except, as Bishop Newton expresses it, "those faithful few, whose names, as citizens of heaven, were enrolled in the registers of life."

Slain from the foundation of the world] That is, of the Christian world; for this has been shown to be the meaning of *all kindreds, and tongues, and nations*. The year of the crucifixion is properly the commencement of Christianity, as the apostles then first began to promulgate the religion of Christ with the Holy Ghost sent down from heaven. But as Jesus Christ was in the Divine purpose appointed from the foundation of the world to redeem man by His blood, He therefore is, in a very eminent sense, the Lamb slain from the foundation of the world, i. e. from the creation.

Verse 9. *If any man have an ear, let him hear.*] These words are evidently introduced to impress the reader with the awfulness of what has just been spoken, *all shall worship him whose names are not written in the book of life*; as well as to fix his attention upon the following words:—

Verse 10. *He that leadeth into captivity shall go into captivity*] The Latin empire here spoken of must *go into captivity*, because it has led into captivity, by not only propagating among the various nations its abominable antichristian system, but also in compelling them to embrace it under penalty of forfeiting the protection of the empire.

He that killeth with the sword must be killed with the sword] The Latin empire must be also broken to pieces by the sword, because it has killed the saints of God. This prophecy will not receive its full accomplishment till the *kingdoms of this world become the kingdoms of our Lord and of His Christ*.

Here is the patience and the faith of the saints.] By these words, as Dr. Mitchell observes, "God

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11 And I beheld another
beast ^a coming up out of
the earth; and he had
two horns like a lamb, and
he spake as a dragon.

^a Ch. 11. 7.

calls upon His saints to keep in view, under all their persecutions, His retributive justice: there is no violence that has been exercised upon them but what shall be retaliated upon the cruel and persecuting government and governors of the Latin empire."

Verse 11. *And I beheld another beast coming up out of the earth*] As a *beast* has already been shown to be the symbol of a *kingdom* or *empire*, the rising up of this second beast must, consequently, represent the rising up of *another empire*. This beast comes up out of the earth; therefore it is totally different from the preceding, which rose up out of the sea. *Earth* here means the *Latin world*, for this word has been shown to import this already in several instances; the rising up of the beast out of *this earth* must, consequently, represent the springing up of some power out of a state of subjection to the Latin empire: therefore the beast, here called *another beast*, is *another LATIN empire*. This beast is the spiritual Latin empire, or, in other words, the Romish hierarchy; for with no other power can the prophetic description, yet to be examined, be shown to accord. In the time of Charlemagne, the ecclesiastical power was in subjection to the civil; and it continued to be so for a long time after his death; therefore the beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity; these, consequently, constituted but one *beast* or *empire*. But the Latin clergy kept continually gaining more and more influence in the civil affairs of the empire; and in the tenth century their authority was greatly increased. In the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors; and led into captivity the kings of the whole Latin world, as there will be occasion to show in commenting upon the following verses. Thus the Romish hierarchy was at length entirely exempted from the civil power, and constituted *another beast*, as it became entirely independent of the secular Latin empire. And this beast came up out of the earth; that is, the Latin clergy, which composed a part of the earth, or *Latin world*, raised their authority against that of the secular powers; and, in process of time, wrested the superintendence of ecclesiastical affairs from the secular princes.

And he had two horns] As the seven-headed beast is represented as having *ten horns*, which signifies so many kingdoms leagued together to support the Latin church; so the beast which rises out of the earth has also *two horns*, which must, consequently, represent two kingdoms; for, if *horns of a beast* mean *kingdoms* in one part of the Apocalypse, *kingdoms* must be intended by this symbol whenever it is used in a similar way in any other part of this book. As the second beast is the spiritual Latin empire, the two horns of this beast denote that the empire thus represented is composed of two dis-

12 And he exerciseth all
the power of the first beast
before him, and causeth
the earth and them which
dwell therein to ^b worship the first

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^b Ver. 4.

tingent spiritual powers. These, therefore, can be no other, as Bishop Newton and Faber properly observe, than the two grand independent branches of the Romish hierarchy, viz. the Latin clergy, REGULAR and SECULAR. "The first of these comprehends all the various monastic orders; the second comprehends the whole body of parochial clergy." These two grand branches of the hierarchy originally constituted but one dominion, as the monks, as well as the other clergy, were in subjection to the bishops: but the subjection of the monks to their diocesan became by degrees less apparent; and in process of time, through the influence and authority of the Roman pontiffs, they were entirely exempted from all episcopal jurisdiction, and thus became a spiritual power, entirely independent of that of the secular clergy.

Like a lamb] As *lamb*, in other parts of the Apocalypse, evidently means Christ, who is the *Lamb of God which taketh away the sin of the world*, it must have a similar import in this passage: therefore the meaning here is evidently that the two horns of the beast, or the regular and secular clergy, profess to be the ministers of Christ; to be like him in meekness and humility; and to teach nothing that is contrary to godliness. The two-horned beast, or spiritual Latin empire, has in reality the name, and in the eyes of the Latin world the appearance, of a CHRISTIAN power. But he is only so in appearance, and that alone among his deluded votaries; for when he spake,

He spake as a dragon] The doctrines of the Romish hierarchy are very similar to those contained in the old heathen worship; for he has introduced "a new species of idolatry nominally different, but essentially the same, the worship of angels and saints, instead of the gods and demigods of antiquity."

Verse 12. *And he exerciseth all the power of the first beast before him*] In the preceding verse the two-horned beast was represented as rising out of the earth, that is, obtaining gradually more and more influence in the civil affairs of the Latin world. Here he is represented as having obtained the direction and management of all the power of the first beast, or secular Latin empire, before him, *even as now, in his presence*. That the Romish hierarchy has had the extensive power here spoken of, is evident from history: for the civil power was in subjection to the ecclesiastical. The parochial clergy, one of the horns of the second beast, have had great secular jurisdiction over the whole Latin world. Two-thirds of the estates of Germany were given by the three Otos, who succeeded each other, to ecclesiastics; and in the other Latin monarchies the parochial clergy possessed great temporal power. Yet, extraordinary as the power of the secular clergy was in all parts of the Latin world, it was but feeble when compared with that of the monastic

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beast, whose deadly wound was healed.
13 And he doeth great won-

ders, so that he maketh fire come down from heaven on the earth in the sight of men,

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Ver. S. — Dent. 13. 1, 2, 3. Matt. 24. 24. 2 Thess. 2. 9.

Ch. 16. 14. — 1 Kings 18. 38. 2 Kings 1. 10, 12.

orders, which constituted another horn of the beast. The Mendicant Friars, the most considerable of the regular clergy, first made their appearance in the early part of the thirteenth century. These friars were divided by Gregory X. in a general council which he assembled at Lyons in 1272, into the four following societies or denominations, viz. the Dominicans, the Franciscans, the Carmelites, and the Hermits of St. Augustine. "As the Pontiffs," observes Mosheim, "allowed these four Mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of all ranks, of instructing the youth and the multitude wherever they went; and as these monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies, they arose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration throughout all the countries of Europe. The enthusiastic attachment to these sanctimonious beggars went so far, that, as we learn from the most authentic records, several cities were divided, or cantoned out, into four parts, with a view to these four orders; the first part was assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustinians. The people were unwilling to receive the sacraments from any other hands than those of the Mendicants, to whose churches they crowded to perform their devotions, while living; and were extremely desirous to deposit here also their remains after death; all which occasioned grievous complaints among the ordinary priests, to whom the cure of souls was committed, and who considered themselves as the spiritual guides of the multitude. Nor did the influence and credit of the Mendicants end here; for we find in the history of this (xiiith century) and the succeeding ages, that they were employed not only in spiritual matters, but also in temporal and political affairs of the greatest consequence; in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations not only remote from, but absolutely inconsistent with, the monastic character and profession. We must not, however, imagine that all the Mendicant Friars attained to the same degree of reputation and authority; for the power of the Dominicans and Franciscans surpassed greatly that of the two other orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed, with an almost universal and absolute sway, both state and church; filled the most eminent posts, ecclesiastical and civil; taught in the universities and churches with an authority before which all opposition was silent; and maintained the pretended majesty and prerogatives of the Roman pontiffs against kings, princes, bishops, and heretics,

with incredible ardour and equal success. The Dominicans and Franciscans were, before the Reformation, what the Jesuits have been since that happy and glorious period, the very soul of the hierarchy, the engines of state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event in the religious and political world." Thus the Romish hierarchy has exercised all the power of the first beast in his sight, both temporal and spiritual; and, therefore, with such astonishing influence as this over secular princes, it was no difficult matter for him to cause—

The earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed.] That is, he causes the whole Latin world to submit to the authority of the Latin empire, with the revived western empire at its head; persuading them that such submission is beneficial to their spiritual interests, and absolutely necessary for their salvation. Here it is observable that both beasts have dominion over the same earth; for it is expressly said, that the second beast causeth **THE EARTH** and them that dwell therein, to worship the first beast: therefore it is, as Bishop Newton and others have observed, *imperium in imperio*, "an empire within an empire." We have, consequently, the fullest evidence that the two beasts consist in the division of the great Latin empire, by the usurpation of the Latin clergy, into two distinct empires, the one secular, the other spiritual; and both united in one antichristian design, viz. to diffuse their most abominable system of idolatry, over the whole earth, and to extend the sphere of their domination. Here we have also an illustration of that remarkable passage in chap. xvi. 10. *the kingdom of the beast, i. e. the kingdom of the Latin kingdom*; which is apparently a solecism, but in reality expressed with wonderful precision. The fifth vial is poured out upon the throne of the beast, and his kingdom is darkened. i. e. the Latin kingdom, in subjection to the Latin kingdom, or the secular Latin empire.

Verse 13. *And he doeth great wonders*] That we may have the greatest assurance possible that the two-horned beast is the Latin empire, it is called, in chap. xix. 20. a passage illustrative of the one now under consideration, *the false prophet*, "than which," as Bishop Newton observes, "there cannot be a stronger or plainer argument to prove that false doctors or teachers were particularly designed;" for *prophet*, in the Scripture style, is not unfrequently used for a preacher or expounder of God's word. See 1 Cor. xiv. It hence follows that the two-horned beast is an empire of false doctors or teachers.

In order to establish the Latin church upon a foundation that can never fail, the false prophet doeth great wonders; he attempts the most wonderful and prodigious exploits, and is crowned with incredible success. He has the art to persuade his followers that the clergy of the church of Rome are the only true ministers of Christ;

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A. M. cix 4100.
A. D. cix 94.
Lopp. Florio
Dombiano Cms.
Ang. et Neruo.

14 And ^a deceiveth them that dwell on the earth ^b by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast,

Ch. 12. 9. & 19. 20. — 2 Thess. 2. 9. 10. — 2 Kings 20. 7.

that they have such great influence in the court of heaven as to be able not only to forgive sins, but also to grant indulgences in sin, by paying certain stipulated sums. He persuades them too that they can do works of supererogation. He pretends that an incredible number of miracles have been wrought, and are still working, by the Almighty, as so many evidences of the great sanctity of the Latin church; and the false prophet has such an astonishing influence over his flock, as to cause them to believe all his fabulous legends and lying wonders. He pretends also (and is believed!) that his power is not confined to this world; that he is able by his prayers to deliver the souls of the deceased from what he calls purgatory, a place which he has fabled to exist for the purification of sinful souls after their departure from this world. His wonderful exploits in being able to induce men, possessed of reasonable faculties, to believe his monstrous absurdities, do not end here; he even

Maketh fire come down from heaven—in the night of men] Fire, in Scripture, when it signifies wrath, represents that species of indignation which is attended with the destruction of whatever is the cause of it. Thus the wrath of God is likened to fire, Psa. xviii. 7, 8. Jer. iv. 4.—Therefore the fire which the false prophet bringeth down from heaven upon the earth, is the fiery indignation which he causes to come down from the heaven or throne of the Latin empire upon all those of the earth or Latin world who rebel against his authority. All this has been fulfilled in the Romish hierarchy: the Latin clergy have denominated all those that oppose their authority, heretics; they have instituted tribunals to try the cause of heresy; and all those that would not submit to their idolatry, they have condemned to various kinds of tortures and deaths. It is said of the false prophet that he bringeth fire FROM HEAVEN upon the earth; that is to say, he will only try the cause of heresy, and pass the sentence of condemnation; he will not suffer an ecclesiastic to execute the sentence of the court; the destroying fire he causeth to come down from the heaven or throne of the Latin empire; secular princes and magistrates must execute the sentence of death upon all that are capitally condemned by the spiritual power. *HE MAKETH fire come down from heaven*; he compels secular princes to assist him against heretics; and if any rebel against his authority, he immediately puts them under the bond of the anathema, so that they are deprived of their offices, and exposed to the insults and persecution of their brethren. Thus the false prophet deceives the Latin world by the means of those miracles which he had power to do in the sight of the beast. Under the appearance of great sanctity, he persuades men

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which had the wound by a sword, ^c and did live.

15 And he had power to give ^d life unto the image of the beast, that the image of the beast should both speak, ^e and cause that as many as would not worship the image of

A. N. cix 4100.
A. D. cix 94.
Lopp. Florio
Dombiano Cms.
Ang. et Neruo.

Gr. breath. — Ch. 16. 2. & 19. 20. & 20. 4.

to believe all his lying doctrines; and enforces his canons and decretals with the sword of the civil magistrate.

Verse 14. *Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live.*] The image of the beast must designate a person who represents in himself the whole power of the Latin empire: therefore it cannot be the emperor; for though he was, according to his own account, *supremum caput Christianitatis*, the supreme head of Christendom, yet he was only the chief of the Germanic confederation; and, consequently, was only sovereign of the principal power of the Latin empire. The image of the beast must be the supreme ruler of the Latin empire; and as it is through the influence of the false prophet that this image is made for the first beast, this great chief must be an ecclesiastic. Who this is has been ably shown by Bishop Newton, in his comment on the following verse:

Verse 15. *And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*] The influence of the two-horned beast, or corrupted clergy, is further seen in persuading and inducing mankind to make an image to the beast which had the wound by a sword and did live. This image and representative of the beast is the pope. He is properly the idol of the church. He represents in himself the whole power of the beast, and is the head of all authority, temporal as well as spiritual. He is nothing more than a private person, without power and without authority, till the two-horned beast, or corrupted clergy, by choosing him pope, give life unto him, and enable him to speak and utter his decrees, and to persecute even to death as many as refuse to submit to him, and to worship him. As soon as he is chosen pope he is clothed with the pontifical robes and crowned and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called adoration. They first elect, and then they worship him; as in the medals of Martin V. where two are represented crowning the pope, and two kneeling before him with this inscription, *Quem creant adorant*, Whom they create they adore. He is THE PRINCIPLE OF UNITY TO THE TEN KINGDOMS OF THE BEAST; and causeth, as far as he is able, all who will not acknowledge his supremacy to be put to death. The great ascendancy which the popes have obtained over the kings of the Latin world by means of the Romish hierarchy, is sufficiently marked in the history of Europe. As long as the great body of the people were devoted to the Romish Catholic idolatry, it was in vain for the kings of the different Romish Catholic countries to oppose

A. M. cir. 4100.
A. D. cir. 96.
Inpp. Flavio
Domitiano Cæs.
Aug. et Narva.

the beast should be killed.
16 And he caused all,
both small and great, rich
and poor, free and bond,

a Ch. 14. 9. & 19. 20. & 20. 4.

the increasing usurpations of the popes. They ascended, in spite of all opposition, to the highest pinnacle of human greatness; for even the authority of the emperors themselves was established or annulled at their pleasure. The high-sounding tone of the popes commenced in Gregory VII. A. D. 1078, commonly known by the name of Hildebrand, who aimed at nothing less than universal empire. He published an anathema against all who received the investiture of a bishopric or abbacy from the hands of a layman; as also against those by whom the investiture should be performed. This measure being opposed by Henry IV. emperor of Germany, the pope deposed him from all power and dignity, regal or imperial. See Corps Diplomatique, Tom. I. pag. 53. Great numbers of German princes siding with the pope, the emperor found himself under the necessity of going (in January, 1077) to the bishop of Rome to implore his forgiveness, which was not granted him till he had fasted three days, standing from morning to evening barefooted, and exposed to the inclemency of the weather! In the following century the power of the popes was still further increased; for on the 23d of September, 1122, the emperor Henry V. gave up all right of conferring the regalia by the ceremony of the ring and crosier, and that the chapters and communities should be at liberty to fill up their own vacancies. In this century the election of the Roman pontiffs was confined by Alexander III. to the college of cardinals. In the thirteenth century the popes (Dr. Moesheim observes) "inculcated that pernicious maxim, that the bishop of Rome is the supreme lord of the universe; and that neither princes nor bishops, civil governors nor ecclesiastical rulers, have any lawful power in church or state but what they derive from him. To establish their authority, both in civil and ecclesiastical matters, upon the firmest foundation, they assumed to themselves the power of disposing of the various offices of the church, whether of a higher or more subordinate nature, and of creating bishops, abbots, and canons, according to their fancy. The first of the pontiffs who usurped such an extravagant extent of authority was Innocent III. (A. D. 1198—1216.) whose example was followed by Honorius III. (A. D. 1216, Gregory IX. (A. D. 1227.) and several of their successors." Thus the plenitude of the papal power, (as it is termed,) was not confined to what was spiritual; the Romish bishops "dethroned monarchs, disposed of crowns, absolved subjects from the obedience due to their sovereigns, and laid kingdoms under interdicts. There was not a state in Europe which had not been disquieted by their ambition. There was not a throne which they had not shaken, nor a prince who did not tremble at their presence." The point of time in which the Romish bishops attained their highest elevation of authority was about the commencement of the 14th century. Boniface VIII. who was pope at this time, stripped all his predecessors in the high-

* to receive a mark in their
right hand, or in their fore-
heads:

17 And that no man might

A. M. cir. 4100.
A. D. cir. 96.
Inpp. Flavio
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Aug. et Narva.

b Gr. to give them.

sounding tone of his public decrees. According to his famous bull, *Unam Sanctam*, published Nov. 16, 1302, "the secular power is but a simple emanation from the ecclesiastical; and the double power of the pope, founded upon Holy Scripture, is even an article of faith. "God," said he, "has confided to Saint Peter, and to his successors, two swords, the one spiritual, the other temporal. The first ought to be exercised by the church itself, and the other by secular powers for the service of the church, and according to the will of the pope. The latter, that is to say, the temporal sword, is in subjection to the former; and the temporal authority depends indispensably on the spiritual power. Finally, he adds, it is necessary to the salvation of every human creature to be in subjection to the Roman pontiff." The false prophet said "to them that dwell upon the earth, that they should make an image to the beast that had the wound by a sword and did live" that is the Romish priesthood preached up the pope's supremacy over temporal princes; and through their astonishing influence on the minds of the people, the bishop of Rome, at last, became the supreme sovereign of the secular Latin empire; and thus was at the head of all authority, temporal and spiritual.

The papists have, in their various superstitions, professed to worship God. But they are said, in the unerring words of prophecy, to worship the dragon, beast, and image of the beast; and to blaspheme God: for they received as holy those commandments of men that stand in direct opposition to the Sacred Scriptures, and which have been imposed on them by the Romish bishops, aided by the secular powers. "God is a Spirit, and they who worship Him must worship Him in spirit and in truth."

Verse 16. *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark*] To ascertain the meaning of the mark which the two-horned beast causes all orders and degrees of men in the Latin world to receive, we need only refer to chap. xiv. 11. where the mark imposed by the two-horned beast is called the mark of his name. The name of the beast is the Latin empire; the mark of his name must, therefore, be his Latin worship; for this very reason, that it is the two-horned beast, or false prophet, who causes all descriptions of persons to receive it. Now it is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks. The mass and offices of the church, which are in Latin, and contain the sum and substance of their idolatrous worship, are of different kinds, and abound in impious prayers to the Virgin Mary, and the saints and angels. In a word, the Latin worship is the universal badge of distinction of the Latin church, from all other churches on the face of the earth; and is, therefore, the only infallible mark by which a genuine papist can be distinguished from the rest of mankind. But the two-horned beast causes all to receive this mark—
In their right hand, or in their forehead]

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nervæ.

buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that

Ch. 14. 11. — Ch. 15. 2. — Ch. 17. 9.

Right hand, in Scripture language, when used figuratively, represents the physical power of the person of whom it is spoken; and, when applied to God, designates a signal manifestation of Divine power against His enemies, and in behalf of His people. See Psa. xvii. 7. xx. 6. xxi. 8. xlv. 3, 4, &c. The reception of the mark in the right hand must, therefore, mean that all, so receiving it, devote the whole power of their minds and body for the propagation of the Latin worship, and in the eradication of all they denominate heresies out of their church. But some receive the mark in their foreheads. By any thing being impressed upon the forehead, is meant the public profession of whatever is inscribed or marked upon it: see Rev. ix. 4. xiv. 1. xxii. 4, &c. The mark of the beast being received on the forehead, therefore, means that all those so marked make a public profession of the Latin worship; whereby it is evident to all that they form a part of the Latin church. Many may be marked in the right hand, who are also marked on their foreheads; but it does not follow that those marked on their foreheads are also marked in their right hand; that is to say, it is not every individual that complies with the Latin worship, who, to the utmost of his power, endeavours to propagate his religious system. Hence the propriety of the words, "He causeth all—to receive a mark in their right hand, or in their foreheads."

Verse 17. *And that no man might buy or sell, save he that had the mark*: "If any," observes Bishop Newton, "dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and in consequence of that, they are no longer suffered to buy or sell; they are interdicted from traffic and commerce, and all the benefit of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the pope that he would not permit any one in his power to buy or sell any thing whom he found disobedient to the apostolic see. So the canon of the council of Lateran, under pope Alexander III. made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that no man presume to entertain or cherish them in his house or land, or exercise traffic with them. The synod of Tours in France, under the same pope, orders, under the like intermination, that no man should presume to receive or assist them, no not so much as to hold any communion with them in selling or buying; that, being deprived of the comfort of humanity, they may be compelled to repent of the error of their way." In the tenth and eleventh centuries, the severity against the excommunicated was carried to so high a pitch, that nobody might come near them, not even their own wives, children, or servants; they forfeited all their natural legal rights and privileges, and were excluded from all kinds of offices. The form of excommunication in the Romish church is to take lighted torches, throw them upon the ground with curse and anathemas, and trample

hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nervæ.

Ch. 15. 2. — Ch. 21. 17.

them out under foot to the ringing of the bells. It is in this, and similar ways, that the false prophet has terrified the Latin world, and kept it in subjection to the secular and spiritual powers. Those interdicted by the two-horned beast from all offices of civil life, are also such as have not—

The name of the beast, or the number of his name.] See on the following verse.

Verse 18. *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*] In this verse we have the very name of the beast given under the symbol of the number 666. Before the invention of figures by the Arabs, in the tenth century, letters of the alphabet were used for numbers. The Greeks in the time of Homer or soon after, are thought by some to have assigned to their letters a numerical value corresponding to their order in the alphabet: thus, α was 1, because the first letter, and ω 24, being the last. It is in this manner that the books of the Iliad and Odyssey are numbered, which have been thus marked by Homer himself, or by some person who lived near his time. A system of representing numbers, of great antiquity, was used by the Greeks, very much resembling that afterward adopted by the Romans. This consisted in assigning to the initial letter of the name of the number a value equal to the number. Thus X, the initial of $\chi\alpha\lambda\alpha\sigma$, stood for a thousand; A, the initial of $\delta\epsilon\alpha\sigma$, for ten; II, the initial of $\pi\epsilon\pi\tau\epsilon\sigma$, for five, &c. Herodotus the grammarian, is the only writer of antiquity who has noticed this system, and the chronological table of remarkable events on the Arundelian marbles, the only work extant in which this method of representing numbers is exhibited. The system now in use cannot be traced to any very ancient source. What can be proved is, that it was in use before the commencement of the Christian era. Numerical letters denoting the year of the Roman emperor's reign, exist on great numbers of the Egyptian coins, from the time of Augustus Cæsar through the succeeding reigns.—See *Nomi Egyptii Imperatoris à Geo. Zoega*, edit. Rom. 1787. There are coins extant marked of the 2d, 3d, 14th, 30th, 35th, 38th, 39th, 40th, 41st, and 42d years of Augustus Cæsar, with the numerical letters preceded by L or A, for *Λυσίας*, year, thus: LB, LI, LIA, LA, LAI, LAH, LAΘ, LM, LMA, and LMB. The following is the Greek alphabet, with the numerical value of each letter affixed, according to the generally received system:

α 1	ι 10	ρ 100
β 2	κ 20	σ 200
γ 3	λ 30	τ 300
δ 4	μ 40	υ 400
ε 5	ν 50	φ 500
ζ 7	ξ 60	χ 600
η 8	ο 70	ψ 700
θ 9	π 80	ω 800

The method just described of representing numbers by letters of the alphabet, gave rise to practice among the ancients of representing names also by numbers. Examples of this kind bound in the writings of heathens, Jews, and Christians. When the practice of counting the number in names or phrases first began to be used, cannot be ascertained; it is sufficient for the illustration of the passage under consideration, if it can be shown to have been in existence in the apostolic age. Seneca, who was contemporary with St. Paul, informs us, in his eighty-eighth epistle, that Apion, the grammarian, maintained Homer to have been the author of the division of the poems of the Iliad and Odyssey into forty-eight books: for a proof of which Apion produces the following argument, that he poet commenced his Iliad with the word *ωνη*, that the two first letters, whose sum is 18, might indicate such division. Leonidas of Alexandria, who flourished in the reigns of Nero, Vespasian, &c. carried the practice of computing the number in words so far as to construct equinumeral distichs; that is, epigrams of four lines, whose first hexameter and pentameter contain the same number with the other two. We will only notice two examples: the first is addressed to one of the emperors; the other to Poppæa, the wife of Nero.

Ουι σοι τοῦδε γραμμα γυνθλιακεισιν εν φρασι
 Καισαρ Νυλαιη Μυσα Λαωνιδω.
 Καλλιπτε γαρ ακαπιον αι θυος· εις δε νωτα,
 Ην εδωλε, θυσι τοῦδε περισσοτερα.

‘The muse of Leonidas of the Nile offers up to thee, O Cæsar, this writing, at the time of thy nativity; for the sacrifice of Calliope is always without smoke: but in the ensuing year he will offer up, if thou wilt, better things than this.’

From the numerical table already given, the preceding epigram may be shown to contain equinumeral distichs, as follows: Ουι contains 124, i. e. 9 + 9, u 400, ε 5, ι 10; in all 424: σοι contains 280, i. e. σ 200, ι 70, ι 10. In like manner τοῦδε will be found to contain 379, γραμμα 185, γυνθλιακεισιν 404, εν 55, φρασι 1111, Καισαρ, 332, Νυλαιη 114, Μυσα 711, Λαωνιδω 1704. The sum of all these is 5699, the number in the first distich. In the second distich, Καλλιπτε contains 449, γαρ 104, ακαπιον 272, αι 16, θυος 679, εις 215, δε 9, νωτα 1156, Ην 58, εδωλε 267, (the subscribed ιωτα being taken into the account,) θυσι 624, τοῦδε 779, περισσοτερα 1071. The sum of all 5699; which is precisely the same with that contained in the first distich.

Ουραιον μνημημα γυνθλιακεισιν εν φρασι
 Τουτ' απο Νυλεγρηνωσ διξο Λαωνιδω,
 Πωπαια Διος υνι, Σιβασις· ωσθη γαρ σοι
 Δωρα τα και λεκτηριον αξια και σοφιας.

“O Poppæa, wife of Jupiter, (Nero,) Augusta, receive from Leonidas of the Nile a celestial globe on the day of thy nativity; for gifts please thee which are suited to thy imperial dignity and wisdom.”

In this epigram each of the distichs contains the number 6422; viz. Ουραιον 751, (i. e. σ 70, ρ 400, α 1, γ 50, ι 10, ο 70, υ 50, the sum of which is 751,) μνημημα 144, γυνθλιακεισιν 404, εν 55, φρασι 1114, τωτ' 1070, απο 151, Νυλεγρηνωσ 893, δεξο 139, Λαωνιδω 1704: the sum of all 6422.

The numbers corresponding to the words of the second distich are, respectively, 322, 284, 465, 919, 415, 104, 280, 905, 301, 31, 1305, 72, 31, 988; the sum of which is also 6422.

This poet did not restrict himself to the construction of equinumeral distichs. The following is one of his distichs, in which the hexameter line is made equal in number to its corresponding pentameter:

Εις προς ινα ψηφιση ισαζεται, ου δου δυοις,
 Ου γαρ οτι ετιγα την δουλιχογραφιν.

“One line is made equal in number to one, not two to two; for I no longer approve of long epigrams.”

In this distich the words of the hexameter line contain, respectively, the numbers 215, 450, 56, 1548, 534, 470, 474, and 364; the sum of which is 4111. The numbers corresponding to the words of the pentameter line are, respectively, 470, 104, 315, 1408, 358, and 1456; the sum of which is also 4111. The equinumeral distichs of Leonidas are contained in the second volume of Brunck and Jacob's edition of the Greek Anthology. It appears from ancient records, that some of the Greeks in the early part of the second century, if not in the apostolic age, employed themselves in counting the numbers contained in the verses of Homer, to find out what two consecutive lines were *ισομετρα*, or equinumeral. Aulus Gellius, the grammarian, who lived in the reigns of Hadrian and Antoninus Pius, gives us an account, (lib. xiv. cap. 6.) of a person who presented him with a book filled with a variety of information collected from numerous sources, of which he was at liberty to avail himself in writing his Attic Nights. Among the subjects treated of in this book, we are informed by Gellius, was that of Homeric equinumeral verses. None of the examples are given by the grammarian: but Labbeus says, in his Bibl. Nov. MSS. p. 284, that the equinumeral verses are marked in the Codex 2216 in the French king's library. Gronovius, in his notes on Gellius, p. 655, has copied what he found in a MS. (No. 1488.) upon this subject, viz. two examples out of the Iliad and one in the Odyssey. The examples in the Iliad are lines 265 and 266, of book vii. each line containing 3508: and lines 306 and 307, of book xix. each containing 2848. The verses in the Odyssey, (σ, 110, 111.) stated to be equinumeral in the MS. cited by Gronovius, have not now this property, owing possibly to some corruption that may have taken place in the lines from frequent transcription.

For other examples of the computation of the number in words or phrases, the reader is referred to the Onecriticra of Artemidorus, lib. ii. c. 75. lib. iii. c. 34. and lib. iv. c. 26. See also Martiani Minei Felicis Capellæ Africartha-genensis, De Nuptiis Philologiae et Mercurii, lib. ii. and vi.; Irenæus adversus Hæreses, lib. i. ii. and v.; Tertullian. de Præscriptionibus Hæret. Tom. II. page 487. Wirceburgi, 1781.; Sibyll. Oracul. lib. i. &c.

Having thus shown that it was a practice in the apostolic age, and subsequently, to count the number in words and phrases, and even in whole verses, it will be evident that what is intended by 666, is that the Greek name of the beast, (for it was in the Greek language that Jesus Christ communicated His Revelation to St

John,) contains this number. Many names have been proposed from time to time, as applicable to the beast, and at the same time containing 666. We will only notice one example, viz. that famous one of Irenæus, which has been approved of by almost all commentators who have given any sort of tolerable exposition of the Revelation. The word alluded to is Λατῖνος, the letters of which have the following numerical values λ 30, α 1, τ 300 ε, σ, ι 10, ρ 50, ο 70, ε 200; and if these be added together, the sum will be found to be equivalent to the number of the beast. This word was applied by Irenæus, who lived in the second century, to the then existing Roman empire; "for," says he "they are LATINS who now reign." Though it is evident, from the notes on the preceding part of this chapter, that the conjecture of Irenæus respecting the number 666, having some way or other a reference to the empire of the Latins is well founded; yet his production of the word Λατῖνος, as containing 666, is not a proof that it has any such reference. Bellarmin the Jesuit objected against Λατῖνος being the name intended in the prophecy from its orthography; for, says he, it should be written Λατῖνος. That the objection of the learned Jesuit has very great force, is evident from every Greek writer extant, who has used the Greek word for *Latinus*, in all of whom it is uniformly found without the diphthong.—See Hesiod, Polybius, Dionysius of Halicarnassus, Strabo, Plutarch, Dio Cassius, Photius, the Byzantine historians, &c. &c. It hence follows that if the Greek word for *Latinus* had been intended, the number contained in Λατῖνος, and not that in Λατῖνος, would have been called the number of the beast. We have already observed that the beast is the *Latin kingdom* or empire; therefore, if this observation be correct, the Greek words signifying *The Latin Kingdom* must have this number. The most concise method of expressing this among the Greeks was as follows: Ἡ Λατῖνος βασιλευς, which is thus numbered—

H	=	8	}	THE
Λ	=	30		
α	=	1	}	LATIN
τ	=	300		
ε	=	10		
σ	=	8		
ι	=	2	}	KINGDOM.
ρ	=	1		
ο	=	200		
ε	=	10		
λ	=	30		
α	=	5		
ι	=	10		
α	=	1		
666				

No other kingdom on earth can be found to contain 666. This is then *wisdom, the wisdom, or demonstration*. A *beast* is the symbol of a *kingdom*; THE *beast* has been proved, in the preceding part of this chapter, to be the *LATIN king-*

dom; and Ἡ Λατῖνος βασιλευς being shown to contain exclusively the number 666, is the *demonstration*.

Having demonstrated that Ἡ Λατῖνος βασιλευς, *The Latin kingdom*, is the name of the beast, we must now examine what is intended by the phrase in the 17th verse, *the name of the beast, or the number of his name*. Bishop Newton supposes that the name of the beast, and the number of his name, mean the same thing; but this opinion is totally irreconcilable with chap. xv. 2. where St. John informs us that he "saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand upon the sea of glass, having the harps of God." In this passage it is evident that the beast, his image, and the number of his name, are perfectly distinct: and, therefore, no two of them can mean the same thing. Hence what is meant by the name of the beast is entirely different from that intended by the number of his name. But how can this be, when it is expressly declared that the number of the beast is 666, which number is declared to be that of his name? The solution of the whole mystery is as follows: both beasts of the Apocalypse we have already shown, have the same appellation; that is to say, the name of the first and second beast is equally Ἡ Λατῖνος βασιλευς, the Latin kingdom; therefore, by the name of the beast is meant the Latin kingdom, and by the number of his name is also meant the Latin kingdom. Hence only one of the beasts is numbered; the name of that which is not numbered is termed the name of the beast, and the numbered Latin empire is denominated the number of his name, or 666, exactly agreeable to an ancient practice, already noticed, of representing names by the numbers contained in them. Therefore, the meaning of the whole passage is, that those whom the false prophet does not excommunicate, or put out of the pale of his church, have the mark of the beast, that is, are genuine papists, or such as are actively or passively obedient to his Latin idolatry. Those also escape his ecclesiastical interdicts who have the name of the beast, or the number of his name. By a person having the name of the beast is evidently meant his being a *Latin*, i. e. in subjection to the Latin empire; and, consequently, an individual of the Latin world: therefore, those that have the name of the beast, or the number of his name, are those that are subjects of the Latin empire, viz. who are in subjection to the Latin empire, *secular or spiritual*. All that were in subjection to the secular or spiritual power were not papists in heart; hence the propriety of distinguishing those which have the mark from those which have the name of the beast, or the number of his name. But which of the two beasts it is which God has numbered, has been not a little contested. That it is the first beast which is numbered has been the prevailing opinion. On this side are lord Napier, Whiston, Bishop Newton, Faber, and others. Among those that have supposed the second beast to be the one which is numbered are Dr. Henry More, Pyle, Kershaw, Galloway, Bichino, Dr. Hales, &c. Dr. Gill and Reader assert that both beasts have the same number, and that

the name is *ΑΡΙΩΤ*: Though it has been demonstrated that the *name* of the beast is the Latin kingdom, it is impossible for the mere name to say whether it is the Latin empire SECULAR or SPIRITUAL: hence the necessity of determining which of the two beasts God has computed. That it is the second beast which is numbered is evident from three different passages in the Apocalypse. The first is in chap. xiii. 17. where it is said "that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." Here the name of the beast is mentioned before the number of his name, which is a presumptive evidence that the name of the beast refers to the first beast, and the number of his name to the second. The second passage is in chap. xv. 2. where mention is made of "them that had gotten the victory over the beast, and over his image, and over the number of his name." That here styled the beast is evidently the secular Latin empire; for it was to this that the two-horned beast made an image; consequently there can be no doubt that the number of his name, or the numbered Latin empire, is the two-horned beast, or false prophet. To feel the full force of this argument, it must be considered that the saints of God are represented as getting the victory over the beast, as well as over the number of his name, which is a proof that two distinct anti-christian empires are here spoken of, for otherwise it would be tautology. That the two-horned beast is the one which is numbered is further evident from a comparison of this passage with chap. xix. 20. In the latter passage the words are—"And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of

the beast, and them that worshipped his image." Here nothing is said of the number of his name, which is so particularly mentioned in chap. xv. 2. and in that chapter nothing is mentioned of the false prophet; the reason of which can only be that what is termed in one passage the number of his name, is in its parallel one called the false prophet. Hence the two-horned beast, or false prophet, is also designated by the phrase the number of his name: and, consequently, it is this beast which is numbered. But what adds the last degree of certainty to this argument is the passage in chap. xiii. 18. Here is wisdom. Let him that hath a mind count the number of the beast; for it is the number of a man: and his number is Six hundred threescore and six. Here is the solution of this mystery; let him that hath a mind for investigations of this kind, find out a kingdom which contains precisely the number 666; for this must be infallibly the name of the beast. Η ΛΑΤΙΝ ΒΑΣΙΛΕΙΑ, THE LATIN KINGDOM, has exclusively this number. But both beasts are called by this name;—which is, therefore, the one that is numbered? It is said the number of the beast is the number of a man; consequently, the numbered beast must be a MAN, that is, it must be represented elsewhere in the Revelation under this emblem, for in no other sense can an empire be denominated a man. Therefore it is not the ten-horned beast, for this is uniformly styled *The Beast* in every part of the Apocalypse where there has been occasion to mention this power. It can, therefore, be no other than the two-horned beast, or Romish hierarchy; which, on account of its preaching to the world its most antichristian system of doctrines, and calling it Christianity, is likewise named in chap. xvi. 13. xix. 20. and xx. 10. THE FALSE PROPHET.

CHAPTER XIV.

The Lamb on Mount Zion, and His company, and their character, 1—5. The angel flying in the midst of heaven, with the everlasting Gospel, 6, 7. Another angel proclaims the fall of Babylon, 8. A third angel denounces God's judgment against those who worship the beast, or his image, 9—11. The patience of the saints, and the blessedness of them who die in the Lord, 12, 13. The man on the white cloud, with a sickle, reaping the earth, 14—16. The angel with the sickle commanded by another angel, who had power over fire, to gather the clusters of the vines of the earth, 17, 18. They are gathered, and thrown into the great wine-press of God's wrath; which is trodden without the city; and the blood comes out 1600 furlongs, 19, 20.

A. M. cir. 4700.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nervæ.

AND I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four

thousand, ^c having his Father's name written in their foreheads.
2 And I heard a voice

A. M. cir. 4700.
A. D. cir. 96.
Imp. Flavio
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a Ch. 5. 5. — b Ch. 7. 4.

c Ch. 7. 3. & 13. 6.

NOTES ON CHAP. XIV.

Verse 1. *A Lamb stood on the Mount Zion*] This represents Jesus Christ in His sacrificial office: Mount Zion was a type of the Christian church.

And with him an hundred forty and four thousand] Representing those who were converted to Christianity from among the Jews.—See chap. vii. 4.

His Father's name written in their foreheads.] They were professedly, openly, and practically, the children of God, by faith in Christ Jesus. Different sects of idolaters have the peculiar mark

of their god on their foreheads. This is practised in the East to the present day; and the mark is called the *sectarial mark*. Between eighty and ninety different figures are found on the foreheads of different Hindu deities, and their followers.

Almost every MS. of importance, as well as most of the *Versions*, and many of the *Fathers*, read this clause thus: *Having HIS NAME and his Father's name written upon their foreheads.* This is undoubtedly the true reading; and is properly received by *Griesbach* into the text.

A. M. cir. 4100.
A. D. cir. 96.
Impm. Flavio
Domitiano Cæs.
Aug. et Nerva.

from heaven, ^a as the voice of many waters, and as the voice of a great thunder: and I heard the voice of

^b harpers harping with their harps:

3 And ^c they sung as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song ^d but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; ^e for they are virgins. These are they ^f which follow the Lamb whithersoever he goeth.

^a Ch. 1. 15. & 19. 6. — ^b Ch. 5. 8. — ^c Ch. 5. 9. & 15. 3.
^d Ver. 1. — ^e 2 Cor. 11. 2. — ^f Ch. 3. 4. & 7. 15. 17. & 17. 14. — ^g Gr. were bought. — ^h Ch. 5. 9.

Verse 2. *The voice of many waters*] That is, of multitudes of various nations.

The voice of harpers] Though the sounds were many and apparently confused, yet both *harmony* and *melody* were preserved.

Verse 3. *They sung—a new song*] See on chap. v. 9.

No man could learn that song] As none but genuine Christians can worship God acceptably, because they approach Him through the only Mediator: so none can understand the deep things of God but such; nor can others know the cause why true believers exult so much in God through Christ; because they know not the communion which such hold with the Father and the Son, through the Holy Ghost.

Verse 4. *These are they which were not defiled with women*] They are pure from idolatry; and are presented as unspotted *virgins* to their Lord and Saviour Christ.—See 2 Cor. xi. 2. There may be an allusion here to the Israelites committing idolatry, through the means of their criminal connexion with the Midianitish women.—See Numb. xxv. 1—4. and xxxi. 16.

Follow the Lamb whithersoever he goeth] They go through good and through evil report, bear his reproach, and love not their lives even to the death.

The first-fruits unto God] The reference appears to be to those *Jews*, who were the *first converts* to Christianity.

Verse 5. *In their mouth was found no guile*] When brought before kings and rulers, they did not dissemble, but boldly confessed the Lord Jesus.

Verse 6. *Another angel fly in the midst of heaven, having the everlasting Gospel*] Whether this angel mean any more than a particular dispensation of Providence and grace, by which the Gospel shall be rapidly sent through the whole world; or whether it mean any especial messenger, order of preachers, people, or society of Christians, whose professed object it is to send the Gospel of the kingdom throughout the earth; we know not. But the vision seems truly descriptive of a late institution, intituled THE BRITISH AND FOREIGN BIBLE SOCIETY, whose object it is to print and circulate the Scriptures

These ^a were ^b redeemed from among men, ^c being the first-fruits unto God and to the Lamb.

5 And ^d in their mouth was found no guile: for ^e they are without fault before the throne of God.

6 And I saw another angel ^f fly in the midst of heaven, ^g having the everlasting Gospel to preach unto them that dwell on the earth, ^h and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, ⁱ Fear God, and give glory to him; for the

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Aug. et Nerva.

ⁱ James 1. 18. — ^k Ps. 32. 2. — Zeph. 3. 13. — ^l Eph. 5. 27. — Jude 24. — ^m Ch. 8. 13. — ⁿ Eph. 2. 9. 10. 11. — ^o Ta. 1. 2. — ^p Ch. 19. 7. — ^q Ch. 11. 18. & 15. 4.

of the Old and New Testaments, through all the habitable world; and in all the languages spoken on the face of the earth. Already they have been the means by actually printing, or by affording the means to different nations to print for themselves, the Bible, in a vast number of languages and dialects: so that it has been sent in hundreds of thousands of copies, in whole, or in part, to almost every part of the globe; viz. in their native language to the *Welsh*; in *Gaelic*, to the *Irish*; in *Erse* to the *Highlands of Scotland*; in *Manks*, to the *Isle of Man*; in *French*, *Italian*, *Portuguese* and *Spanish*, to those countries, and *Switzerland*. In *low Dutch*, to *Holland*, &c. in *high Dutch*, to *Germany*, *Prussia*, &c. Through them a similar society has been established at *St. Petersburg*, by which the Bible has been sent in *Slavonic* to the *Russians*; and in different dialects to the people of that vast empire: besides the *Turkish*, *Tartaric*, and *Calmuck*. They have also sent the Holy Scriptures in *ancient and modern Greek* to *Asia Minor*, and the different *isles of the Mediterranean Sea*; in *Arabic*, and *Ethiopic*, to *Egypt* and *Abyssinia*; in *Syriac*, to the *Holy Land*; and to the *Christians, at Travancore*. They have also greatly and effectually assisted a very worthy society in the *East Indies*, whose indefatigable and incomparable missionaries, the *Rev. Messrs. Carey, Marshman, and Ward*, have translated the Scriptures into the principal languages of *India*: and they have furnished the means of printing a complete translation of the New Testament in the *Chinese* language at *Canton*, by the *Rev. Mr. Morrison*. In short, almost every nation in the universe, has, through this society, *directly*, or *indirectly*, received, or are receiving, the words of eternal life; so that it appears to answer the description of the Apocalyptic “angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth; and to every nation, and kindred, and tongue, and people.”

Verse 7. *Fear God, and give glory to him*] This is the general language of the Sacred Writings. Worship the true God, the Creator and Governor of all things, and give *Him* glory,

A. M. cir. 4100. hour of his judgment is
 A. D. cir. 96. come: ^a and worship him
 Imp. Flavio that made heaven, and
 Domitianop. Cms. earth, and the sea, and the
 Aug. et Nerva. fountains of waters.

8 And there followed another angel, saying, ^b Babylon is fallen, is fallen, ^c that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying, with a loud voice, ^d If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same ^e shall drink of the wine of the wrath of God, which is ^f poured out without mixture into ^g the cup of his indignation; and ^h he shall be tor-

^a Neh. 9. 6. Psa. 33. 6. & 124. 8. & 146. 5, 6. Acts 14. 15. & 17. 24. ^b Isa. 21. 9. Jer. 51. 8. Ch. 18. 2. ^c Jer. 51. 7. Ch. 11. 8. & 16. 19. & 17. 2. 5. & 18. 3, 10, 18. 21. & 19. 2. ^d Ch. 13. 14, 15, 16. ^e Psa. 75. 8. Isa. 51. 17. Jer. 25. 15. ^f Ch. 18. 6.

mented with ⁱ fire and brimstone in the presence of the holy angels, and in the presence of the Lamb :

A. M. cir. 4100.
 A. D. cir. 96.
 Imp. Flavio
 Domitianop. Cms.
 Aug. et Nerva.

11 And ^k the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 ^l Here is the patience of the saints: ^m here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, ⁿ Blessed *are* the dead ^o which die in the Lord, ^p from henceforth: Yea, saith the Spirit, ^q that they may rest from their labours: and their works do follow them.

^g Ch. 16. 19. ^h Ch. 20. 10. ⁱ Ch. 19. 20. ^k Isa. 34. 10. Ch. 19. 3. ^l Ch. 13. 10. ^m Ch. 12. 17. ⁿ Eccles. 4. 1, 2. Ch. 20. 6. ^o 1 Cor. 15. 18. 1 Thes. 4. 16. ^p Or, from henceforth, saith the Spirit, Yea. ^q 2 Thes. 1. 7. Heb. 4. 9, 10. Ch. 6. 11.

for to Him alone, not to idols or men, all glory and honour belong.

Verse 8. *Babylon is fallen, is fallen*] This is generally understood to be a prediction concerning *Rome*: and it is certain that *Rome*, in the rabbinical writings, is termed *Babylon*.

That great city] Among the same writers this city is styled קַרְתָּא רַבַּתָּא *karetha rabbetha, the great city*; and רומי רבתי *Romi rabbetha, the great Rome*. But which *Rome* is meant? *Pagan or papal Rome*? Some parts of the description apply best to the former.

The wine of the wrath of her fornication.] There is an allusion here to a custom of impure women; who give *philtres, or love potions*, to those whom they wish to seduce and bind to their will; and these potions were generally of an *intoxicating* nature, greatly inflaming the blood, and disturbing the intellect.

Fornication and adultery are frequently used in Scripture as emblems of idolatry and false worship.

The wine of the wrath is another expression for the *envenomed or poisoned cup* given by such women.

No nation of the earth spread their *idolatries* so far as the *ancient Romans*; they were as extensive as their conquests. And *papal Rome* has been not less active in disseminating her superstitions. She has given her *rituals*, but not the *everlasting Gospel*, to most nations of the earth.

Verse 9. *And the third angel followed*] Bishop Bale considers these three angels as three descriptions of preachers, who should bear their testimony against the corruptions of the *papal church*.

The beast and his image] See the notes on chap. xiii.

Mark in his forehead] Such as the *sectarial marks* of the idolatrous Hindus, as has been observed before.

Verse 10. *The wine of the wrath of God*] As they have drunk the intoxicating wine of idolatry or spiritual fornication, they shall now drink the wine of God's wrath, which is poured out into the cup of his indignation. This is an allusion to the *poisoned cup*, which certain criminals were obliged to drink; on which ensued speedy death.—See on Heb. ii. 9.

Shall be tormented with fire and brimstone] An allusion to the punishment of *Sodom* and *Gomorrha*, for their unnatural crimes.

Presence of the holy angels, and—of the Lamb] These being the *instruments* employed in their destruction; the *Lamb*, the Lord Jesus Christ, acting as Judge.

Verse 11. *The smoke of their torment*] Still an allusion to the destruction of *Sodom* and *Gomorrha*.

Verse 12. *Here is the patience of the saints*] Here the faith of the true Christians shall be proved: they *will* follow the Lamb whithersoever He goeth; they keep the commandments of God, and are steadfast in the faith of our Lord Jesus Christ.

Sometimes *ἰσχυροῦς, patience, or perseverance*, is taken for the *reward* of these virtues: the text, therefore, may be thus understood—here is the reward of the perseverance of the true Christians; for, although they die for the testimony of Jesus, yet they shall be unutterably blessed.—See the next verse.

Verse 13. *I heard a voice from heaven*] As the information now to be given was of the utmost importance, it is solemnly communicated by a voice from heaven; and the apostle is commanded to write or record what is said.

Blessed are the dead] Happy are they. They are *happy* in two respects:—1. They do not see the evil that shall come upon the world; and are exempted from any further sufferings. 2. They actually and conscientiously enjoy happiness in a state of blessedness

The appearance of one like REVELATION. unto the Son of man.

A. M. cir. 4100.
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Aug. et Nervæ.

14 And I looked, and be-
hold a white cloud, and up-
on the cloud one sat^a like-un-

to the Son of man, ^bhaving on
his head a golden crown, and
in his hand a sharp sickle.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavie
Domitiano Cæs.
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^a Ezek. 1. 26. Dan. 7. 13. Ch. 1. 13.

^b Ch. 6. 2.

In the first sense, *Happy are the dead!* is a proverb frequently to be met in the Greek and Roman poets.—*Æt. gr.*

Τρις μακαρὸς θάνατος καὶ τετραπλὸς οἱ τοῦ^α ὀλοῦτο
Τροίην ἐν ὤριον χάριτι Ἀτρυιδῶσι φρονίται·
Ὡς δὲ ἑσθῶ^β ὀφειλοῦ θάνατος, καὶ ποτῶτος ἐπιστῆναι
Ἠμᾶσι τῶν, ὅτε μοι πάλαισι χελευρῶσι θύρα
Τροῦς ἐσφραγίσαντο Πηλεΐων θάνατοι.

ODYSSE. lib. v. ver. 306.

*Happy, thrice happy, who in battle slain,
Pressed in Atrides' cause the Trojan plain :
O, had I died before that well-fought wall ;
Had some distinguish'd day renown'd my fall ;
Such as was that when showers of javelins fled
From conquering Troy, around Achilles' dead.*

POPE.

Thus imitated by the prince of the Roman poets :

*Extemplo Æneæ solvuntur frigora membra,
Ingemit ; et duplices tendens ad sidera palmas,
Talia voce refert : O terque quaterque beati,
Quis ante ora patrum Trojæ sub mœnibus altis,
Contigit oppetere ! O Danaum fortissime gentis
Tydide, mene Iliacis occumbere campis
Non potuisse ? tuâque animam hanc effundere
dextrâ ?*

*Sævus ubi Æacidae telo jacet Hector, ubi ingens
Sarpedon : ubi tot Simois correpta sub undis
Scuta virum, galeasque et fortia corpora volvit.*

VIRG. ÆN. i. ver. 93.

"In horror fix'd the Trojan hero stands,
He groans, and spreads to heaven his lifted hands.
Thrice happy those whose fate it was to fall,
Exclaims the chief, before the Trojan wall !
Oh, 'twas a glorious fate to die in fight !
To die so bravely in their parents' sight !
Oh, had I there, beneath Tydides' hand,
That bravest hero of the Grecian band ;
Pour'd out this soul, with martial glory fir'd,
And in the plain triumphantly expir'd,
Where Hector fell, by fierce Achilles' spear,
And great Sarpedon, the renown'd in war ;
Where Simois' stream, encumber'd with the slain,
Rolls shields and helms, and heroes to the main."

PITT.

Which die in the Lord] These are the only glorious dead. They die, not in the field of battle, in either what are called *lawful* or *unlawful wars* against their fellow men : but they die in the cause of God ; they die under the smile and approbation of God ; and they die to live and reign with God for ever and ever.

From henceforth] *Απ' ἀπτι, from this time ; now ; immediately.* These words are joined to the following by many MSS. and some Versions. It was a maxim among the Jews, that as soon as the souls of the just departed from this life, they ascended *immediately* to heaven.

Yea, saith the Spirit] The Holy Spirit confirms the declaration from heaven ; and assigns the reasons of it.

That they may rest from their labours] Have no more tribulation and distress.

1450

And their works do follow them.] *Ἐργα αὐτῶν ἀκολουθοῦν μετ' αὐτῶν, and their works follow with them.* They are in *company*. Here is an elegant prosopopeia, or personification ; their good works, sufferings, &c. are represented as so many *companions* escorting them on their way to the kingdom of God.

There are some good and pertinent things in the Jewish writers on this subject. "Rabbi Jonathan taught, if a man perform one righteous action in this life, it goes before him into the world to come. But if a man commit one crime, it cleaves to him, and drags him to the day of judgment." *Sota*, fol. 3. 2. *Avoda Sara*, fol. 5. 1.

"Come and see, if any man observe a precept, that work ascends to God, and says (*such a one*) performed me, but, if a man transgress the law, that sin ascends to the Holy Blessed God, and says, I came from (such a one) who has performed me." *Sohar Levit.* fol. 34. col. 136. Here the same personification is observed, as that in the text.

"In that hour in which a man passes from this life into eternity, all his works precede him ; and there they say unto him, 'This and that hast thou done in such a place, on such a day.'—This he shall acknowledge.—They shall require that he shall subscribe this with his own hand, as it is written, Job xxxvii. 7. each man shall subscribe with his own hand : and, not only this, but he shall acknowledge that the sentence brought against him is most just."—*Taanith*, fol. 11. 1.

The following elegant similitude *Schoetgen* gives from *Sepher Hachayim*, Part II. fol. 47. 1, 2. "A certain man had three friends, two of which he loved ; but the third he did not highly esteem. On a time the king commanded him to be called before him : and being alarmed, he sought to find an advocate. He went to that friend whom he loved most ; but he utterly refused to go with him. The second offered to go with him as far as the door of the king's palace, but refused to speak a word in his behalf. The third, whom he loved least, not only went with him, but pleaded his cause so well before the king, that he was cleared from all blame. In like manner, every man has three friends, when he is cited by death to appear before God. The first friend, whom he loved most, viz. his money, cannot accompany him at all. His second, viz. his relations and neighbours, accompanied him only to the grave, and then returned ; but could not deliver him from the Judge. The third friend, whom he held but in little esteem, viz. the law and his good works, went with him to the king, and delivered him from judgment." The meaning of this most plainly is, that nothing except the deeds of good and evil men shall accompany them to the judgment seat of God ; and that a man's lot will be in the other world, as his conduct has been in this. *Their works follow with them.*

Verse 14. *A white cloud*] It is supposed, that from this verse to the end of the chapter the destruction of Rome is represented under the

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15 And another angel
came out of the temple,
crying with a loud voice to
him that sat on the cloud,
Thrust in thy sickle, and reap ; for
the time is come for thee to reap ; for
the harvest of the earth is ripe.

16 And he that sat on the cloud thrust
in his sickle on the earth ; and the
earth was reaped.

17 And another angel came out of
the temple which is in heaven, he also
having a sharp sickle.

18 And another angel came out from
the altar, which had power over fire ;

a Ch. 16. 17.—b Joel 3. 13. Matt. 13. 39.—c Jer. 51. 33.
Ch. 13. 12.—d Or, dried.—e Ch. 16. 8.

symbols of harvest and vintage ; images very
frequent among the ancient prophets ; by which
they represented the destruction and excision of
nations.—See Joel iii. 12—14. Isa. xvii. 5. lxiii.
1. and Matt. xiii. 37.

[A golden crown] In token of victory and re-
gal power.

Verse 15. *Thrust in thy sickle*] Execute the
judgments which God has decreed.

[For the harvest of the earth is ripe] The cup
of the people's iniquity is full.

Verse 16. *The earth was reaped*] The judg-
ments were executed. But where, or on whom,
who can tell ?

Verse 18. *Power over fire*] Probably mean-
ing the same angel which is mentioned, chap.
viii. 3. ix. 13. who stood by the altar of burnt-
offering, having authority over its fire to offer
that incense to God, which represents the
prayers of the saints.

Verse 19. *The great wine-press of the wrath
of God.*] The place or kingdom where God exe-
cutes his judgments on the workers of iniquity,
whether pagans or persecuting Christians ;
Rome pagan, or Rome papal.

Verse 20. *Even unto the horse-bridles*] A hy-
perbolical expression, to denote a great effusion
of blood. The Jews said "When Hadrian be-
sieg'd the city called Bitter, he slew so many,
that the horses waded in blood up to their

and cried with a loud cry
to him that had the sharp
sickle, saying, 'Thrust in
thy sharp sickle, and gather
the clusters of the vine of the earth ;
for her grapes are fully ripe.

19 And the angel thrust in his sickle
into the earth, and gathered the vine of
the earth, and cast it into the great
wine-press of the wrath of God.

20 And the wine-press was trodden
without the city, and blood came out
of the wine-press, even unto the horse-
bridles, by the space of a thousand and
six hundred furlongs.

f Joel 3. 13.—g Ch. 19. 15.—h Isa. 63. 3. Lam. 1. 16.
i Ch. 11. 8. Heb. 13. 12.—k Ch. 19. 14.

mouths." The same kind of hyperbole with that
above—See Wetstein on this verse.

[The space of a thousand and six hundred fur-
longs.] It is said that the state of the church, or
St. Peter's Patrimony, extends from Rome to
the Po, two hundred Italian miles, which make
exactly one thousand six hundred furlongs ! If
this be really so, the coincidence is certainly
surprising, and worthy of deep regard.

On these two last verses pious Quesnel thus
speaks: "As the favourable sickle of Jesus
Christ reaps his wheat when ripe for heaven, so
that of the executioners of His justice cuts off
from this life the tares which are only fit for the
fire of hell. Then shall the blood of Christ cease
to be trampled on by sinners ; and that of the
wicked shall be eternally trodden down in hell,
which is the wine-press of the wrath of God.

"And the wine-press was trodden without the
city ; eternally without the city of the heavenly
Jerusalem, and far from the presence of God ;
eternally crushed and trodden down by his jus-
tice ; eternally tormented in body and soul, with-
out any hope either of living or dying ! This is
the miserable lot and portion of those who shall
have despised the Law of God, and died in im-
penitence. My God, pierce my heart with a
salutary dread of thy judgments !"

Whatever the passage may mean, this is a pru-
dent and Christian use of them.

CHAPTER XV.

The seven angels with the seven last plagues, 1. The sea of glass, and those who had a victory over
the beast, 2. The song of Moses and the Lamb, 3, 4. The temple in heaven opened, 5. Seven
angels come out of the temple, who receive from one of the four living creatures seven golden vials
full of the wrath of God, 6—8.

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AND I saw another
sign in heaven, great
and marvellous, seven an-

gels having the seven last
plagues ; for in them is
filled up the wrath of God.

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Aug. et Nervæ.

a Ch. 12. 1, 2.—b Ch. 16. 1. & 21. 9.

c Ch. 14. 10.

NOTES ON CHAP. XV.

Verse 1. *Seven angels having the seven last
plagues*] Under the emblems of harvest and
vintage, God's judgments on the enemies of His

church have already been pointed out : but these
are further signified by the seven vials, which are
called the seven last plagues of God. The seven
last plagues appear to fall under the seventh and

a W. cir. 4100.
cir. 96.
Imp. Flavio
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Aug. at Nerva.

2 And I saw as it were
a sea of glass, mingled
with fire: and them that
had gotten the victory over
the beast, and over his image, and
over his mark, and over the number of
his name, stand on the sea of glass
having the harps of God.

3 And they sing the song of Moses
the servant of God, and the song of the
Lamb, saying, Great and marvellous
are thy works, Lord God Almighty;
just and true are thy ways, thou King
of saints.

4 Who shall not fear thee, O Lord,
and glorify thy name? for thou only
art holy: for all nations shall come
and worship before thee; for thy judgments
are made manifest.

a Ch. 4. 6. & 21. 18. — b Matt. 3. 11. — c Ch. 13. 15, 16, 17.
d Ch. 5. 8. & 14. 2. — e Exod. 15. 1. Deut. 31. 30. Ch.
14. 3. — f Deut. 32. 4. — g Psa. 111. 2. & 139. 14. — h Psa.
145. 17. Hos. 11. 9. Ch. 16. 17. — i Or, nations, or,
ages. — j Exod. 15. 14, 15, 16. Jer. 10. 7.

last trumpet. As the seventh seal contained the
seven trumpets; so the seventh trumpet contains
the seven vials. And as seven angels sounded
the seven trumpets; so seven angels are appointed
to pour out the seven vials, angels being
always the ministers of Providence. This chapter
contains the opening vision which is preparatory
to the pouring out of the vials.

The Targum of Jonathan on Isa. li. 17.
*Awake, awake, stand up, O Jerusalem, which
hast drunk at the hand of the Lord the cup of
his fury, uses the same words employed by the
evangelist here: Jerusalem, thou hast received
from the face of the Lord the cup of his wrath;*
יַתְּחַלְּלֵנוּ כַּסּוּת יְהוָה יְהוָה כַּסּוּת יְהוָה
"The PRIALS of the cup of malediction." And
again, on ver. 22. *I will take out of thy hand
the cup of malediction:* יַתְּחַלְּלֵנוּ כַּסּוּת יְהוָה יְהוָה
PRIALLEY casti dechemi, "The PRIALS of the
cup of my indignation."

Verse 2. *A sea of glass*] A spacious lucid plain
around the throne, from which fiery corruscations
were continually emitted: or, the reflection
of the light upon this lucid plain produced
the prismatic colours of the most vivid rainbows.

Over the beast, and over his image] See the
notes on chap. xiii.

Verse 3. *They sing the song of Moses*] That
which Moses sang, Exod. xv. 1. when he and
the Israelites, by the miraculous power of God,
had got safely through the Red Sea, and saw
their enemies all destroyed.

And the song of the Lamb] The same song,
adapted to the state of the suffering, but now
delivered Christians.

Great and marvellous are thy works] God's
works are descriptive of His infinite power and
wisdom.

Lord God Almighty] Nearly the same as Je-
hovah, God of hosts.

Just and true are thy ways] Every step God

5 And after that I looked,
and behold, the temple of
the tabernacle of the tes-
timony in heaven was
opened:

6 And the seven angels came out of
the temple, having the seven plagues,
clothed in pure and white linen, and
having their breasts girded with golden
girdles.

7 And one of the four beasts gave
unto the seven angels seven golden
vials full of the wrath of God, who
liveth for ever and ever.

8 And the temple was filled with smoke
from the glory of God, and from his
power; and no man was able to enter
into the temple, till the seven plagues of
the seven angels were fulfilled.

k Isa. 66. 22. — l Ch. 11. 19. See Numb. 1. 50. — m Ver.
1. — n Exod. 25. 6, 8. Ezek. 44. 17, 18. Ch. 1. 12.
o Ch. 4. 6. — p 1 Thess. 1. 9. Ch. 4. 2. & 18. 1.
q Exod. 40. 34. 1 Kings 8. 10. 2 Chron. 5. 14. Isa. 6. 4.
r 2 Thess. 1. 9.

takes, in grace or providence, is according to
justice; and He carefully accomplishes all His
threatenings, and all His promises: to this He
is bound by His truth.

Verse 4. *Who shall not fear thee*] That is, all
should fear and worship this true God, because
He is just, and true, and holy: and His saints
should love and obey Him, because He is their
King; and they and all men should acknow-
ledge His judgments, because they are made
manifest.

Verse 5. *The temple of the tabernacle of the
testimony*] The temple which succeeded the ta-
bernacle; in which was the testimony, viz. the
two tables; Aaron's rod; pot of manna; holy
anointing oil, &c. All bearing testimony to the
truth of God, and His miraculous interposition
in their behalf.

Verse 6. *The seven angels came out of the
temple*] To show that they were sent from God
Himself.

Clothed in pure and white linen] Habited as
priests. For these habits see Exod. xxviii. 6, 8,
and see the note on chap. 1. ver. 13.

Verse 8. *The temple was filled with smoke*] So
was the tabernacle when consecrated by
Moses, Exod. xl. 34, 35. and the temple when
consecrated by Solomon, 1 Kings viii. 10, 11.
2 Chron. v. 14. See Isa. vi. 4. This account
seems at least partly copied from those above.

When the high-priest entered into the holy of
holies, and the ordinary priest into the holy place,
they always carried with them a great deal of
smoking incense, which filled those places with
smoke and darkness, which prevented them from
considering too attentively, the parts and orna-
ments of those holy places; and thus served to
produce an air of majesty in the temple, which
none dare to approach without the deepest re-
verence. To this, Cabnet thinks, the allusion
may be here.

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CHAPTER XVI.

The angels are commanded to pour out their vials upon the earth, 1. The first pours out his vial on the earth, by which a grievous sore is produced, 2. The second angel pours out his vial on the sea, and it is turned into blood, 3. The third angel pours out his vial on the rivers and fountains, and they are turned also into blood, 4—7. The fourth angel pours out his vial on the sun, and men are scorched with fire, 8, 9. The fifth angel pours out his vial on the throne of the beast, 10, 11. The sixth angel pours out his vial on the river Euphrates, 12. Three unclean spirits come out of the mouth of the beast, dragon, and false prophet; and go forth to gather all the kings of the world to battle, in the place called Armageddon, 13—16. The seventh angel pours out his vial on the air, on which followed thunders, lightnings, earthquakes, and extraordinary hail, 17—21.

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L. D. cir. 96.
mpp. Floris
Militano Cœs.
ug. et Nerva.

AND I heard a great voice out of the temple saying ^a to the seven angels, Go your ways, and

pour out the vials ^b of the wrath of God upon the earth.

2 And the first went and poured out his vial ^c upon the earth; and ^d there fell a noisome and grievous sore upon the men ^e which had the mark of the beast, and upon them ^f which worshipped his image.

3 And the second angel poured out his vial ^g upon the sea; and ^h it became as the blood of a dead man: ⁱ and every living soul died in the sea.

Ch. 15. 1. — b Ch. 14. 10. & 15. 7. — c Ch. 8. 7. — d Exod. 1. 9, 10, 11. — e Ch. 13. 16, 17. — f Ch. 13. 14. — g Ch. 8. 1. — h Exod. 7. 17, 20. — i Ch. 8. 9. — k Ch. 8. 10. Exod. 7. 20.

NOTES ON CHAP. XVI.

Verse 1. *Go your ways, and pour out*] These ministers of the Divine justice, were ready to execute vengeance upon transgressors, having all power, but could do nothing in this way till they received especial commission. Nothing can be done without the permission of God; and in every manifestation of justice or mercy by Divine agency, there must be positive command.

Verse 2. *A noisome and grievous sore*] This is a reference to the sixth Egyptian plague, *biles et blains*, Exod. ix. 8, &c.

Verse 3. *As the blood of a dead man*] Either meaning blood in a state of putrescency; or an allusion of blood in naval conflicts; even the sea is tinged with the blood of those who were in these wars. This is most probably the meaning of this vial. These engagements were sanguinary, that both the conquerors and the conquered were nearly destroyed; every living soul died in the sea.

Verse 4. *Upon the rivers and fountains of waters*] This is an allusion to the first Egyptian plague, Exod. vii. 20—and to those plagues in general there are allusions throughout this chapter.

It is a sentiment of the rabbins, that "whatever plagues God inflicted on the Egyptians in former times, He will inflict on the enemies of a people in all later times."—See a long quotation on this subject from Rabbi Tanchum in *voetgen*.

Verse 5. *The angel of the waters*] The rabbins attribute angels not only to the four elements so called; but to almost every thing

4 And the third angel poured out his vial ^k upon the rivers and fountains of waters: ^l and they became blood.

5 And I heard the angel of the waters say, ^m Thou art righteous, O Lord, ⁿ which art, and wast, and shall be, because thou hast judged thus.

6 For ^o they have shed the blood ^p of saints and prophets, ^q and thou hast given them blood to drink: for they are worthy.

7 And I heard another out of the altar say, Even so, ^r Lord God Almighty, ^s true and righteous are thy judgments.

8 And the fourth angel poured out his

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m Ch. 15. 3. — n Ch. 1. 4, 8. & 4. 8. & 11. 17. — o Matt. 23. 34, 35. Ch. 13. 15. — p Ch. 11. 18. & 18. 90. — q Isa. 49. 26. — r Ch. 15. 3. — s Ch. 13. 10. & 14. 10. & 19. 2.

besides. We have already seen the angel of the bottomless pit, ch. ix. 11. and the angel of the fire, ch. xiv. 18. The angel of the earth is spoken of in *Yalcut Rubeni*, fol. 13. 2. and is called *Admael*. They have also an angel that presides over the grass; and another that presides over the cattle which feed upon the grass.

They say, that God employed the angel of the sea to swallow up the waters at the creation, that the dry land might appear. He disobeyed, and God slew him; the name of the angel of the sea is *Rahab*. See *Baba bathra*, fol. 74. 2. It is plain from several places, that the writer of the Apocalypse keeps these notions distinctly in view.

Verse 6. *Thou hast given them blood to drink*] They thirsted after blood, and massacred the saints of God; and now they have got blood to drink! It is said, that when *Tomyris*, queen of the Scythians, had vanquished *Cyrus*, she cut off his head, and threw it into a vessel of blood, saying these words:—*Satis te sanguine, quem misisti, cujusque insatiabilis semper fuisti*: "Satisfy thyself with blood, for which thou hast thirsted; and for which thy desire has been insatiable."—See *Justin*. Hist. lib. i. c. 8. This figure of speech is called *sarcasm* in rhetoric.

"*Sarcasmus* with this biting taunt doth kill: *Cyrus, thy thirst was blood; now drink thy fill*."

Verse 8. *Poured out his vial upon the sun*] Mr. Robert Fleming, more than one hundred years ago, in his *View of Scripture Prophecy*, supposed that the sun here meant the French

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Aug. et Nervæ.

vial ^a upon the sun; ^b and power was given unto him to scorch men with fire.

9 And men were ^c scorched with great heat, and ^d blasphemed the name of God, which hath ^e power over these plagues: ^f and they repented not ^g to give him glory.

10 And the fifth angel poured out his vial ^h upon the seat of the beast; ⁱ and his kingdom was full of darkness; ^j and they knawed their tongues for pain,

11 And ^k blasphemed the God of heaven because of their pains and ^l their sores, ^m and repented not of their deeds.

12 And the sixth angel poured out his vial ⁿ upon the great river Euphrates: ^o and the water thereof was dried up, ^p that the way of the kings of the east might be prepared.

13 And I saw three unclean ^q spirits like frogs come out of the mouth of ^r the dragon, and out of the mouth of the beast, and out of the mouth of ^s the false prophet.

14 ^t For they are the spirits of devils, ^u working miracles, *which* go forth unto the kings of the earth ^v and of the whole world, to gather them to ^w the battle of that great day of God Almighty.

15 ¶ ^x Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, ^y lest he walk naked, and they see his shame.

16 ^z And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a

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^a Ch. 8. 12.—^b Ch. 9. 17, 18. & 14. 18.—^c Or, burned.
^d Ver. 11, 21.—^e Dan. 5. 22, 23. Ch. 9. 20.—^f Ch. 11. 13. & 14. 7.—^g Ch. 13. 2.—^h Ch. 9. 2.—ⁱ Ch. 11. 10.
^j Ver. 9, 21.—^k Ver. 2.—^l Ver. 2.—^m Ch. 9. 14.
ⁿ See Jer. 50. 38. & 51. 38.—^o Isa. 41. 2, 25.

q 1 John 4. 1, 2, 3.—^r Ch. 12. 3, 9.—^s Ch. 19. 20. & 20. 12.
^t 1 Tim. 4. 1. James 3. 15.—^u 2 Thess. 2. 9. Ch. 13. 13.
^v 14. & 19. 20.—^w Luke 2. 1.—^x Ch. 17. 14. & 19. 19. & 20. 8.—^y Matt. 24. 43. 1 Thess. 5. 2. 2 Pet. 3. 10. Ch. 3. 3.—^z 2 Cor. 5. 3. Ch. 3. 4, 12.—^{aa} Ch. 19. 12.

empire; and conjectured that this vial would be poured out on that empire about the year 1794. And it is remarkable that in 1793, the French king was beheaded by the National Assembly; and great and unparalleled miseries fell upon the French nation, which nearly extinguished all their nobility, and brought about a war that has lasted twenty-three years, and has nearly ruined that country, and all the nations of Europe.

Verse 9. *They repented not*] No moral-national amendment has taken place in consequence of the above calamities in that unhappy country; nor indeed any of those nations engaged against her, in that long and ruinous contest, which has now terminated (1817,) without producing one political, moral, or religious advantage to herself, or to Europe.

Verse 10. *The seat of the beast*] *ἔκειτο ἐπὶ τοῦ θρόνου τοῦ θηρίου*, upon the throne of the wild beast. The regal family was smitten by the fourth vial; they did not repent: then the fifth angel pours out his vial on the throne of the wild beast, or antichristian idolatrous power.

Was full of darkness] Confusion, dismay, and distress.

Verse 11. *Blasphemed the God of heaven*] Neither did they repent; therefore other judgments must follow. Some think that the sun was *Vitellius*, the Roman emperor; and that his throne means *Rome*; and the darkening refers to the injuries she sustained in her political consequence by the civil wars which then took place, from which she never entirely recovered. Others apply it all to *papal Rome*; and in this respect make out a very clear case! Thus have men conjectured; but how much nearer are we to the truth?

Verse 12. *On the great river Euphrates*] Probably meaning the people in the vicinity of this river; though some think that the *Tiber* is intended.

The water thereof was dried up] The people discomfited, and all impediments removed.

The kings of the east] There seems to be an allusion here to the ruin of Babylon by Cyrus, predicted by the prophet Jerem. chap. 1. and 5. But what city or people is pointed out by this Babylon is in vain to conjecture.

Verse 13. *Three unclean spirits*] Perhaps *false teachers*, called afterward *spirits of devils*, which persuade the kings of the earth by *lying miracles* to come forth to the place of general slaughter, ver. 14, 16.

Some good critics apply this to *Vespasian*, and his pretended *miracles*.—See the account in Tacitus, lib. iv. c. 81.

Verse 15. *Behold, I come as a thief*] Here is a sudden but timely warning, to put every man on his guard, when this sudden and generally unexpected tribulation should take place.

Keepeth his garments, lest he walk naked] Here is a plain allusion to the office of him who was called the *prefect*, or *overseer*, of the *mountain of the temple*. His custom was to go his rounds during the watches of the night; and it he found one of the Levites sleeping on his watch, he had authority to beat him with a stick, and burn his vestments.—See *Middoth*, fol. 34. 1. and *Tamid*. fol. 27. 2., 28. 1. Such a person being found on his return home *naked*, it was at once known that he had been found *asleep at his post*; had been *beaten*, and his *clothes burnt*: thus his shame was seen; he was reproached for his infidelity and irreligion.

Verse 16. *Armageddon*.] The original of this word has been variously formed, and variously translated. It is *הַר מְגִדּוֹן* *har-megiddon*, "the mount of the assembly;" or *הַר מְגִדּוֹן* *chornah gedehon*, "the destruction of their army;" or it is *הַר מְגִדּוֹן* *Har megiddo*, "Mount Megiddo;" the valley of which was remarkable for two great slaughters: one of the Israelites, 2 Kings xxii.

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great voice out of the temple of heaven, from the throne, saying, ^a It is done.

18 And ^b there were voices, and thunders, and lightnings; ^c and there was a great earthquake, ^d such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And ^e the great city was divided into three parts, and the cities of the nations fell; and great Babylon ^f came

Ch. 21. 6.—^b Ch. 4. 5. & 8. 5. & 11. 19.—^c Ch. 11. 13. ^d Dan. 12. 1.—^e Ch. 14. 8. & 17. 18.—^f Ch. 18. 2.

29., the other of the Canaanites, Judg. iv. 16. r. 19. But *Mount Megiddo*, that is, Carmel, is the place, according to some, where these armies should be collected.

But what is the *battle of Armageddon*? How ridiculous have been the conjectures of men relative to this point? Within the last twenty years this battle has been fought at various places, according to our purblind seers, and self-inspired prophets! At one time it was *Austerlitz*, at another *Moscow*, at another *Leipsic*, and now *Waterloo*! And thus they have gone on, and will go on, confounding and being confounded.

Verse 17. *Poured out his vial into the air*] To signify that this plague was to be widely diffused; and perhaps to intimate that pestilences and various deaths would be the effect of this vial. But possibly *air*, in this place, may have some emblematical meaning.

It is done] It is said, chap. x. 7., that in the lays of the seventh trumpet *the mystery of God should be finished*: so here we find it completed. *γῶν*. All's over! Fuimus Troes! Ilium fuit!

in remembrance before God ^g to give unto her the cup of the wine of the fierceness of his wrath.

20 And ^h every island fled away, and the mountains were not found.

21 ⁱ And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and ^k men blasphemed God because of ^l the plague of the hail; for the plague thereof was exceeding great.

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r Isa. 51. 17, 23. Jer. 25. 15, 16. Ch. 14. 10.—^h Ch. 6. 14. ⁱ Ch. 11. 19.—^k Ver. 9, 11.—^l See Exod. 9. 23, 24, 25.

Once there were Trojans, and they had a city; but now all are extinct.

Verse 18. *A great earthquake*] Most terrible commotions, both civil and religious. Or, a convulsion, shaking, or revolution.

Verse 19. *The great city*] Somesay Jerusalem; others, *Rome pagan*; others, *Rome papal*.

The cup of the wine of the fierceness of his wrath.] Alluding to the mode of putting certain criminals to death, by making them drink a cup of poison.—See on Heb. ii. 9.

Verse 20. *Every island fled away*] Probably meaning the capture of sea-port towns, and fortified places.

Verse 21. *A great hail—about the weight of a talent*] Has this any reference to cannon balls, and bombs? It is very doubtful; we are all in the dark in these matters.

The words *ἢ τετραλίσια*, *as a talent*, are used to express something *great, excessively oppressive*; as *νοσημάτων τετραλίσιαων*, *terrible diseases*; not diseases of the *weight of a talent*.—See Rosenmüller.

CHAPTER XVII.

The judgment of the great whore, which sits on many waters, 1, 2.—Her description, name, and conduct, 3—6. The angel explains the mystery of the woman, of the beast, &c. 7—18.

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AND there came ^a one of the seven angels which had the seven vials, and talked with me, saying into me, Come hither: ^b I will show

unto thee the judgment of ^c the great whore, ^d that sitteth upon many waters:

2 ^e With whom the kings of the earth have committed fornication

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Ch. 21. 9.—^b Ch. 16. 19. & 18. 16, 17, 19.—^c Nah. 3. 4.

This chapter is, on several accounts, very important; and particularly as it appears to explain several of the most remarkable symbols in the book. The same author, who has written so largely on the xiith and xiiith chapters, has also obliged me with his interpretation of this chapter. Not pretending to explain these things myself, I insert this as the most elaborate and learned exposition I have yet seen; leaving my readers a perfect liberty to reject it, and adopt any other mode of interpretation which they please. God alone knows all the secrets of His own wisdom.

Ch. 19. 2.—^d Jer. 51. 13. Ver. 15.—^e Ch. 18. 3.

NOTES ON CHAP. XVII. BY J. E. C.

Verse 1. *And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters.*] That idolatrous worship is frequently represented in Scripture under the character of a *whore* or *whoredom*, is evident from numerous passages which it is unnecessary to quote.—See 1 Chron. v. 25. Ezek. xvi. xxiii. &c. The woman mentioned here is called a *great whore*, to denote her ex-

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tion, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a

a Jer. 51. 7. Ch. 14. 8. & 18. 3. — b Ch. 12. 6, 14. — c Ch. 12. 3. — d Ch. 13. 1. — e Ver. 9. — f Ver. 12. — g Ch. 18. 12, 16. — h Dan. 11. 39. — i Gr. gilded. — k Jer. 51. 7.

cessive depravity, and the awful nature of her idolatry. She is also represented as sitting upon many waters, to show the vast extent of her influence.—See on ver. 13.

Verse 2. *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.* What an awful picture this is of the state of the religion of the world, in subjection to this whore. Kings have committed spiritual fornication with her, and their subjects have drunk deep, dreadfully deep, into the doctrine of her abominable errors.

• Verse 3. *So he carried me away in the spirit into the wilderness* [This wilderness into which the apostle was carried, is the desolate state of the true church of Christ, in one of the wings of the once mighty Roman empire. It was a truly awful sight, a terrible desert, a waste-howling wilderness; for when he came thither, he—

Saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.] No doubt can now be entertained that this woman is the Latin church; for she sits upon the beast with seven heads and ten horns, which has been already proved to be the Latin empire, because this empire alone contains the number 666.—See on chap. xiii. This is a representation of the Latin church in her highest state of antichristian prosperity; for she sits upon the scarlet-coloured beast, a striking emblem of her complete domination over the secular Latin empire. The state of the Latin church from the commencement of the fourteenth century to the time of the Reformation, may be considered that which corresponds to this prophetic description in the literal and extensive sense of the words: for during this period she was at her highest pitch of worldly grandeur and temporal authority. The beast is full of names of blasphemy; and it is well known that the nations, in support of the Latin or Romish church, have abounded in blasphemous appellations, and have not blushed to attribute to themselves and to their church the most sacred titles; not only blaspheming by the improper use of sacred names, but even by applying to its bishops those names which alone be-

name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.**

A. M. c. 4100.
A. D. c. 98.
Imp. Floris
Dominiano Cæs.
Aug. et Nervæ.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

1 Ch. 18. 6. — m Ch. 14. 8. — n 2 Thess. 2. 7. — o Ch. 11. 4. & 14. 3. & 16. 10. & 18. 2, 10, 21. — p Or. fornication. — q Ch. 18. 24. — r Ch. 13. 15. & 16. 6. — s Ch. 6. 9, 10. & 12. 11.

long to God; for God hath expressly declared that He will not give his glory to another, neither his praise to graven images.

Verse 4. *And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication* [This strikingly represents the most pompous and costly manner in which the Latin church has held forth to the nations the rites and ceremonies of its idolatry and corrupt worship.

Verse 5. *And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.*] This inscription being written upon her forehead is intended to show that she is not ashamed of her doctrines, but publicly professes and glories in them before the nations: she has, indeed, a *whore's forehead*; she has refused to be ashamed. The inscription upon her forehead is exactly the portraiture of the Latin church. This church is, as Bishop Newton well expresses it, a *MYSTERY of iniquity*. This woman is also called *Babylon the Great*; she is the exact antitype of the ancient Babylon in her idolatry and cruelty; but the ancient city called Babylon is only a drawing of her in miniature. This is, indeed, *Babylon the Great*. "She affects the style and title of our **HOLY MOTHER the Church**; but she is, in truth, the *mother of harlots and abominations of the earth.*"

Verse 6. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*] How exactly the cruelties exercised by the Latin church against all it has denominated heretics correspond with this description, the reader need not be informed.

Verse 7. *And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.*] The apostle was greatly astonished, as well he might, at the woman's being drunk with the blood of the saints, when the beast which carried her

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8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were

^a Ch. 11. 7. & 13. 1.—^b Ch. 13. 10. Ver. 11.

abounded with sacred appellations, such as *holy, most holy, most Christian, sacred, most sacred*. The angel undertakes to explain to St. John the vision, which had excited in him so great astonishment; and the explication is of such great importance, that, had it not been given, the mystery of the dragon and the beast could never have been satisfactorily explained in all its particulars. The angel begins with saying—

Verse 8. *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition* [The beast is the Latin kingdom, (Ἡ Λατίνη βασιλεία;)] consequently the beast was, that is, was in existence previously to the time of St. John, for Latinus was the first king of the Latins, and Numitor the last; is not now, because the Latin nation has ceased long to be an independent power, and is now under the dominion of the Romans; but shall ascend out of the bottomless pit, that is, the Latin kingdom, the antichristian power, or that which scendeth out of the abyss, or bottomless pit, is yet in futurity. But it is added—

And they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.] By the earth is here meant the Latin world; herefore the meaning is, that all who dwell in the Latin world shall adhere to the idolatrous and blasphemous religion of the Latin church, which is supported by the Latin empire, except those who abide by the *Sacred Scriptures*, receiving them as the only rule of faith and practice. These believe in the true Sacrifice, and keep themselves unspotted from the corruption that is in the world. But the inhabitants of the Latin world, under the dominion of the Romish religion, shall wonder when they behold the beast, or Latin empire; that is, as lord Napier remarks, “shall have in great admiration, reverence, and estimation, this great monarchie.” They shall wonder at it, by considering it the most sacred empire in the world, that in which God peculiarly delights: but those that so wonder have not their names written in the book of life, but are such as prefer councils to Divine revelation, and take their religion from *missals, and rituals, and legends*, instead of the *Sacred Oracles*; hence they are corrupt and idolatrous, and no idolater hath inheritance in the kingdom of God. In the preceding part of the verse, the beast is considered in three states, as that which was, and is not, and shall ascend out of the bottomless pit; here a fourth is introduced, and yet is. This is added to show that, though the Latins were subjugated by the Romans, nevertheless the Romans themselves were Latins; for Romulus, the founder of their monarchy, was a Latin; consequently that denominated in St. John’s days the Roman empire, was, in reality, the Latin kingdom, for the very language of the empire

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not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath

^c Ch. 13. 3.—^d Ch. 13. 8.—^e Ch. 13. 18.

was the Latin; and the Greek writers, who lived in the time of the Roman empire, expressly tell us that those formerly called Latins are now named Romans. The meaning of the whole verse is, therefore, as follows: the corrupt part of mankind shall have in great admiration the Latin empire yet in futurity, which has already been, but is now extinct, the Romans having conquered it; and yet is still in being, for though the Latin nation has been subjugated, its conquerors are themselves Latins. But it may be objected against the interpretation here given, that these phrases are spoken of the beast upon which the apostle saw the woman, or Latin church, sit; for the angel says, *the beast that thou sawest was, and is not, &c.*; what reference, therefore, can the Latin empire, which supports the Latin church, have to the Latin kingdom which subsisted before St. John’s time, or to the Roman empire, which might properly be so denominated? This objection has very great weight at first sight; and cannot be answered satisfactorily till the angel’s explanation of the heads and horns of the beast have been examined; therefore it is added—

Verse 9. *Here is the mind which hath wisdom*] It was said before, chap. xiii. 18. *Here is wisdom; let him that hath a mind, or understanding, (οὐν) count the number of the beast.* Wisdom, therefore, here means a correct view of what is intended by the number 666; consequently, the parallel passage, *Here is the mind which hath wisdom*, is a declaration that the number of the beast must first be understood, before the angel’s interpretation of the vision concerning the whore and the beast can admit of a satisfactory explanation.

The seven heads are seven mountains on which the woman sitteth.] This verse has been almost universally considered to allude to the seven hills upon which Rome originally stood. But it has been objected that modern Rome is not thus situated; and that, consequently, pagan Rome is intended in the prophecy. This is certainly a very formidable objection against the generally received opinion among Protestants, that papal Rome is the city meant by the woman sitting upon seven mountains. It has been already shown that the woman here mentioned is an emblem of the Latin Church in her highest state of antichristian prosperity; and, therefore, the city of Rome, seated upon seven mountains, is not at all designed in the prophecy. In order to understand this Scripture aright, the word mountains must be taken in a figurative and not a literal sense, as in chap. vi. 14. and xvi. 20. See also Isa. ii. 2, 14. Jer. li. 25. Dan. ii. 35, &c. in which it is unequivocally the emblem of great and mighty power. The mountains upon which the woman sitteth, must be, therefore, seven great powers; and as the mountains are heads of the beast, they must be the seven greatest eminences of the Latin world. As no other power

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wisdom. *The seven heads
are seven mountains, on
which the woman sitteth.

10 And there are seven
kings: five are fallen, and
one is, and the other is not

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Ch. 13.

Ver. 1.

was acknowledged at the head of the Latin empire but that of Germany, how can it be said that the beast has seven heads? This question can only be solved by the feudal constitution of the late Germanic league; the history of which is briefly as follows:—At first kings alone granted fiefs. They granted them to laymen only, and to such only who were free; and the vassal had no power to alienate them. Every freeman, and particularly the feudal tenants, were subject to the obligation of military duty, and appointed to guard their sovereign's life, member, mind, and right honour. Soon after, or perhaps a little before, the extinction of the Carolingian dynasty in France, by the accession of the Capetian line, and in Germany by the accession of the house of Saxony, fiefs, which had been entirely at the disposal of the sovereign, became hereditary. Even the offices of duke, count, margrave, &c. were transmitted in the course of hereditary descent; and not long after the right of primogeniture was universally established. The crown-vassals usurped the sovereign property of the land, with civil and military authority over the inhabitants. The possession thus usurped they granted out to their immediate tenants; and these granted them over to others, in like manner. Thus the principal vassals gradually obtained every royal prerogative: they promulgated laws, exercised the power of life and death, coined money, fixed the standard of weights and measures, granted safe-guards, entertained a military force, and imposed taxes, with every right supposed to be annexed to royalty. In their titles they styled themselves dukes, &c. *Dei gratiâ*, by the grace of God, a prerogative avowedly confined to sovereign power. It was even admitted, that, if the king refused to do the lord justice, the lord might make war upon him. The tenants, in their turn, made themselves independent of their vassal-lords, by which was introduced an ulterior state of vassalage. The king was called the *sovereign lord*, his immediate vassal was called the *suzerain*, and the tenants holding of him were called the *arrere vassals*. (See *Butler's* Revolutions of the Germanic Empire, pp. 54—66.) Thus the power of the emperors of Germany, which was so very considerable in the ninth century, was gradually diminished by the means of the feudal system; and, during the anarchy of the long interregnum, occasioned by the interference of the popes in the election of the emperors (from 1256 to 1273,) the imperial power was reduced almost to nothing. Rudolph of Hapsburgh, the founder of the house of Austria, was at length elected emperor, because his territories and influence were so inconsiderable as to excite no jealousy in the German princes, who were willing to preserve the forms of constitution, the power and vigour of which they had destroyed.—See *Robertson's* Introduction to his History of Charles V. Before the dissolution of the empire, in 1806, Germany presented a complex association of principalities,

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more or less powerful, and more or less connected, with a nominal sovereignty in the emperor, as its supreme feudal chief." There were about three hundred princes of the empire, each sovereign in his own country, and might enter into alliances, and pursue, by all political measures, his own private interest, as other sovereigns do: for, if even an imperial war were declared, he might remain neuter, if the safety of the empire were not at stake.

Here then was an empire of a construction, without exception, the most singular and intricate that ever appeared in the world; for the emperor was only the chief of the Germanic confederation." Germany was, therefore, speaking in the figurative language of Scripture, a country abounding in *hills*, or containing an immense number of distinct principalities. But the different German states, (as has been before observed,) did not each possess an equal share of power and influence; some were more eminent than others. Among them there were also a few which might, with the greatest propriety, be denominated *mountains*, or states possessing a very high degree of political importance. But the seven mountains on which the woman sits must have their elevations above all the other eminences in the whole Latin world; consequently, they can be no other than the SEVEN ELECTORATES of the German empire. These were, indeed, mountains of vast eminence; for in their sovereigns was vested the sole power of electing the head of the empire. But this was not all; for, besides the power of electing an emperor, the electors had a right to capitulate with the new head of the empire, to dictate the conditions on which he was to reign, and to depose him if he broke those conditions. They actually deposed Adolphus of Nassau in 1298, and Wenceslaus in 1400. They were sovereign and independent princes in their respective dominions, had the *privilegium de non appellando illimitatum*, that of making war, coining, and exercising every act of sovereignty; they formed a separate college in the diet of the empire, and had among themselves a particular covenant, or league, called *Kur verein*; they had precedence of all the other princes of the empire, and even ranked with kings. The head of the beast, understood in this way, is one of the finest emblems of the German constitution which can possibly be conceived; for as the Roman empire of Germany had the precedence of all the other monarchies of which the Latin empire was composed, *the seven mountains* very fitly denote the seven *principal powers* of what has been named the Holy Roman empire. And, also, as each electorate, by virtue of its union with the Germanic body, was more powerful than any other Roman Catholic state of Europe not so united; so was each electorate, in the most proper sense of the word, one of the highest elevations in the Latin world. The time when the seven electorates of the empire were first instituted, is very uncertain. The most probable opinion appears to be that which places

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yet come; and when he
cometh, he must continue
a short space.

11 And the beast that

a Ver. 10.

their origin some time in the *thirteenth* century. The uncertainty, however, in this respect, does not in the least weaken the evidence of the mountains being the seven electorates, it rather confirms it; for, as we have already observed, the representation of the woman sitting upon the beast, is a figure of the Latin church in the period of her greatest authority, spiritual and temporal; this we know did not take place before the commencement of the *fourteenth* century, a period subsequent to the institution of the seven electorates. Therefore the woman sits upon the seven mountains, or the German empire in its elective aristocratical state: she is said to sit upon them, to denote that she has the whole German empire under her direction and authority, and also that it is her chief support and strength. Supported by Germany, she is under no apprehension of being successfully opposed by any other power: she sits upon the seven mountains, therefore she is higher than the seven greatest eminences of the Latin world; she must, therefore, have the secular Latin empire under her complete subjection. But this state of eminence did not continue above two or three centuries: the visible declension of the papal power began in the fourteenth and fifteenth centuries, occasioned partly by the removal of the papal see from Rome to Avignon, and more particularly by the great schism from 1377 to 1417, though considered one of the remote causes of the Reformation, as at first the means of merely transferring the supreme power from the pope to a general council, while the dominion of the Latin church remained much the same. At the council of Constance, March 30, 1415, it was decreed "that the synod being lawfully assembled in the name of the Holy Ghost, which constituted the general council, and represented the whole Catholic church militant, had its power immediately from Jesus Christ; and that every person, of whatsoever state or dignity, **EVEN THE POPE HIMSELF**, is obliged to obey it in what concerns the faith, the extirpation of schism, and the general reformation of the church in its head and members." The council of Basil, of 1432, decreed, "that every one of whatever dignity or condition, **NOT RECEIVING THE POPE HIMSELF**, who shall refuse to obey the ordinances and decrees of this general council, or any other, shall be put under excommunication, and punished. It is also declared that the pope has no power to dissolve the general council without the consent and decree of the assembly."—See the third Tome of *Du Pin's Ecclesiastical History*. But what gave the death-blow to the temporal sovereignty of the Latin church was the light of the glorious Reformation, which first broke out in Germany in 1517; and in a very few years gained its way not only over several of the great principalities of Germany, but was also made the established religion of other popish countries. Consequently, in the sixteenth century the woman no longer sits upon the seven mountains, the electorates not only having refused to be ruled by her, but

was, and is not, even he is
the eighth, and is of the
a seven, b and goeth into
perdition.

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b Ver. 8.

some of them having also despised and abandoned her doctrines. The changes, therefore, which were made in the seventeenth, eighteenth, and nineteenth centuries in the number of the electorates, will not affect in the least the interpretation of the seven mountains already given. The seven electors were the archbishops of *Mentz, Cologne, and Triers, the count palatine of the Rhine, the duke of Saxony, the marquis of Brandenburg, and the king of Bohemia*. But the heads of the beast have a double signification, for the angel says,

Verse 10. *And there are seven kings*] *Καὶ ἑπτὰ βασιλεῖς ἔσονται, αὗτοι ἐσὶν ἑπτὰ ἄρρητοι*. Before it was said, *they are seven mountains*; here, *they are also seven kings*, which is a demonstration that *kingdoms* are not here meant by *mountains*; and this is a further argument that the seven electorates are represented by seven mountains, for though the sovereigns of these states ranked with kings, they were not kings; that is to say, they were not absolute and sole lords of the territories they possessed, independently of the emperor; for their states formed a part of the Germanic body. But the seven heads of the beast are also seven kings; that is to say, the Latin empire has had seven supreme forms of government; for *king* is used in the prophetic writings for any supreme governor of a state or people, as is evident from Deut. xxxiii. 5. where Moses is called a king. Of these seven kings, or supreme forms of Latin government, the angel informs St. John

Five are fallen, and one is] It is well known that the first form of Latin government was that of *kings*, which continued after the death of Lælius 428 years, till the building of Rome, B. C. 753. After Numitor's decease, the Albans or Latins, instituted the form of a republic, and were governed by *dictators*. We have only the names of two, viz. Cluilius and Metius Fufetius or Suffetius; but as the *dictatorship* continued at least eighty-eight years, there might have been others, though their names and actions are unknown. In the year before Christ 665, *Alba*, the metropolis of the Latin nation, was destroyed by Tullus Hostilius, the third king of the Romans, and the inhabitants carried to Rome. This put an end to the monarchical republic of the Latins; and the Latins elected two annual magistrates, whom Licinius calls *dictators*, but who are called *prætors* by other writers. This form of government continued till the time of P. Decius Mus, the Roman consul; for Festus, in his fourteenth book, informs us, "that the Albans enjoyed prosperity till the time of king Tullus; but that Alba being then destroyed, the consuls, till the time of P. Decius Mus, held a consultation with the Latins at the head of Ferentina, and the empire was governed by the council of both nations." The Latin nation was entirely subjugated by the Romans B. C. 336, which put an end to the government by *prætors*, after it had continued upwards of three hundred years. The Latins from this time ceased to be a nation,

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12 And ^a the ten horns
which thou sawest are ten
kings, which have received

no kingdom as yet; but re-
ceive power as kings one
hour with the beast.

A. V. cir. 4100
A. D. cir. 96.
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a Dan. 7. 20. Zech. 1. 13, 19, 21.

Ch. 13. 1.

as it respects the name; therefore the three forms of government already mentioned were those which the Latins had during that period which the angel speaks of, when he says, *the beast which thou sawest was*. But as five heads, or forms of government, had fallen before St. John's time, it is evident that the two other forms of government which had fallen, must be among those of the Romans; first, because though the Latin nation so called was deprived of all authority by the Romans, yet the Latin power continued to exist, for the very conquerors of the Latin nation were *Latins*; and, consequently, the Latins, though a conquered people, continued to have a *LATIN government*. Secondly, the angel expressly says, when speaking to St. John, that *one is*, that is, the sixth head, or Latin form of government, was then in existence, which could be no other than *the imperial power*, this being the only independent form of Latin government in the apostolic age. It therefore necessarily follows, that the Roman forms of government by which Latium was ruled, must be the remaining heads of the beast. Before the subjugation of the Latins by the Romans, four of the Roman or Draconic forms of government had fallen, the *regal power*, the *dictatorship*, the *decemvirate*, and the *consular power* of the military tribunes; the last of which was abolished about 366 years before the commencement of the Christian era; none of these, therefore, ruled over the *WHOLE Latin nation*. But as the Latins were finally subdued about 336 B. C. *the consular government* of the Romans, which was then the supreme power in the state, must be the *fourth* head of the beast. This form of government continued, with very little interruption, till the rising up of the *triumvirate*, the fifth head of the beast, B. C. 43. The *dictatorship* of Sylla and Julius Cæsar could not be considered a new head of the beast, as the Latins had already been ruled by it in the persons of Cluilius and Fufetius. The *sixth* head of the beast, or that which existed in the time of St. John, was, consequently, as we have already proved, *the imperial power* of the heathen Cæsars, or the seventh draconic form of government.

And *the other is not yet come*] Bishop Newton considers the *Roman duchy*, under the eastern emperor's lieutenant, the exarch of Ravenna, the *seventh* head of the beast. But this cannot be the form of government signified by the seventh head, for *a head of the beast*, as we have already shown, *is a supreme independent form of Latin government*; consequently, the Roman duchy cannot be the seventh head, as it was dependent upon the exarchate of Ravenna: and the exarchate cannot be the head, as it was itself in subjection to the Greek empire. The Rev. G. Faber has ascertained the truth exactly, in denominating the *Carlovingian patriciate* the seventh head of the beast. That this was a supreme independent form of government is evident from history. Gibbon, in speaking of the patriciate, observes, that "the decrees of the senate and people successively invested

Charles Martel and his posterity with the honours of *patrician of Rome*. The leaders of a powerful nation would have disdained a servile title and subordinate office; but the reign of the Greek emperors was suspended: and, in the vacancy of the empire, they derived a more glorious commission from the pope and the republic. The Roman ambassadors presented these patricians with the keys of the shrine of St. Peter, as a pledge and symbol of sovereignty; and with a holy banner, which it was their right and duty to unfurl in defence of the church and city. In the time of Charles Martel, and of Pepin, the interposition of the Lombard kingdom covered the freedom, while it threatened the safety, of Rome; and the patriciate represented only the title, the service, the alliance, of these distant protectors. The power and policy of Charlemagne annihilated an enemy, and imposed a master. In his first visit to the capital, he was received with all the honours which had formerly been paid to the exarch, the representative of the emperor; and these honours obtained some new decorations from the joy and gratitude of Pope Adrian I.—In the portico Adrian expected him at the head of his clergy; they embraced as friends and equals: but, in their march to the altar, the king, or patrician, assumed the right hand of the pope. Nor was the Frank content with these vain and empty demonstrations of respect. In the twenty-six years that elapsed between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subjected, as his own, to the sceptre of Charlemagne. The people swore allegiance to his person and family; in his name money was coined, and justice was administered; and the election of the popes was examined and confirmed by his authority. Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining which the title of *emperor* could add to the *patrician of Rome*." The seven heads of the beast are, therefore, the following: The *Regal power*, The *Dictatorship*, The power of the *Pretors*, The *Consulate*, The *Triumvirate*, The *Imperial power*, and The *Patriciate*.

And *when he cometh, he must continue a short space*] The seventh form of government was only to remain a short time, which was actually the case; for from its first rise to independent power to its utter extinction, there passed only about forty-five years, a short time in comparison to the duration of several of the preceding forms of government; for the primitive regal government continued at least four hundred and twenty-eight years; the dictatorship was in power about eighty-eight years; the power of the pretors was in being for upwards of three hundred years; the consulate lasted about two hundred and eighty years; and the imperial power continued upwards of five hundred years.

Verse 11. *And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*] That is to say, the Latin

A. M. cir. 4100.
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Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

13 These have one mind, and shall give their power and strength unto the beast.

14 ^a These shall make war with the Lamb, and the Lamb shall overcome them: ^b for he is Lord of lords, and King of kings: ^c and they that are with him are called, and chosen, and faithful.

Ch. 16. 14. & 9. 19.—^b Deut. 10. 17. 1 Tim. 6. 15.
Ch. 19. 15.—^c Jer. 50. 44, 45. Ch. 14. 4.

kingdom that has already been, but is now no longer nominally in existence, shall immediately follow the dissolution of the seventh form of Latin government; and this dominion is called *ογδοος*, or eighth, because it succeeds to the seventh. Yet it is not an eighth head of the beast, because the beast has only seven heads; for, to constitute a new head of the beast, the form of government must not only differ in nature, but also in name. His head of the beast is, therefore, *α των ιβρα*, or of the seven. Consequently, the form of government represented by this head is the restoration of one of the preceding seven. The restored head can be, therefore, no other than the regal state of the Latins, or, in other words, the Latin kingdom, (*Ἡ Λατιν βασιλεια*), which followed the patriciate, or seventh head of Latin government. But the beast, in his eighth state, under his first head restored, *goeth into perdition*. No other form of Latin government shall succeed; but the beast, in his last or antichristian condition, shall be taken, together with the false prophet that wrought miracles in his sight, and cast alive into a lake of fire burning with brimstone."

It is observable, that the eighth Latin power called by the angel *the beast*, and also *one of his heads*. This apparent discordance arises from the double signification of the heads; for we take the beast upon which the woman sits to be merely a representation of that secular power which supports the Latin church, then the seven heads will represent the seven electorates of the Germanic empire; but if by the last we understand the general Latin empire from first to last, then what is, according to the angel's first interpretation of the heads, called *the beast*, is, in this case, only one of his heads.—see on ver. 18.

Verse 12. *And the ten horns which thou sawest are ten kings, which have received no kingdom yet, but receive power as kings one hour with the beast.*] The meaning of *horns* has already been defined when speaking of those of the dragon. The meaning is, therefore, as follows: though the Latin empire be now in existence, the ten horns refer to ten Latin kingdoms yet futurity, and consequently they have received dominion as yet; for that part of the Latin domination now in power is the sixth head, imperial government of the heathen Cæsars. At the ten states of the Latins receive dominion monarchies *μιας ωρας*, one time, (as it may be openly translated,) i. e. at the same time, with the beast, or that which ascendeth out of the bottomless pit; consequently, the Latin empire here intended, is the one which was in futurity the apostolic age.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

d Isa. 8. 7. Ver. 1.—^e Ch. 13. 7.—f Jer. 50. 41, 42. Ch. 18. 12.—g Ezek. 16. 37, 44. Ch. 18. 16.

Verse 13. *These have one mind, and shall give their power and strength unto the beast.*] Therefore the ten horns must constitute the principal strength of the Latin empire; that is to say, this empire is to be composed of the dominions of ten monarchs, independent of each other in every other sense, except in their implicit obedience to the Latin church. *The beast*, in this and the preceding verse, is distinguished from its *horns*; as the whole Latin empire is distinguished in history from its constituent powers.—See on ver. 16.

Verse 14. *These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*] The ten powers of the beast must compose the secular kingdom of antichrist; for they make war with the Lamb, who is Christ Jesus. This is perfectly true of all popish states; for they have constantly opposed as long as they have had any secular power, the progress of pure Christianity. They make war with the Lamb by persecuting His followers; but the Lamb shall overcome them, for he is Lord of lords, and King of kings; all lords have their authority from Him and no king can reign without Him; therefore the ten Latin kings are God's ministers, to execute His vengeance upon the idolatrous nations. But when these antichristian monarchies have executed the Divine purpose, those that are with the Lamb, the called, the chosen, and the faithful, those who have kept the truth in the love of it, shall prevail against all their adversaries, because their battles are fought by the Lamb, who is their God and Deliverer.—See chap. xix. 19, 20.

Verse 15. *And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*] "So many words," Bishop Newton observes, "in the plural number, fitly denote the great extensiveness of her power and jurisdiction:—She herself glories in the title of the Catholic church, and exults in the number of her votaries as a certain proof of the true religion. Cardinal Bellarmine's first note of the true church is, the very name of the Catholic church: and his fourth note is, amplitude, or multitude, and variety of believers; for the truly Catholic church, says he, ought not only to comprehend all ages, but likewise all places, all nations, all kinds of men."

Verse 16. *And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*] Here is a clue to lead us to the right interpretation of the horns of the beast. It is said the ten horns shall hate the whore; by which is evidently

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her flesh, and ^a burn her
with fire.

17 ^b For God hath put in
their hearts to fulfil his
will, and to agree, and give their
kingdom unto the beast, ^c until the

a Ch. 18. 8.—b 2 Thess. 2. 11.—c Ch. 10. 7.

meant, when connected with what follows, that the whole of the ten kingdoms in the interest of the Latin church, shall finally despise her doctrines, be reformed from popery, assist in depriving her of all influence, and in exposing her follies; and in the end consign her to utter destruction. From this it follows, that no Roman Catholic power which did not exist so late as the Reformation, can be numbered among the horns of the beast; the horns must, therefore, be found among the great states of Europe at the commencement of the Reformation. These were exactly ten, viz. France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. In these were comprehended most of the minor states, not styled monarchies; and which, from their first rise to the period of the Reformation, had been subdued by one or more of the ten grand Roman Catholic powers already named. Consequently, these ten constituted the power and strength of the beast; and each minor state is considered a part of that monarchy under the authority of which it was finally reduced, previously to the Reformation.

But, it may be asked, how could the empire, which was the revived head of the beast, have been at the same time one of its horns? The answer is as follows: horns of an animal, in the language of prophecy, represent the powers of which that empire or kingdom symbolized by the animal is composed. Thus the angel, in his interpretation of Daniel's vision of the ram and he-goat, expressly informs us, that "the ram with two horns are the kings of Media and Persia." One of the horns of the ram, therefore, represented the kingdom of Media, and the other the kingdom of Persia; and their union in one animal denoted the united kingdom of Media and Persia, viz. the Medo-Persian empire. In like manner the beast with ten horns denotes that the empire represented by the beast is composed of ten distinct powers; and the ten horns being united in one beast, very appropriately show that the monarchies symbolized by these horns are united together to form one empire; for we have already shown, in the notes on chap. xiii. ver. 1. that a beast is the symbol of an empire. Therefore, as the horns of an animal, agreeably to the angel's explanation, (and we can give no higher authority) represent all the powers of which that domination symbolized by the animal is composed, the Roman empire of Germany, as one of those monarchies which gave their power and strength to the Latin empire, must, consequently, have been a horn of the beast. But the Germanic empire was not only a Latin power, but at the same time was acknowledged by all Europe to have precedence of all the others. Therefore, as it is not possible to express these two circumstances by one symbol, it necessarily follows, from the

words of God shall be fulfilled.

18 And the woman which thou sawest ^d is that great city, ^e which reigneth over the kings of the earth.

A. M. cir. 4100.
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Imp. Flavio
Domitiano Cæs.
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d Ch. 18. 49.—e Ch. 12. 4.

nature of symbolical language, that what has been named the Holy Roman empire must have a double representation. Hence the empire, as one of the powers of the Latin monarchy, was a horn of the beast, and, in having precedence of all the others, was its revived head.—See a similar explanation of the tail of the dragon in the notes on chap. xii. ver. 4.

Verse 17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.] Let no one imagine that these ten Latin kingdoms, because they support an idolatrous worship, have been raised up merely by the power of man, or the chances of war. No kingdom or state can exist without the will of God; therefore let the inhabitants of the world tremble, when they see a wicked monarchy rise to power; and let them consider that it is raised up by the Lord to execute His vengeance upon the idolatries and profligacies of the times. It is said of the kings in communion with the church of Rome, that God hath put in their hearts to fulfil his will. How is this divine will accomplished? In the most awful and afflictive manner! In causing ten Latin kings to unite their dominions into one mighty empire for the defence of the Latin church. Here is a dreadful dispensation of Jehovah; but it is such as the nations have most righteously deserved, because when they had the truth, they lived not according to its most holy requisitions, but loved darkness rather than light, because their deeds were evil. Therefore hath "the Lord sent them strong delusion that they should believe a lie, that they might all be damned who believe not the truth, but have pleasure in unrighteousness." But this deplorable state of the world is not perpetual; it can only continue till every word of God is fulfilled upon his enemies; and when this time arrives, (which will be that of Christ's second advent,) then shall the Son of God slay that wicked "with the spirit of His mouth, and shall consume him with the brightness of His coming."

Verse 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.] It has already been shown that the woman sitting upon the seven-headed beast, is a representation of the Latin church; here we have the greatest assurance that it is so, because the woman is called a city, which is a much plainer emblem of a church, as the word is used unequivocally in this sense in so many parts of Scripture that we cannot well mistake its meaning.—See chap. iii. 12. xi. 2. xxi. 10. xxii. 19. and also Psa. xvi. 4. lxxxvii. 3. Heb. xii. 22. &c. The woman, therefore, must be the Latin church; and as the apostle saw her sitting upon the beast, this must signify that she *εχει βασιλευσαντων*, she hath a kingdom over the kings of the earth, i. e. over the kings of the Latin world,

for that this is the meaning of *earth*, has been shown before in numerous instances. That KINGDOM which the woman has over the kings of the Latin world, or secular Latin empire, or in other words, THE KINGDOM of the Latin church, is the numbered Latin kingdom, or, Romish hierarchy.—See on ch. xiii. 18. The woman is also called a GREAT city, to denote the very great extent of her jurisdiction; for she has comprehended within her walls the subjects of the mighty dominations of France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. What an extensive city was this! Surely such as to justify the prophetic denomination that GREAT city.

Having now gone through the whole of the angel's interpretation of St. John's vision of a whore sitting upon the seven-headed and ten-horned beast, it will be essentially necessary to examine a little more attentively the eighth verse of this chapter. It has already been shown that the phrases *was, is not, shall ascend out of the bottomless pit, and yet is*, refer to the Latin kingdom which existed before the building of Rome; to the Roman empire in the time of St. John; and to the Latin empire which was in futurity in the apostolic age. But as the words *was, is not, &c.* are spoken of the beast upon which the apostle saw the woman, or Latin church, sit; how can it be said of *this beast* that it had an existence before the date of the Apocalypse, when the woman, whom it carried, was not in being till long after this period? And what connexion has the Latin empire of the middle ages with that which derived its name from Latinus, king of the Aborigines, and was subjugated by the ancient Romans; or even with that which existed in the time of the apostle? The answer is as follows:—St. John saw the beast upon which the woman sat, with all his seven heads and ten horns. Consequently, as the angel expressly says, that five of these seven heads had already fallen in the time of the vision, it therefore necessarily follows, that the apostle must have seen that part of the Latin empire represented by the seven-headed beast, which had already been under the emblem of five heads. Therefore, the woman sat upon the *beast that was*. But it is plain, from the angel's interpretation, that the whole of the seven heads fell, before the beast upon which the woman sat, arose; and yet, the woman is represented as sitting upon the seven-headed beast, to denote, as we have before observed, that it is the Latin kingdom in its last estate, or under one of its heads restored, which is the secular kingdom of antichrist. The beast is also said not to have any existence in the time of the vision; from which it is evident that the monarchy of the *Latins*, and not that of the *Romans*, here intended: because the latter *was* in the time of the vision. Again, the beast which St. John saw had not ascended out of the bottomless pit in his time; consequently, the whole seven heads and ten horns were in futurity; or all these heads and horns rose up out of the byss at the same time with the beast. How is this apparent contradiction reconciled? In the most plain and satisfactory manner, by means of the angel's double interpretation of the heads; for if the seven heads be taken in the

sense of *seven mountains*, (*head*, in the Scripture style, being a symbol of *precedency* as well as *supremacy*,) then the beast with all his heads and horns was altogether in futurity in the apostle's time, for the seven heads are the seven electorates of the German empire, and the ten horns the ten monarchies in the interest of the Latin church. Finally, the beast is said to exist in the time of the vision; therefore, the Roman empire, which governed the world, must be here alluded to; and, consequently, the phrase *and yet is*, is a proof that as the beast is the Latin kingdom, and *this beast* is said to have an existence in the time of the apostle, that the empire of the Cæsars, though generally known by the name of *the Roman*, is in a very proper sense *the Latin kingdom*, as the Latin was the language which prevailed in it. Hence the seven-headed and ten-horned beast is at once the representation of the ancient Latin power; of the Roman empire which succeeded it; and of the Latin empire which supports the Latin church. Here is then the connexion of the ancient Latin and Roman powers with that upon which the woman sits. She sits upon the beast *that was and is not*, because three of his heads represent the three forms of government which the ancient Latins had before they were subjugated by the Romans, viz. The Regal Power, The Dictatorship, and the Power of the Prætors. She sits upon the beast which *shall ascend out of the bottomless pit*, because all his seven heads, taken in the sense of *mountains*, were in futurity in the apostolic age. She sits upon the beast that *yet is*, because four of his heads represent four forms of government of the Roman or Latin empire now in existence, viz. The Consulate, the Triumvirate, The Imperial Power, and the Patriariate. It is hence evident that *the beast*, in the largest acceptation of this term, is a symbol of the *Latin power* in general from its commencement in Latinus, to the end of time; its seven heads denoting seven kings, or supreme forms of Latin government, during this period, *king* or *kingdom*, as we have already observed, being a general term in the prophetic writings for any kind of supreme governor or government, no matter by what particular name such may have been designated among men. Thus the Latin power, from the time of Latinus to the death of Numitor, was the beast under the dominion of his *first* head; from the death of Numitor to the destruction of Alba, it was the beast under the dominion of his *second* head; from the destruction of Alba to the final subjugation of the Latins by the Romans, it was the beast under the dominion of his *third* head. And as the four Roman forms of government which were subsequent to the final conquests of the Latins, were also *Latin* dominations, the Latin power under these forms of government was the beast under the dominion of his *fourth, fifth, sixth and seventh* heads. The beast of the bottomless pit which followed the fall of all the heads of the sea-beast, or general Latin empire, is, according to the angel's interpretation, οὐδὲς (οὐδὲς), an eighth *king*, i. e. an eighth species of Latin power, or, in other words, a supreme form of Latin government essentially differing from all the foregoing: yet as it is *nominally* the same with one of the preceding seven, it is not accounted an eighth *head* of the beast.

The first beast of chap. xiii. is a description of the eighth or last condition of the GENERAL Latin empire, and is said to arise as the Galatians, out of the sea, because the heads are there taken in a double sense, sea being a general term to express the origin of every great empire which is raised up by the sword; but when

(as in verse 11.) one of the heads of the sea-beast (viz. that secular power which is still in being, and has supported the Latin church for more than a thousand years) is peculiarly styled the beast, the Holy Ghost, speaking of this secular Latin empire, exclusively declares it to be as the abyss, FROM the bottomless pit.

CHAPTER XVIII.

A luminous angel proclaims the fall of Babylon. and the cause of it, 1-3. The followers of God are exhorted to come out of it, in order to escape her approaching punishment, 4-8. The kings of the earth lament her fate, 9, 10. The merchants also bewail her, 11. The articles in which she trafficked enumerated, 12-16. She is bewailed also by shipmasters, sailors, &c. 17-19. All heaven rejoices over her fall; and her final desolation is foretold, 20-24.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nervæ.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from

heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come

A. E. cir. 698.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nervæ.

a Ch. 17. 1.—b Ezek. 43. 2.—c Isa. 15. 19. & 21. 9. Jer. 51. 6. Ch. 14. 8.—d Isa. 33. 21. & 21. 8. & 34. 14. Jer. 50. 39. & 51. 37.—e Isa. 14. 23. & 34. 11. Mark 5. 2. 3. f Ch. 14. 8. & 17. 2.—g Ver. 11, 15. Isa. 47. 15. h Or, power.

i Isa. 49. 20. & 52. 11. Jer. 50. 8. & 51. 6, 45. 2 Cor. 6. 17. k Gen. 18. 20, 21. Jer. 51. 9. Joab 1. 2.—l Ch. 18. 12 m Ps. 137. 8. Jer. 50. 15, 28. & 51. 24, 49. 2 Tim. 4. 14. Ch. 13. 10.—o Ch. 14. 10.—p Ch. 16. 19.—q Ezek. 38. 2, &c.—r Isa. 47. 7, 8. Zeph. 2. 15.

NOTES ON CHAP. XVIII.

Verse 1. The earth was lightened with his glory.] This may refer to some extraordinary messenger of the everlasting Gospel; who, by his preaching and writings, should be the means of diffusing the light of truth and true religion over the earth.

Verse 2. Babylon the great is fallen, is fallen.] This is a quotation from Isa. xxi. 9. And he said, Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground. This is applied by some to Rome pagan; by others to Rome papal; and by others, to Jerusalem.

Is become the—hold of every foul spirit] See the parallel passages in the margin. The figures here point out the most complete destruction. A city utterly sacked and ruined, never to be rebuilt.

Verse 3. The wine of the wrath] The punishment due to her transgressions, because they have partaken with her in her sins.—See the note on chap. xiv. 8.

Verse 4. Come out of her, my people] These words appear to be taken from Isa. xlvi. 20.

Jer. l. 8. li. 6, 45. The poet Muntuanus expresses his thought well:—

Vivere qui sancte cupitis, discedite Romæ; Omnia quum liceant, non licet esse bonum.

“Ye who desire to live a godly life, depart from Rome: for, although all things are lawful there, yet to be godly is unlawful.”

Verse 5. Her sins have reached unto heaven.] They are become so great and enormous that the long suffering of God must give place to His justice.

Verse 6. Reward her even as she rewarded you.] These words are a prophetic declaration of what shall take place: God will deal with her as she has dealt with others.

Verse 7. How much she hath glorified herself.] By every act of transgression and sinful pampering of the body, she has been preparing for herself a suitable and proportionate punishment.

Verse 8. Therefore shall her plagues come.] Death, by the sword of her adversaries; mourning, on account of the slaughter; and famine, the fruits of the field being destroyed by the hostile bands.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nervæ.

* in one day, death, and mourning, and famine; and she shall be utterly burned with fire: ^c for strong is the

Lord God who judgeth her.

9 And ^d the kings of the earth, who have committed fornication and lived deliciously with her, ^e shall bewail her, and lament for her, ^f when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, ^g Alas, alas, that

great city Babylon, that mighty city! ^h for in one hour is thy judgment come.

11 And ⁱ the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 ^k The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ^l thyne wood, and all manner vessels of ivory, and

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Ver. 14. Ch. 19. 3.—g Isa. 21. 9. Ch. 14. 8.—h Ven. 17. 19.—i Esck. 27. 27, 36. Ver. 3.—k Ch. 17. 4. l Or, sweet.

Isa. 47. 9. Ver. 10.—b Ch. 17. 17.—c Jer. 50. 34. Ch. 11. 17.—d Ezek. 26. 16, 17. Ch. 17. 2. Ver. 3.—e Jer. 50. 46.

Utterly burned with fire] Of what city is this spoken? Rome *pagan* has never been thus treated, Alaric and Totilas burnt only some parts with fire. Rome *papal* has not been thus treated; but this is true of Jerusalem: and yet Jerusalem is not generally thought to be intended.

Verse 9. *The kings of the earth*] Those who copied her superstitions, and adopted her idolatries.

Verse 10. *Standing afar off*] Beholding her desolations with wonder and astonishment; utterly unable to afford her any kind of assistance.

Verse 11. *The merchants of the earth*] These are represented as mourning over her, because their traffic with her was at an end.

Bishop Bale, who applies all these things to the church of Rome, thus paraphrases the principal passages:—

“The mighty *kinges* and potentates of the earth, not havinge afore their eyes the love and feare of God, have committed with this whore moste vile filthyneſſe; abusinge themselves by many straunge or uncommanded worshippings, and bynding themselves by othe to observe hyr lawes and customs. At the examples, doctrines, counsels, and persuasions of hyr holy whoremongers, have they broken the covenants of peace; battailed, oppressed, spoyled, ravished, tyrannously murdered innocents; yea, for vain, foolish causes, and more vaine titles, as though there was neither heaven nor hel, God, nor accounts to be made.

“And her mitred *marchants*, hyr shorne soldiers, hyr masse-mongers, hyr soule-sellers, and hyr mart-brokers, waxed very riche, through the sale of hyr oyles, creme, salt, water, bread, orders, hallowings, houselings, ashes, palme, waxe, frankensence, beades, crosses, candle-sticks, copes, belles, organs, images, reliques, and other pedlary wares.

“They have gotten unto them pallaces, and princely houses, fat pastors and parkes, meadowes and warrens, rivers and pondes, villages and towns, cities and whole provinces, with the devill and all els; besides other men’s wives, daughters, mayd servantes, and children, whom they have abominably corrupted. What profits they have drawn unto them also by the sale of great bishopricks, prelacies, promocions, benefices, *tol quoties*, pardons, purgatory; besides the yearly rents of cathedrall churches,

abbayes, colleges, covents, for sutes and suche other.—Specially shal they be sore discontented with the matter, which have with hir committed the whordom of the spyrite, by many externe worshippings of drye waffer cakes, oyles, roods, relyquits, ladyes, images, sculles, bones, chippes, olde ragges, showes, (*shawes*) bootes, spurres, hattes, bruches, whodes, nigut capes, and such like.

“And they that have *lived wantonly* with hir, (ver. 9.) in following hir idle observacions, in mattenses, heures, and masses; in sensinges, halowings, and fount halowing; in going procescions with canapye, crosse, and pyx; with banners, streamers, and torche light; with such other gaudes to foish for children.

“*Alas, alas, that great cty*, (ver. 10.) that beautiful *Babilon*, that blessed holy mother the church, which sometimes had so many popes, pardons, so many bishoppes blessinges, so many holye stacions, so many cleane remissions *à pena et culpa*, so many good ghostly fathers, so many religious orders, so much holy water for spirites, and Saint *Johan’s* Gospels, with the five woundes, and the length of our Lord *ser* drowning, is nowe decayed for ever!

“*Alas, alas*, who shall pray for us now? Who shall singe dirges and trentoles? Who shal spoile us of our sinnes? Who shal give us ashes and palme? Who shal blesse us with a spade, and singe us out of purgatory when we are deade? If we lacke these things we are like to want heaven. These are the desperat complaints of the wicked.”

Verse 12. *The merchandise of gold and silver, &c.*] The same author, *Bishop Bale*, who was once a priest of the Romish church, goes on to apply all these things to that church: and whether the text have this meaning or not, they will show us something of the religious usages of his time; and the *real mockery* of this intolerant and superstitious church. Speaking in reference to the *Reformation*, and the general light that had been diffused abroad by the word of God, which was then translated into the vulgar tongue, and put into the hands of the people at large, he says:—

“They will pay no more *money* for the housell sippings, bottom blessings, nor for ‘seest me and seest me not,’ above the head and under of their chalices, which in many places be of *fine gold*. Neyther regardie they to kneele anye more downe, and to kisse their pontificall rings which

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all manner vessels of most
precious wood, and of brass,
and iron, and marble,

13 And cinnamon, and
odours, and ointments, and frankin-

^a Or, bodies.

are of the same metal. They will be no more at coste to have the ayre beaten, and the idols perfumed with their sensers at princypall feastes; to have their crucifixes layde upon horses, or to have them solemnly borne aloft in their gaddings abroad; with the religious occupyings of their paxes, cruettes, and other jewels, which be of silver.

" Neyther passe they greatly to beholde precyous stones any more in their two-horned miters, whan they ballow their churches, give they whorish orders, and triumphantly muster in processions. Nor in costuous pearles in theyr copes, perroures, and chysibilles, whan they be in their prelaty pompous sacrifices. Men, knowing the worde of God, supposeth that their ornaments of silk, wherewith they garnishe their temples and adorne their idoles, is very blasphemous and divillish. They thinke also, that their fayre white rockets of raynes, or fine lianen cloath; their costly gray amices, of calabar and cattes taylor; theyr fresh purplegownes, whan they walke for their pleasures; and their read scarlet frockes, whan they preach lyes in the pulpit, are very superfluous and vayne.

" In their *thyemen wood*, (whom some men call *algume trees*, some *basil*, some *corall*.) may be understande all their curious buildings of temples, abbeys, chappels, and chambers; all shrines, images, church stooles, and pews that are well paid for; all banner staves, paternoster scores, and peeces of the holy crosse.

" The vessels of *ivory* comprehendeth all their maunday dyshes, their offering platters, their relique chestes, their god boxes, their drinking horns, their sipping cuppes for the hiccough, their tables whereupon are charmed their chalises and vestiments; their standiches, their combes, their muske balles, their pomaunder pottes, and their dust boxes, with other toys.

" The vessels of *precious stone*; which after some interpretours, are of precious stone, or after some are of *most precious wood*; betokeneth their costuous cuppes, or cruces of jasper, jacinth, amel, and fine beral; and their alabaster boxes, wherewith they annointe kinges, confirme children, and mimister their holy whorish orders. Their pardon masers, or drinking dishes, as Saint Benit's bole, Saint Edmond's bole, Saint Giles' bole, Saint Blithe's bole, and Westminster bole, with such other holy reliques.

" Of *brasse*, which containeth latten, copper, alcumine, and other hard metals, are made all their great candlesticks, holy water kettles, lampes, desks, pyllers, buttercasses, bosses, bels, and many other thinges more.

" Of strong *yron* are the branches made that holde up the lightes before their false gods; the tacks that sustayne them for fallinge; the lockes that save them from the robberye of thieves; their fyre pans, bars, and poolyes, with many other straunge ginnes besides.

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cense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ^a slaves, and ^b souls of men.

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^b Ezek. 27. 13.

" With *marble* most commonlye pave they their temples, and build strong pillars and arches in their great cathedrale churches and monasteries: they make thereof also their superalities, their tumbs, and their solemne grave-stones; besides their other buildings, with free-stone, flint, ragge, and brick, comprehended in the same.

Verse 13. And cinnamon] " By the sinamon is meant all maner of costly spyces, wherewith they bury their byshops and founders, lest they shoulde stinke when they translate them agayne to make them saintes for advauntage.

" By the smellynge *odours*, the swete herbes that they strewe abroad at their dedications and burials; besydes the damaske waters, bawmes, muskes, pomaunder, civit, and other curious confectionz they yet bestow upon theyr owne precyous bodies.

" The *oyntmentes* are such oyles as they mingle with rose water, aloes, and spike, with other mery conceits, wherewith they anoynt their holy savours and roods, to make them to sweat, and to smell swete when they are borne abro in procession upon their high feastfull dayes.

" *Frankinsence*, occupye they ofte as a necessarie thinge in the sensyng of their idols, ballowinge of their paschal, conjuring of their plughes; besydes the blessing of their palmes, candles, ashes, and their dead men's graves, with *requiescant in pace*.

" With *wine* synge they theyr masses for money, they housell the people at Easter, they wash their aultar stones upon Maunday Thursday; they fast the holy imber dayes, besides other banketynges all the whole yeaere, to kepe theyr flesh chaste.

" With *oyle* smere they younge infantes at baptisme and bishopping; they grease their massmongers, and geve them the mark of madian; they aneie their cattell that starveth; and do many other feates els.

" *Fyne flour*, is such a merchandysse of theirs as far exceedeth all other, and was first geyen them by Pope Alexander the First, thinkinge Christes institution not sufficient, nor comly in using the common breade in that ministerie. For that ware hath brought them in their plentifull possessions, their lordshippes, fatte benefices, and prebendaries, with innumerable pleasures els.

" *Wheat* have thei of their farmes, wherof they make pardon bread and cakes, to draw people to devocion towards them.

" *Cattell* receive they, offered unto their idols by the idiots of the countries, for recover of sondrye diseases; besides that they have of their tithes.

" *Shepe* have they, sometime of their owne pastures, sometime of begginge, sometime of bequestes for the dead, to cry them out of their fearful purgatorye, when they be asleepe at midnight.

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14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 * The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great

a Ver. 3, 11. — b Ch. 17. 4 — c Ver. 10.

“Great horses have they, for mortuaries, for offices, for favours, giftes and rewardes, to be good lords unto them, that they may holde still their farmes, and to have saunder waspe their sonne and their heir a priest; or to admitte him unto a manerly benefice, that he may be called ‘maister person,’ and suche lyke.

“Charets have they also, or horse litters, of al manner of sorts, especially at Rome, with foote men runninge on both sides of them, to make roome for the holy fathers. Of whom some carye their own precious bodyes, some their treasure, some the blessed sacramente, some holy reliques and ornamentes, some their whores, and some their bastards. The bodyes of men must needes be judged to be at their pleasure, so long as Christen provinces be tributaries unto them, princes obediente, people subject, and their lawes at their commaundement to slea and to kyl. And to make this good, who hath not in England paid his Peter peny, sometime to acknowledge himselfe a bondman of theirs, at the receipt of his yerely rowsell. Furthermore yet, besides their market muster of monkes, fryars, and priastes, hey have certayne bondmen, of whom some hey sell to the Venetians, some to the Genues, some to the Portingales, and some to the Turks, o row in their galleis. And laste of all, to make up their market, least any thing should escape heyr hands, these unmercifull bribers maketh narchaundise of the soules of men, to deprive Christe of His whole right, sending many unto hell, but not one unto heaven, (unless they maliciously murder them for the truths sake,) and all for mony. After many other sortes els, abuse they these good creatures of God, whom he Holy Ghost heere nameth. Much were it o shew here by the cronicles severally of what rope they have received authoritye, power, and charge, to utter these wares to advantage, and how they came firste by the old idolatrous.”

Several of the most reputable MSS. Versions, and some of the Fathers, after cinnamon, add *amomum*, and *amomum*. What this shrub was is not easy to say, though mentioned and partially described by Pliny and Dioscorides. Some think it was a species of geranium; others, the rose of Jericho. It was an odoriferous plant, supposed to be a native of Assyria; and is thus mentioned by Virgil, Eclog. iv. 25.

— Assyrium vulgò nascetur amomum.

* The Assyrian amomum shall grow in every soil.”

city, b that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 c For in one hour so great riches is come to nought. And d every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 e And cried when they saw the

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d Isa. 23. 14. Ezek. 27. 29. — e Ezek. 27. 30, 31. Ver. 9.

This is translated by some *epikenard*; by others, *lady's rose*.

Thyine wood] The *Thyine*, or *Thyin*, is said to be a tree whose boughs, leaves, stalks, and fruit, resemble the cypress. It is mentioned by Homer, Odys. lib. v. v. 60.; by Theophrastus, Hist. Plant. v. 5.; and by Pliny, Hist. Nat. lib. xiii. c. 16. How much the different articles mentioned in the 12th and 13th verses were in request among the ancients, and how highly valued, every scholar knows.

Slaves] Σωματες, the bodies of men; probably distinguished here from ψυχας, souls of men; to express bondmen and freemen.

Verse 14. And the fruits which thy soul lusted after] Και η σαρξ της επιθυμιας της ψυχης σου. As σαρξ signifies autumn, any and all kinds of autumnal fruits may be signified by the word in the above clause.

Dainty and goodly] Τα λιπαρα, delicacies for the table. Τα λαμπρα, what is splendid and costly in apparel.

Verse 15. Stand afar off] See ver. 10.

Verse 16. Clothed in fine linen, and purple, &c. The verb περιβαλλεσθαι, which we here translate clothed, signifies often to abound, be enriched, laden with; and is so used by the best Greek writers! see many examples in Kypke. These articles are not to be considered here as personal ornaments, but as articles of trade or merchandise, in which this city trafficked.

Verse 17. Every shipmaster] Captains of vessels; some think pilots are meant, and this is most likely to be the meaning of the original word κυβερνητας. This description appears to be at least partly taken from Ezek. xxvii. 26—28.

And all the company in ships] Και πας επι των πλοιων ο ομικος, the crowd or passengers aboard: but the best MSS. and Versions have και πας ο επι τοπον πλων, those who sail from place to place; or such as stop at particular places on the coast, without performing the whole voyage. This sufficiently marks the traffic on the coast of the Mediterranean Sea. Some might debark (in sailing from Rome) at the island of Sicily; others at different ports in Greece; some at Corinth, others at Crete, or the various islands of the Egean Sea; some at Rhodes, Pamphylia, &c. &c. as in those times, in which the compass was unknown, every voyage was performed coastwise; always keeping, if possible, within sight of the land.

Verse 18. What city is like unto this great city:] Viz. in magnitude, power, and luxury.

Verse 19. They cast dust on their heads:] They showed every sign of the sincerest grief. The

A. W. cir. 4100.
A. D. cir. 66.
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smoke of her burning, saying, ^a What city is like unto this great city!

19 And ^b they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! ^c for in one hour is she made desolate.

20 ^d Rejoice over her, thou heaven, and ye holy apostles and prophets; for ^e God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, ^f Thus with violence shall that great city Babylon be thrown down, and ^g shall be found no more at all.

A Ch. 13. 4.—Josh. 7. 6. 1 Sam. 4. 12. Job 2. 12. Ezek. 17. 30.—Yer. 8.—1 Isa. 44. 23. & 49. 13. Jer. 51. 48. Luke 11. 49, 50. Ch. 19. 2.—Jer. 51. 64.—Ch. 12. 2. & 16. 20.

lamentation over this great ruined city, from ver. 9 to 19, is exceedingly strong and well drawn. Here is no dissembled sorrow; all is real to the mourners, and affecting to the spectators.

Verse 20. *Rejoice over her, thou heaven*] This is grand and sublime: the fall of this bad city was cause of grief to bad men. But as this city was a persecutor of the godly, and an enemy to the works of God, angels, apostles, and prophets, are called to rejoice over her fall.

Verse 21. *Thus with violence shall that great city Babylon be thrown down*] This action is finely and forcibly expressed by the original words:—Οὕτως ἐπιμακρῆτι βαθυσταῖς Βαβυλῶν ἡ μεγάλη πόλις. The millstone will in falling have not only an accelerated force from the law of gravitation; but that force will be greatly increased by the projectile force impressed upon it by the power of the destroying angel.

Shall be found no more at all.] In her government, consequence, or influence. This is true of ancient Babylon; we are not certain even of the place where it stood. It is also true of Jerusalem: her government, consequence, and influence, are gone. It is not true of Rome pagan, nor, as yet, of Rome papal: the latter still exists; and the former is most intimately blended with it; for in her religious service Rome papal has retained her language; and many of her heathen temples has she dedicated to saints, real or reputed; and incorporated many of her superstitions and absurdities in a professedly Christian service. It is true also that many idols are now restored under the names of Christian saints!

Verse 22. *The voice of harpers, &c.*] This seems to indicate not only a total destruction of influence, &c. but also of being. It seems as if this city was to be swallowed up by an earthquake or burnt up by fire from heaven.

Verse 23. *By thy sorceries*] Political arts, state tricks, counterfeit miracles, and deceptive

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22 ^b And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at

all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 ¹ And the light of a candle shall shine no more at all in thee; ² and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for ¹ thy merchants were the great men of the earth; ² for by thy sorceries were all nations deceived.

24 And ² in her was found the blood of prophets, and of saints, and of all that ^o were slain upon the earth.

b 1m. 24. 8. Jer. 7. 34. & 16. 9. & 23. 10. Ezek. 26. 13. 1 Jer. 25. 10.—k Jer. 7. 34. & 16. 9. & 23. 10. & 33. 11. 1 Isa. 23. 8.—m 2 Kings 9. 22. Nab. 3. 4. Ch. 17. 2. & n Ch. 17. 6.—Jer. 51. 49.

maneuvers of every kind. This may be spoken of many great cities of the world, which still continue to flourish!

Verse 24. *In her was found the blood of prophets, &c.*] She was the persecutor and murderer of prophets and of righteous men.

And of all that were slain upon the earth.] This refers to her counsels and influence, exciting other nations to persecute and destroy the real followers of God. There is no city to which all these things are yet applicable; therefore we may presume that the prophecy remains yet to be fulfilled.

Bishop Bale, who applies this, as before, to the Romish church, has, on ver. 22. given some information to the curious antiquary.

"But be certain," says he, "and sure, thou miserable church, that thou shalt no longer enjoy the commodious pleasures of a free city.—The merry noyes of them that play upon *harps, lutes, and fideles*; the sweet voice of musicians, that sing with *virginals, viols, and chimes*; the armony of them that play upon *recorders, flutes, and drums*; and the shrill shourt of *trumpets, waits, and shawmes*, shall no more be heard in thee, to the delight of men. Neyther shall the sweet organs, containing the melodious noyse of all manner of instruments and byrdes, be played upon; nor the great belles be rung after that; nor yet the fresh *disant, prick-song, counter-point, and faburden*, be called for in thee; which art the very sinagog of Sathan. Thy lascivious armony and delectable musique, much provoking the weak, hartes of men torpeddle in thy abominable whordom, by the wantonnes of idolatry in that kinde, shall perish with thee for ever. No cunning *artificer, carver, paynter, nor glider, embroiderer, gold-smith, nor silk-worke*; with such other like of what occupation soever they be, or have bene to thy commodity, shall never more be found so agayne.

"Copes, cruettes, candlestickes, miters, crosses, sensors, crismatoria, corporasses, and chabans,

which for thy whorish holines might not sometime be touched, will than, for thy sake; be abhorred of all men. Never more shall he builded for marchants of thi livery and mark, palaces, temples, abbays, collages, covents, chauntries, fair houses, and horcherds of plesure. The clapping noise of neyther wyndmil, borsemil, nor watermil, shal any more be heard, to the gluttonous feeding of thy puffed up porklings, for the maintenance of thine idle observacions and ceremonies.—For thy mitred marchaunts were sumtimes princes of the earth, when they reined in their royalty. Thy shorn shavelinges were lordes over the multitude, when they held their priestly authority over the soules and bodies of men. Yea, and with thy privy legardemain, with thy juggling castes, with thy craftes and enchauntements of thy subtille charmes were all nacions of the world deceived.”

This is very plain language; and thus, on all hands, a monstrous system of superstition and

idolaty was attacked by our reformers; and with these unfurbished weapons, directed by the Spirit of the living God, popery was driven from the throne, from the bench, from the universities, and from the churches, of this favoured kingdom. And by a proper application of Scripture, and by a universal diffusion of the word of God, it may be soon driven from the face of the universe. And when the inventions of men are separated from that church, and it becomes truly regenerated; and of this it is highly capable, as among its monstrous errors and absurdities, it contains all the essential truths of God, it will become a praise and a glory in the earth. Protestants wish not its destruction, but its reformation.

Some there may be who in their zeal for truth, would pull the whole edifice to pieces; but this is not God's method: He destroys what is evil, and saves what is good. It is reformation, not annihilation, that this church needs.

CHAPTER XIX.

The whole heavenly host give glory to God, because He has judged the great whore, and avenged the blood of His saints, 1—6. The marriage of the Lamb, and His bride, 7—9. John offers to worship the angel, but is prevented, 10. Heaven is opened; and Jesus, the Word of God, appears on a white horse; He and His armies described, 11—16. An angel in the sun invites all the fowls of heaven to come to the supper of the great God, 17, 18. The beast, the false prophet, and the kings of the earth, gather together, to make war with Him who sits on the white horse; but they are all discomfited, and utterly destroyed, 19—21.

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A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nervæ.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia;

Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

Ch. 11. 15. — Ch. 4. 11. & 7. 10, 12. & 12. 10. — Ch. 15. 3. & 16. 7. — Deut. 32. 43. Ch. 6. 10. & 13. 20. — 1. 34. 10. Ch. 14. 11. & 16. 9, 12. — Ch. 4. 4, 6, 10. & 5. 14.

NOTES ON CHAP. XIX.

Verse 1. *I heard a great voice of much people in heaven*] The idolatrous city being destroyed, and the blood of the martyred saints being avenged, there is a universal joy among the redeemed of the Lord, which they commence with the word מִיָּמִן Hallelu-Yah, praise ye Jah, or Jehovah; which the Septuagint, and St. John from them, put into Greek letters, thus, Ἄλληλου-ια, a form of praise which the then appear to have borrowed from the Jews, as is evident from their psans, or hymns in honour of Apollo, which began and ended with ἄλλοις, eleteuie; a mere corruption of the Hebrew words. It is worthy of remark, that the Indians of North America have the same word in their religious worship, and use it in the same sense. “In their places of worship, or beloved square, they dance sometimes for a whole night, always in a bowing posture, and frequently singing halleluyah, Ye ho wah; praise

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

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4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of

1 Chron. 16. 36. Neh. 5. 13. & 8. 6. Ch. 5. 14. — Ps. 134. 1. & 135. 1. — Ch. 11. 13. & 20. 12. — Ezek. 1. 24. & 43. 2. Ch. 14. 2

ye Yah, Ye ho wah;” probably the true pronunciation of the Hebrew מִיָּמִן which we call Jehovah.—See Adair's History of the American Indians.

Salvation] He is the sole Author of deliverance from sin: the glory of this belongs to Him, the honour should be ascribed to Him, and His power is that alone by which it is effected.

Verse 2. *For true and righteous*] His judgments displayed in supporting His followers, and punishing His enemies, are true, according to his predictions; and righteous, being all according to infinite justice and equity.

Verse 3. *Her smoke rose up*] There was, and shall be, a continual evidence of God's judgments executed on this great whore, or idolatrous city; nor shall it ever more be restored.

Verse 4. *The four and twenty elders*] The true church of the Lord Jesus, converted from among the Jews.—See chap. iv. 10. v. 14.

Verse 5. *Praise our God, &c.*] Let all

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Domitiano Cæs.
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a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

to the marriage supper of the Lamb. And he saith unto me, 'These are the true sayings of God.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

10 And I fell at his feet to worship him. And he said unto me, 'See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

9 And he saith unto me, Write, 'Blessed are they which are called un-

12 His eyes were as a flame of fire,

a Ch. 11. 15, 17. & 12. 10. & 21. 22. — Matt. 22. 2. & 25. 10. 2 Cor. 11. 2. Eph. 5. 32. Ch. 21. 2. 9. — c Ch. 45. 13, 14. Ezek. 16. 10. Ch. 3. 18. — d Or, bright. — e Ps. 132. 9. f Matt. 22. 2. 3. Luke 14. 15, 16.

g Ch. 21. 5. & 22. 6. — h Ch. 22. 8. — i Acts 10. 26. & 11. 14, 15. Ch. 22. 9. — k 1 John 5. 10. Ch. 12. 17. — l Ch. 15. 5. — m Ch. 6. 2. — n Ch. 3. 14. — o Isa. 11. 4. p Ch. 1. 14. & 2. 18.

whether redeemed from among Jews or Gentiles, give glory to God.

would pay to a superior. His mistake was the considering that he was under obligation to the angel, for the information which he had now received. This mistake the angel very properly corrects, showing him that it was from God alone this intelligence came; and that to Him alone, the praise was due.

Verse 6. The voice of a great multitude] This is the Catholic, or universal, church of God, gathered from among the Gentiles.

I am thy fellow-servant] No higher in dignity than thyself; employed by the same God, on the same errand, and with the same testimony, and therefore not entitled to thy prostration: worship God; prostrate thyself to Him, and to Him give thanks.

The Lord God omnipotent reigneth] Ἐξουσιῶς Κυρίου ὁ Θεὸς ὁ παντοκράτωρ. Many excellent MSS. most of the Versions, with Andreas and Arethus, the two most ancient commentators on this book, add ἡμῶν, our, after ὁ Θεός; and, according to this, the text reads emphatically thus, our Lord God, the Almighty, reigneth. What consolation to every genuine Christian, that his Lord and God is the Almighty; and that this Almighty never trusts the reins of the government of the universe out of His hands! What, therefore, has His church to fear?

The testimony of Jesus is the spirit of prophecy.] As this is a reason given by the angel why he should not worship him, the meaning must be this: I, who have received this spirit of prophecy, am not superior to thee who hast received the testimony of Christ, to preach Him among the Gentiles; for the commission containing such a testimony is equal to the gift of the spirit of prophecy. Or, the spirit of prophecy is a general testimony concerning Jesus; for he is the scope and design of the whole Scripture; to him gave all the prophets witness; take Jesus, His grace, Spirit, and religion, out of the Bible, and it has neither scope, design, object, nor end.

Verse 7. The marriage of the Lamb is come] The meaning of these figurative expressions appears to be this: after this overthrow of idolatry and superstition, and the discomfiture of antichrist, there will be a more glorious state of Christianity than ever was before.

Verse 11. A white horse] This is an exhibition of the triumph of Christ after the destruction of His enemies. The white horse is the emblem of this: and FAITHFUL and TRUE are characters of Christ.—See chap. iii. 14.

Verse 8. Arrayed in fine linen] A prediction that the church should become more pure in her doctrines, more pious in her experience; and more righteous in her conduct, than she had ever been from her formation.

In righteousness doth he judge and make war] The wars which He wages are from no principle of ambition, lust of power, or extension of conquest and dominion: they are righteous in their principle and in their object. And this is perhaps what no earthly potentate could ever say.

The fine linen here spoken of, is not the righteousness of Christ imputed to believers, for it is here called the righteousness of the saints; that which the grace and Spirit of Christ has wrought in them.

Verse 12. His eyes were as a flame of fire] To denote the piercing and all penetrating nature of His wisdom.

Verse 9. Blessed are they which are called unto the marriage supper] This is an evident allusion to the marriage of the King's Son, Matt. xxii. 2, &c. where the incarnation of our Lord, and the calling of Jews and Gentiles, are particularly pointed out.—See the notes there. Blessed are all they who hear the Gospel, and are thus invited to lay hold on everlasting life.

On his head were many crowns] To denote the multitude of His conquests, and the extent of His dominion.

Verse 10. I fell at his feet to worship him] Great as this angel was, St. John could not mistake him either for Jesus Christ, or for God the Father; nor was his prostration intended as an act of religious worship. It was merely an act of that sort of reverence which any Asiatic

A name written that no man knew.] This is a reference to what the rabbins call the *shem ham-*

l. M. cir. 4100. A. D. cir. 96. Impm. Flavio Iomittiano Cæs. Aug. et Nervæ.

* and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Ch. 6. 2. — b Ch. 2. 17. Ver. 16. — c Isa. 53. 2, 3. — d John 1. 1. 1 John 5. 7. — e Ch. 14. 20. — f Matt. 28. 3. Ch. 4. 4. & 7. 9.

horash, or tetragrammaton, יהוה YHVH; or what we call Jehovah. This name the Jews ever attempt to pronounce: when they meet with it in the Bible, they read אדנאי Adonai for it; ut, to a man, they all declare that no man can pronounce it; and that the true pronunciation as been lost; at least since the Babylonish captivity; and that God alone knows its true interrelation and pronunciation. This, therefore, the name which no man knew but he himself.

Verse 13. He was clothed with a vesture dipped in blood] To show that he was just come from recent slaughter. The description is taken from Isa. lxiii. 2, 3. where Judas Maccabeus, or some other conqueror, is described.

The Word of God.] Written in the Targum, and in other Jewish writings, מֵימְרַי מֵימְרַי meimra ryeiz, "the word of Jehovah;" by which they ways mean a person, and not a word spoken.— See the notes on John i. 1, &c.

Verse 14. The armies which were in heaven] Angels and saints, over whom Jesus Christ is captain.

Clothed in fine linen] All holy, pure, and righteous.

Verse 15. Out of his mouth goeth a sharp sword] See on chap. i. 16. This appears to mean the word of the Gospel, by which His enemies are confounded, and His friends supported and comforted.

With a rod of iron] He shall execute the severest judgment on the opposers of His truth.

He treadeth the wine-press] As the grapes are trodden to express the juice; so His enemies shall be bruised and beaten, so that their life's blood shall be poured out.

Verse 16. On his vesture and on his thigh a name written] Dr. Dodd has well observed on its passage, that "it appears to have been an ancient custom among several nations, to adorn the images of their deities, princes, victors at public games, and other eminent persons, with inscriptions, expressing either the character of the persons, their names, or some other circumstance which might contribute to their honour: and to that custom the description here given of Christ may possibly have some allusion.

"There are several such images yet extant, with an inscription written either on the garment, or on one of the thighs; or on that part of the armed which was over the thigh: and probably this is the meaning of the apostle. And as these inscriptions are placed on the upper garment, troctus seems very justly to have explained the words οὐρανοῦ ἱματίου, by his imperial robe, that

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15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS.

f Isa. 11. 4. 2 Thess. 2. 8. Ch. 1. 16. Ver. 21. — h Psa. 2. 9. Ch. 2. 27. & 12. 5. — i Isa. 63. 3. Ch. 14. 19, 20. k Ver. 12. — l Dan. 2. 47. 1 Tim. 6. 15. Ch. 17. 14.

His power in this victory might be conspicuous to all. But as a further confirmation of this sense of the passage, it may not be improper here to describe briefly several remarkable figures of this sort, which are still extant." This description I shall give from my own examination.

1. HEKONORUS, Euterpe, lib. ii. p. 127. Edit. Gale, speaking of the actions of Sesostris, and of the images he set up in the countries which he conquered, has the following words—Εἰς δὲ περὶ τῶν αὐτοῦ δύο τύπων ἐστὶν ἡ ἀριστερὴ ἐπιπέδιλος αὐτοῦ τοῦ ἀνδρὸς κ. τ. λ. "Two images likewise of this man are seen in Ionia, on the way that leads from Ephesus to Phocæa; and from Sardis to Smyrna." The figure is five palms in height: in his right hand he holds a dart, in his left a bow, armed after the manner of the Egyptians and Ethiopians. On a line drawn across the breast, from one shoulder to the other, are these words, written in Egyptian hieroglyphics; Εἰς τῶνδε τῶν χειρῶν ἀμφοῖν τοῦτο ἐκτηράμενον. I obtained this country by these shoulders; i. e. by my own power.

2. In the Etruria Regalis of Dempster, in the Appendix at the end of Vol. II. there is a beautiful female figure of brass, about twelve inches high, the hair gracefully plaited, and the head adorned with a diadem. She has a tunic, without sleeves, and over that a sort of pallium. On the outside of the right thigh, close to the tunic, and probably on it, in the original, is an inscription in Etruscan characters.—What these import I cannot say. Dempster has given a general explanation of the image, in the Appendix to the above Vol. p. 168. The plate itself is the lxxxiii. of the work.

3. There are two other images found in the same author, Vol. I. p. 91. tab. xxiv. the first is naked, with the exception of a short loose jupe, or petticoat, which goes round the loins, and over the left arm. On the left thigh of this image there is an inscription in Etruscan characters. The second has a similar jupe, but much longer, which extends to the calf of the leg, and is supported over the bended left arm. Over the right thigh, on this vesture, there is an Etruscan inscription in two lines.

4. MONTFAUCON, Antiquité Expliquée, Vol. III. part 2. p. 268. has introduced an account of two fine images which are represented Tab. CLVII. The first is a warrior, entirely naked, except a collar, one bracelet, and boots. On his left thigh, extending from the groin to a little below the knee, is an inscription in very an-

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17 And I saw an angel standing in the sun; and he cried with a loud voice, saying ^a to all the fowls that fly in the midst of heaven, ^b Come

and gather yourselves together unto the supper of the great God;

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Domitiano Cæsa.
Aug. et Nerva.

18 ^c That ye may eat the flesh of kings, and the flesh of captains,

^a Ver. 21.—^b Ezek. 39. 17.

^c Ezek. 39. 18, 20.

oient Etruscan characters, in two lines; but the import is unknown.

The second is a small figure of brass, about six inches long, with a loose tunic, which is suspended from the left shoulder, down to the calf of the leg. On this tunic, *over the left thigh*, is an inscription, (perhaps) in very ancient Latin characters, but in the Etruscan language, as the learned author conjectures. It is in one line, but what it means is equally unknown.

5. In the same work, p. 269. Tab. CLVIII. another Etruscan warrior is represented entirely naked: on the *left thigh* is the following word in uncial Greek letters, ΚΑΦΙΣΟΔΩΡΟΣ; and on the *right thigh*, ΑΙΣΧΑΑΜΙΟΥ; i. e. "Kaphisodorus, the son of Aischlamius." All these inscriptions are written *longitudinally* on the thigh.

6. GRUTEA, Vol. III. p. DCCCCLXXXIX. Sub. Tit. *Affectus Servorum et Libertinorum inter se, et in suos*, gives us the figure of a naked warrior with his left hand on an axe, the end of whose helve rests on the ground; with the following inscription on the inside of his *left thigh*; longitudinally written, as in all other cases—

A. PÖBLICIUS. D. L. ANTIÖC.
TI. BARBIUS. Q. P. L. TIBER.

7. The rabbins say, that "God gave to the Israelites a sword, on which the ineffable name יהוה *Yehovah*, was inscribed: and as long as they held that sword the angel of death had no power over them."—*Shenoth Rabba*, sect. 51. fol. 143. 2. *Bamidbar rabba*, sect. 12. fol. 214. 2.

In the latter tract, sect. 16. fol. 232. 3. and in *Rab. Tancum*, fol. 66. mention is made of the guardian angels of the Israelites, who were clothed with purple vestments, on which was inscribed שמן שמ *shem hamphorash*, the ineffable name.—See more in *Schoelegen*.

8. But what comes nearer to the point in reference to the title given here to Christ, is what is related of *Seosotris* by *Dionorus Siculus*, lib. i. c. 55. p. 166. Edit. *Bipont.* of whom he says, Having pushed his conquests as far as Thrace, he erected pillars on which were the following words in Egyptian hieroglyphics:—*Ἐνθὲς τῆς χερσὸς, ὅπλα καταστράτητος αὐτοῦ βασιλεὺς βασιλεῶν, καὶ ἀσπυγῶς ἀσπυγῶν Σαῶσις.* This province, *Seosotris* (*Seosotris*) KING OF KINGS, AND LORD OF LORDS, conquered by his own arms. This inscription is conceived almost in the words of St. John. Now, the Greek historian did not borrow the words from the apostle; as he died in the reign of Augustus, about the time of our Lord's incarnation. This cannot be the same inscription mentioned above by *Herodotus*, the one being in Ionia, the other in Thrace; but as he erected several of those pillars or images, probably a nearly similar inscription was found on each.

9. This custom seems to have been common among the ancient Egyptians. Inscriptions are frequently found on the images of *Isis*, *Osiris*, *Anubis*, &c. at the feet, on the head, on the back,

on the *girdle*, &c. &c. Eight of those ancient images in my own collection, abound with these inscriptions.

1. *Osiris*, four inches and a quarter high, standing on a throne, all covered over with hieroglyphics, exquisitely engraved.

2. *Anubis*, six inches high, with a tiara, on the back of which is cut Αἴϋορνυϋ, in uncial Greek characters.

3. The *Cercopithecus*, seven inches long, sitting on a pedestal; and at his feet, in the same characters, CAΔEO.

4. An *Isis*, about eight inches high; on her back ΑΠΤΟ.

5. Ditto, seven inches, beautifully cut, standing, holding a serpent in her left hand, and at her feet ΕΤΑΠΤΙ.

6. Ditto, five inches and a quarter, round whose girdle is ΠΕΡΥΒΑΙ; but part of this inscription appears to be hidden under her arms, which are extended by her side.

7. Ditto, five inches high, hooded, with a loose stola, down the back of which are seven lines of Greek uncial characters, but nearly obliterated.

8. Ditto, four inches high, with a *girdle* going round the back immediately under the arms, the front of which is hidden under a sort of stomacher: on the part that appears are these characters, CENAA. These may be all intended as a kind of *abrasaxas*, or tutelary deities; and I give this notice of them, and the inscriptions upon them, partly in illustration of the text; and partly to engage my learned and antiquarian readers in attempts to decipher them. I would have given the Etruscan characters on the other images described above; but have no method of imitating them except by an engraving.

As these kinds of inscriptions on the *thigh*, the *garments*, and *different parts of the body*, were in use among different nations, to express character, conduct, qualities, and conquests, we may rest assured that to them St. John alludes, when he represents our Sovereign Lord with an inscription upon his vesture, and upon his thigh; and had we not found it a custom among other nations, we should have been at a loss to account for its introduction and meaning here.

Verse 17. *An angel standing in the sun*] Exceedingly luminous; every part of him emitting rays of light. From this representation, Milton has taken his description of *Uriel*, the angel of the sun. *Paradise Lost*, b. iii. l. 648.

"Th' arch-angel Uriel, one of the seven Who, in God's presence, nearest to His throne Stand ready at command, and are His eyes That run through all the heavens, or down to th' earth

Bear his swift errands over moist and dry, O'er sea and land."

All the fowls that fly] The carcasses of God's enemies shall be food for all the fowls of heaven. This is according to a Jewish tradition, *Synopsis*

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Aug. et Nerva.

and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 ^a And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 ^b And the beast was taken, and with him the false prophet that wrought

miracles before him, with which he deceived them that had received the mark of the beast, and ^c them that worshipped his image. ^d These both were cast alive into a lake of fire ^e burning with brimstone.

21 And the remnant ^f were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: ^g and all the fowls ^h were filled with their flesh.

^a Ch. 16. 16. & 17. 13, 14. — ^b Ch. 16. 13, 14. — ^c Ch. 13. 12, 15. — ^d Ch. 20. 10. See Dan. 7. 11.

^e Ch. 14. 10. & 21. 8. — ^f Ver. 15. — ^g Ver. 17, 16. — ^h Ch. 17. 16.

Sohar, p. 114. p. 25. "In the time when God shall execute vengeance for the people of Israel, He shall feed all the beasts of the earth for twelve months, with their flesh; and all the fowls for seven years." It is well known that both beasts and birds of prey are accustomed to frequent fields of battle, and live upon the slain.

Verse 18. *That ye may eat the flesh of kings*] There shall be an universal destruction; the kings, generals, captains, and all their host, shall be slain.

Verse 19. *I saw the beast*] See the notes on chapters xii. xiii. and xvii.

Verse 20. *And the beast was taken—and the false prophet*] See the notes on ch. xvii. 8, &c. *That worshipped his image*] The beast has been represented as the *Latin empire*; the *image of the beast*, the *popes of Rome*; and the *false prophet*, the *papal clergy*.

Were cast alive into a lake of fire] Were discomfited when alive, in the zenith of their power; and destroyed with an utter destruction.

Verse 21. *With the sword of him that sat upon the horse*] He who sat on the white horse, is Christ; and His *sword* is His word, the unadulterated Gospel.

CHAPTER XX.

An angel binds Satan a thousand years, and shuts him up in the bottomless pit, 1—3. They who were beheaded for the testimony of Jesus, who have part in the first resurrection, and shall reign with Christ a thousand years, 4—6. When the thousand years are expired, Satan shall be loosed out of his prison, shall go forth and deceive the nations, and shall gather Gog and Magog from the four corners of the earth, 7, 8. These shall besiege the holy city; but fire shall come down from heaven and consume them, and they and the devil be cast into a lake of fire, 9, 10. The great white throne, and the dead small and great standing before God, and all judged according to their works, 11, 12. The sea, death, and hades, give up their dead, and are destroyed: and all, not found in the book of life, are cast into the lake of fire, 13—15.

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Aug. et Nerva.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

AND I saw an angel come down from heaven, ^ahaving the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on ^b the dragon, that old serpent, which is the Devil, and Satan, ^c and bound him a thousand years.

^a Ch. 1. 18. & 9. 1. — ^b Ch. 12. 9. See 2 Pet. 2. 4. Jude 6.

^c Tobit 8. 3.

NOTES ON CHAP. XX.

Verse 1. *An angel come down from heaven*] One of the executors of the Divine justice, who receives criminals, and keeps them in prison, and delivers them up only to be tried and executed.

The *key* of the prison, and the *chain*, show who he is; and as the *chain* was *great*, it shows that the culprit was impeached of no ordinary crimes.

Verse 2. *The dragon*] See the notes on chap. xii. 9.

That old serpent, which is the devil, and Satan] He who is called the *old serpent*, is the DEVIL, the *calumniator*; and SATAN, the *opposer*. He who supposes that the term *old serpent* here, plainly proves that the creature that tempted our first parents was actually a *snake*, must enjoy his opinion: and

those who can receive such a saying, why, let them receive it. *Selah*.

A thousand years.] In what this *binding* of Satan consists, who can tell? How many visions have been seen on this subject, both in ancient and modern times! This, and what is said ver. 3, 4, and 5. no doubt refers to a time in which the influence of Satan will be greatly restrained, and the true church of God enjoy great prosperity, which shall endure for a long time. But it is not likely that the number, a thousand years, is to be taken literally here, and year symbolically and figuratively in all the book beside. The doctrine of the *millennium*, or of the saints reigning on earth a thousand years, with Christ for their Head, has been illustrated and defended by many Christian writers, both among the ancients and moderns. Were I to

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A. D. c. 88.
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Dominicus Cas.
Aug. et Beron.

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God,

• Dan. 6. 17.—Ch. 16. 14, 15. Ver. 8.—Dan. 7. 9, 23, 27. Matt. 19. 28. Luke 22. 30.—1 Cor. 6. 2, 3.

give a collection of the conceits of the primitive Fathers on this subject, my readers would have little reason to applaud my pains. It has long been the idle expectation of many persons that the millennium, in their sense, was at hand: and its commencement has been expected in every century since the Christian era. It has been fixed for several different years, during the short period of my own life! I believed those predictions to be vain, and I have lived to see them such.

Yet, there is no doubt, that the earth is in a state of progressive moral improvement; and that the light of true religion is shining more copiously every where; and will shine more and more to the perfect day. But when the religion of Christ will be at its meridian of light and heat, we know not. In each believer, this may speedily take place: but probably no such time shall ever appear, in which evil shall be wholly banished from the earth; till after the day of judgment, when the earth having been burnt up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God: righteousness alone shall dwell in them. The phraseology of the apostle here, seems partly taken from the ancient prophets, and partly rabbinical; and it is from the Jewish use of those terms, that we are to look for their interpretation.

Verse 3. He should deceive the nations no more] Be unable to blind men with superstition and idolatry, as he had formerly done.

Verse 4. I saw thrones] Christianity established in the earth, the kings and governors being all Christians.

Reigned with Christ a thousand years.] I am satisfied that this period should not be taken literally. It may signify, that there shall be a long and undisturbed state of Christianity; and so universally shall the Gospel spirit prevail, that it will appear as if Christ reigned upon earth: which will in effect be the case, because His Spirit shall rule in the hearts of men: and in this time the martyrs are represented as living again; their testimony being revived, and the truth for which they died, and which was confirmed by their blood, being now every where prevalent. As to the term thousand years, it is a mystic number among the Jews. *Midrash Tillin*, in Psa. xc. 15. *Make us glad according to the days wherein thou hast afflicted us*, adds, "by Babylon, Greece, and the Romans: and in the days of the Messiah. How many are the

and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished, This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such

• Ch. 6. 9.—Ch. 13. 12.—Ch. 13. 15, 16.—Rom. 1. 17. 2 Tim. 2. 12. Ch. 5. 10.

days of the Messiah? Rab. *Eliezer*, the son of R. Jose of Galilee, said, The days of the Messiah are a thousand years."

Sanhedrin, fol. 92. 1. cited by the *Aruch*, under the word פְּרִיָּה says, "There is a tradition in the house of Elias, that the righteous whom the holy blessed God shall raise from the dead, shall not return again to the dust, but for the space of a thousand years, in which the holy blessed God shall renew the world, they shall have wings like the wings of eagles, and shall fly above the waters." It appears, therefore, that this phraseology is purely rabbinical. Both the Greeks and Latins have the same form of speech in speaking on the state of the righteous and wicked, after death. There is something like this in the *Republic of Plato*; book x. p. 322. Edit. Bip. where, speaking of *Erus*, the son of *Armenius*, who came to life after having been dead twelve days; who described the states of departed souls; and asserted, "that some were obliged to make a long peregrination under the earth, before they arose to a state of happiness, *αυαι δ' ατιν ενμαρ χιλιαται*, for it was a journey of a thousand years:—he adds, "that as the life of man is rated at a hundred years, those who have been wicked suffer in the other world a tenfold punishment; and, therefore, their punishment lasts a thousand years."—*Ibid*.

A similar doctrine prevailed among the Romans; whether they borrowed it from the Greeks, or from the rabbinical Jews, we cannot tell.

Thus *Virgil*, speaking of the punishment of the wicked in the infernal regions, says,

Hos omnes, ubi MILLE rotam volvere per annos,

Lethaeum ad fluvium Deus evocat agmine magno: Scilicet immemores supera ut convessa recessant, Rursus et incipiant in corpora velle reverti."

En. lib. vi. 748.

"But when a thousand rolling years are past, So long their dreary punishment shall last, Whole droves of spirits, by the driving god, Are led to drink the deep Lethean flood In large forgetful draughts, to sleep the cares Of their past labours and their irksome years; That, unremembering of its former pain, The soul may clothe itself with flesh again."

How the apostle applies this general tradition, or in what sense he may use it, who can tell?

Verse 5. The rest of the dead lived not again] It is generally supposed from these passages, that

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Aug. et Beron.

A. M. cr. 4100.
A. D. cir. 96.
Inpp. Flavio
Domitiano Cas.
Aug. et Nerva.

* the second death hath no power, but they shall be priests of God and of Christ, ° and shall reign with him a thousand years.

7 And when the thousand years are expired, ° Satan shall be loosed out of his prison,

8 And shall go out ° to deceive the nations which are in the four quarters of the earth, † Gog and Magog, ‡ to gather them together to battle: the number of whom is as the sand of the sea.

¶ Ch. 2. 11. & 21. 2. — 1 Isa. 61. 6. 1 Pet. 2. 9. Ch. 1. 4. & 5. 10. — Ver. 4. — 4 Ver. 2. — Ver. 3. 10. — Ezeck. 38. 2. & 39. 1.

all who have been martyred for the truth of God, shall be raised a thousand years before the other dead, and reign on earth with Christ during that time; after which, the dead in general shall be raised; but this also is very doubtful.

Verse 6. *Blessed*] *Μακάριος*, happy. *And holy*; he was holy; and, therefore, he suffered for the testimony of Jesus in the time when nothing but holiness was called to such a trial.

The first resurrection] Supposed to be that of the martyrs, mentioned above.

The second death] Punishment in the eternal world: such is the acceptance of the phrase among the ancient Jews.

Hath no power] *Ουκ εχου εξουσιαν*, hath no authority, no dominion over him. This is also a rabbinical mode of speech. In *Eruvin*, fol. 19. 1. *Chagiga*, fol. 27. 1. “Res Lakish said, The fire of hell hath no power over an Israelite who sins: Rab. Elieser says, The fire of hell has no power over the disciples of the wise men.”

Verse 7. *Satan shall be loosed*] How can this bear any kind of literal interpretation? Satan is bound a thousand years, and the earth is in peace; righteousness flourishes, and Jesus Christ alone reigns. This state of things may continue for ever, if the imprisonment of Satan be continued. Satan, however, is loosed at the end of the thousand years; and goes out and deceives the nations; and peace is banished from the face of the earth; and a most dreadful war takes place, &c. &c. These can be only symbolical representations; utterly incapable of the sense generally put upon them.

Verse 8. *Gog and Magog*] This seems to be almost literally taken from the *Jerusalem Targum*, and that of *Jonathan ben Uzziel*, on Numb. xi. 26. I shall give the words at length:—“And there were two men left in the camp, the name of the one was Eldad, the name of the other was Medad; and on them the spirit of prophecy rested. Eldad prophesied, and said, *Behold, Moses the prophet, the scribe of Israel, shall be taken from this world; and Joshua, the son of Nun, captain of the host, shall succeed him.* Medad prophesied, and said, *Behold, quails shall arise out of the sea, and be a stumbling-block to Israel.* Then they both prophesied together, and said, ‘In the very end of time Gog and Magog and their army shall come up against Jerusalem;

9 † And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.

10 † And the devil that deceived them was cast into the lake of fire and brimstone, † where the beast and the false prophet are, and † shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away;

¶ Ch. 16. 14. — 1 Isa. 6. 8. Ezeck. 38. 9, 16. — 1 Ver. 8. & Ch. 19. 20. — 1 Ch. 14. 10, 11. — 2 Pet. 3. 7, 10, 11. Ch. 21. 1.

and they shall fall by the hand of the king Messiah; and for seven whole years shall the children of Israel light their fires with the wood of their warlike engines; and they shall not go to the wood nor cut down any tree.” In the Targum of *Jonathan ben Uzziel*, on the same place, the same account is given; only the latter part, that is, the conjoint prophecy of Eldad and Medad, is given more circumstantially; thus—“And they both prophesied together, and said, ‘Behold, a king shall come up from the land of Magog, in the last days, and shall gather the kings together, and leaders clothed with armour, and all people shall obey them; and they shall wage war in the land of Israel, against the children of the captivity: but the hour of lamentation has been long prepared for them, for they shall be slain by the flame of fire which shall proceed from under the throne of glory, and their dead carcasses shall fall on the mountains of the land of Israel; and all the wild beasts of the field, and the wild fowl of heaven, shall come and devour their carcasses; and afterward all the dead of Israel shall rise again to life, and shall enjoy the delights prepared for them from the beginning, and shall receive the reward of their works.’”

This account seems, most evidently, to have been copied by St. John; but how he intended it to be applied is a question too difficult to be solved by the skill of man: yet both the account in the rabbins, and in St. John, is founded on Ezeck. chap. xxxviii. and xxxix. The rabbinical writings are full of accounts concerning *Gog and Magog*; of which *Westein* has made a pretty large collection in his notes on this place. Under these names the enemies of God’s truth are generally intended.

Verse 9. *The beloved city*] Primarily, Jerusalem; typically, the Christian church.

Verse 10. *Was cast into the lake*] Before, Satan was bound; that is, his power was curtailed and restrained: now, he is cast into the lake of fire; his power being totally taken away.

Verse 11. *A great white throne*] Refulgent with glorious majesty.

Him that sat on it] The indescribable Jehovah. *From whose face the earth and the heaven fled away*] Even the brightness of His countenance dissolved the universe, and annihilated the laws

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and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which

Dan. 2. 25.—Ch. 19. 5.—Dan. 7. 10.—Psa. 69. 28. Dan. 12. 1. Phil. 4. 3. Ch. 3. 5. & 13. 8. & 21. 27. Jer. 17. 10. & 32. 19. Matt. 16. 27. Rom. 2. 6.

by which it was governed. This is a very majestic figure, and finely expressed.

[There was found no place for them.] The glorious Majesty of God filling all things; and being all in all.

Verse 12. *The dead, small and great*] All ranks, degrees, and conditions, of men. This description seems to refer to Dan. vii. 9, 10.

And the books were opened] See Dan. xii. 1. "Rab. Jehuda said, all the actions of men, whether good or bad, are written in a book; and of all they shall give account."—Sohar, Gen. fol. 79. col. 298. "How careful should men be to shun vice, and to act uprightly before the holy blessed God: seeing there are so many which go throughout the earth, see the works of men, testify of them, and write them in a book."—Ib. fol. 105. col. 417.

"In the first day of the new year, the holy blessed God sits, that He may judge the world; and all men, without exception, give an account of themselves: and the books of the living and the dead are opened."—Sohar Chadash, fol. 19. 1.

The books mentioned here were the books of the living and the dead; or the book of life and the book of death: that is, the account of the good and evil actions of men; the former leading to life, the latter to death. St. John evidently alludes here to Dan. vii. 10. on which the rabbinical account of the books appears to be founded. The expressions are figurative in both.

According to their works.] And according to their faith also, for their works would be the proof whether their faith were true or false: but faith exclusively, could be no rule in such a procedure.

Verse 13. *The sea gave up the dead*] Those who had been drowned in it; and those millions slain in naval contests, who had no other grave.

And death] All who died by any kind of disease. Death is here personified; and represented as a keeper of defunct human beings: pro-

were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

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Ch. 2. 25. & 22. 12. Ver. 13.—Ch. 6. 8.—Or. de grave.—Ver. 12.—1 Cor. 15. 26, 54, 55.—Ver. 6. Ch. 21. 8.—Ch. 19. 20.

bably no more than earth or the grass is meant; as properly belonging to the empire of death.

And hell] *Asu Hades*, the place of separate spirits. The sea and death have the bodies of all human beings; *hades* has their spirits. That they may be judged, punished, or rewarded, according to their works, their bodies and souls must be reunited; *hades*, therefore, gives up the spirits: and the sea and the earth give up the bodies.

Verse 14. *And death and hell were cast into the lake*] Death himself is now abolished; and the place for separate spirits no longer needful. All dead bodies and separated souls being re-joined, and no more separation of bodies and souls by death to take place; consequently, the existence of these things is no further necessary.

This is the second death.] The first death consisted in the separation of the soul from the body, for a season; the second death, in the separation of body and soul from God for ever. The first death is that from which there may be a resurrection; the second death, is that from which there can be no recovery. By the first, the body is destroyed during time; by the second, body and soul are destroyed through eternity.

Verse 15. *Written in the book of life*] Only those who had continued faithful unto death, were taken to heaven. All whose names were not found in the public registers, who either were not citizens, or whose names had been erased from those registers because of crimes against the state, could claim none of these emoluments or privileges which belong to the citizens; so those, who either did not belong to the new and spiritual Jerusalem, or who had forfeited their rights and privileges by sin, and had died in that state, were cast into the lake of fire.

This is the way in which God, at the day of judgment, will proceed with sinners and apostates. Reader, see that thy name be written in the Sacred Register; and, if written in, see that it never be blotted out.

CHAPTER XXI.

The new heaven and the new earth. 1. The New Jerusalem, 2. God dwells with men; the happy state of His followers, 3—7. The wretched state of the ungodly. 8. An angel shows John the holy city, the New Jerusalem, 9, 10. Her light, wall, gates, and foundations, described, 11—21. God and the Lamb are the Temple and Light of it, 22, 23. The nations and kings of the earth bring their glory and honour to it: the gates shall never be shut, nor shall any defilement enter into it, 24—27.

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AND I saw a new heaven and a new earth: ^b for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw ^c the holy city, new Jerusalem, coming down from God out of heaven, prepared ^d as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, ^e the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 ^f And God shall wipe away all

tears from their eyes; ^g and there shall be no more death, ^h neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And ⁱ he that sat upon the throne said, ^k Behold, I make all things new. And he said unto me, Write: for ^l these words are true and faithful.

6 And he said unto me, ^m It is done. ⁿ I am Alpha and Omega, the beginning and the end. ^o I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit

^a Isa. 65. 17. & 66. 22. ^b 2 Pet. 3. 13.—^c Ch. 20. 11.—^d Isa. 52. 1. Gal. 4. 26. Heb. 11. 10. & 12. 22. & 13. 14. Ch. 3. 12. Ver. 10.—^e Isa. 54. 5. & 61. 10. ^f 2 Cor. 11. 2. ^g Lev. 26. 11. 12. Ezek. 43. 7. ^h 2 Cor. 8. 16. Ch. 7. 15. ⁱ Isa. 25. 8. Ch. 7. 17.

^j 1 Cor. 15. 26, 54. Ch. 20. 14.—^k Isa. 35. 10. & 61. 8. & 65. 19.—^l Ch. 4. 2, 9. & 5. 1. & 20. 11.—^m Isa. 43. 19. ⁿ 2 Cor. 5. 17.—^o Ch. 19. 9.—^p Ch. 16. 17.—^q Ch. 1. 8. & 22. 13.—^r Isa. 12. 3. & 55. 1. John. 4. 10, 14. & 7. 37. Ch. 22. 17.

NOTES ON CHAP. XXI.

Verse 1. *A new heaven and a new earth*] See the notes on 2 Pet. iii. 13. The ancient Jews believed that God would renew the heavens and the earth at the end of seven thousand years. The general supposition they founded on Isa. lxxv. 17.

There was no more sea] The sea no more appeared than did the first heavens and earth. All was made new; and probably the new sea occupied a different position, and was differently distributed, from that of the old sea.

However, with respect to these subjects, as they stand in this most figurative book, I must express myself in the words of Calmet:—*Vouloir dire quels seront ce nouveau Ciel, et cette nouvelle terre, quels seront leurs ornemens, et leur qualité, c'est à mon avis, la plus grande de toutes les présomptions. En général, ces manières de parler marquent de très grands changemens dans l'univers.* "To pretend to say what is meant by this new heaven and new earth, and what are their ornaments and qualities, is, in my opinion, the greatest of all presumptions. In general these figures of speech point out great alterations in the universe."

Verse 2. *And I John*] The writer of this book; whether the evangelist and apostle, or John the Ephesian presbyter, has been long doubted in the church.

New Jerusalem] See the notes on Galat. iv. 24—27. This doubtless means the Christian church in a state of great prosperity and purity; but some think eternal blessedness is intended.

Coming down from God] It is a maxim of the ancient Jews that both the tabernacle, and the temple, and Jerusalem itself, came down from heaven. And in *Midrash Hanaaleim, Sohar*, Gen. fol. 69. col. 271. Rab. Jeremiah said, "The holy blessed God shall renew the world, and build Jerusalem, and shall cause it to descend from heaven." Their opinion is, that there are a spiritual temple, a spiritual tabernacle, and a spiritual Jerusalem; and that none of these can be destroyed, because they subsist in their spiritual representatives.—See *Schoetgen*.

Verse 3. *The tabernacle of God is with men*] God, in the most especial manner, dwells among His followers; diffusing His light and life every where.

Verse 4. *There shall be no more death*] Because there shall be a general resurrection. And this is the inference which St. Paul makes from his doctrine of a general resurrection, 1 Cor. xv. 26. where he says, the last enemy that shall be destroyed is death. But death cannot be destroyed by there being simply no further death; death can only be destroyed and annihilated by a general resurrection: if there be no general resurrection, it is most evident that death will still retain his empire. Therefore, the fact that there shall be no more death, assures the fact that there shall be a general resurrection: and this also is a proof that, after the resurrection, there shall be no more death.—See the whole of the note on 1 Cor. xv. 27.

Verse 5. *Behold, I make all things new*] As the creation of the world, at the beginning, was the work of God alone; so this new creation.

These words are true and faithful.] Truth refers to the promise of these changes; *faithfulness*, to the fulfilment of these promises.

Verse 6. *It is done*] All is determined, and shall be fulfilled in due time. The great drama is finished, and what was intended is now completed; referring to the period alluded to by the angel.

I am Alpha and Omega] See on chap. i. 8.

The fountain of the water of life] See on John iv. 10, 14. vii. 37, &c.

The rabbins consider the fountain of the world to come, as one of the particular blessings of a future state. In *Sanhedrin, Abboth R. Nathan*, c. 31. it is said, "He will show them the excellency of the fountain of the future world, that they may accurately see and consider; and say, Wo to us! what good have we lost; and our race is cut off from the face of the earth."

Verse 7. *Inherit all things*] Here, he had no inheritance; there, he shall inherit the kingdom of heaven, and be with God and Christ; and have every possible degree of blessedness.

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* all things; and ^b I will be his God, and he shall be my son.

8 ^c But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in ^d the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of ^e the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee ^f the bride, the Lamb's wife.

10 And he carried me away ^g in the

^a Or, these things.—^b Zach. 6. 2. Heb. 9. 10.—^c 1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. Eph. 5. 5. 1 Tim. 1. 9. Heb. 12. 14. Ch. 22. 15.—^d Ch. 20. 14, 15.—^e Ch. 15. 1, 6, 7.

Verse 8. *But the fearful*] $\delta\alpha\iota\mu\acute{o}\nu$. Those who, for fear of losing life, or their property, either refused to receive the Christian religion, though convinced of its truth and importance; or, having received it, in times of persecution, fell away, not being willing to risk their lives.

The unbelieving] Those who resist against full evidence. *And sinners*, $\kappa\alpha\iota$ $\alpha\mu\alpha\rho\tau\acute{\alpha}\lambda\omicron\kappa$, is added here by about thirty excellent MSS. and is found in the Syriac, Arabic, some of the Slavonic; and in Andreas and Arethas. On this evidence Griesbach has admitted it into the text.

The abominable] $\epsilon\delta\omega\lambda\omega\gamma\mu\omicron\nu\omicron\iota\kappa$, those who are polluted with unnatural lusts.

And murderers] $\Pi\omicron\nu\omicron\iota\kappa$, those who take away the life of man, for any cause but the murder of another; and those who hate a brother in their heart.

And whoremongers] $\Pi\omicron\rho\omicron\iota\kappa$; adulterers, fornicators, whores, prostitutes, and rakes of every description.

Sorcerers] $\Phi\omicron\upsilon\mu\alpha\sigma\iota\kappa$; persons who, by drugs, philtres, fumigations, &c. pretend to produce supernatural effects; chiefly by spiritual agency.

Idolaters] $\epsilon\delta\omega\lambda\omega\lambda\alpha\tau\omicron\rho\iota\kappa$; those who offer any kind of worship or religious reverence to any thing but God—All *image worshippers* are idolaters in every sense of the word.

And all liars] $\kappa\alpha\iota$ $\nu\omicron\sigma\iota\tau\epsilon\varsigma$ $\psi\omicron\delta\omicron\upsilon\tau\epsilon\varsigma$; every one who speaks contrary to the truth, when he knows the truth; and even he who speaks the truth with the intention to deceive: i. e. to persuade a person that a thing is different from what it really is, by telling only a part of the truth; or suppressing some circumstance which would have led the hearer to a different, and to the true conclusion. All these shall have their portion, $\tau\omicron$ $\mu\epsilon\sigma$, their share, what belongs to them, their right, in the lake which burneth with fire and brimstone. This is the second death, from which there is no recovery.

Verse 9. *The bride, the Lamb's wife.*] The pure and holy Christian church.

Verse 10. *To a great and high mountain*] That being above this city, he might see every street and lane of it.

spirit, to a great and high mountain, and showed me ^h that great city, the holy Jerusalem, descending out of heaven from God,

11 ⁱ Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal.

12 And had a wall great and high, and had ^k twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the children of Israel.

13 ^l On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

^h Ch. 19. 7. Ver. 2.—ⁱ Ch. 1. 10. & 17. 3.—^j *Keat. et.* Ver. 2.—^k Ch. 22. 5. Ver. 24.—^l *Ezek. et.* 31. 34. 1 *Ezek.* 48. 31, 34.

The holy Jerusalem] See on ver. 2.

Verse 11. *Having the glory of God*] Instead of the sun and moon, it has the splendour of God to enlighten it.

Unto a stone most precious, even like a jasper stone, clear as crystal.] Among precious stones, there are some even of the same species more valuable than others; for their value is in proportion to their being free from flaws, and of a good water; i. e. a uniform and brilliant transparency. A crystal is perfectly clear, the oriental jasper is a beautiful sea green. The stone that is here described is represented as a perfectly transparent jasper, being as unclouded as the brightest crystal, and consequently the most precious of its species. Nothing can be finer than this description; the light of this city is ever intense, equal, and splendid: but it is tinged with this green hue, in order to make it agreeable to the sight. Nothing is so friendly to the eye as green; all other colours fatigue, and, if very intense, injure the eye. This is the colour of the earth on which the eye of man is to be constantly fixed. To this colour the structure of the eye is adapted: and the general appearance of the earth is adapted to this structure.

Verse 12. *Had a wall great and high*] An almighty defence.

Twelve gates] A gate for every tribe of Israel; in the vicinity of which gate that tribe dwelt; so that in coming in and going out they did not mix with each other. This description of the city is partly taken from Ezek. xlviii. 30—35.

In *Synopsis Sohar*, p. 115. n. 27. it is said, "In the palace of the world to come there are twelve gates, each of which is inscribed with one of the twelve tribes, as that of Reuben, of Simeon, &c.; he, therefore, who is of the tribe of Reuben is received into none of the twelve gates but his own; and so of the rest."

Verse 13. *On the east three gates*] The city is here represented as standing to the four cardinal points of heaven, and presenting one side to each of these points.

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14 And the wall of the city had twelve foundations, and ^a in them the names of the twelve apostles of the Lamb.

15 And he that talked with me ^b had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length

^a Matt. 16. 18. Gal. 2. 9. Eph. 2. 20.

Verse 14. *The wall—had twelve foundations*] Probably twelve stones, one of which served for a foundation, or threshold, to each gate; and on these were inscribed the names of the twelve apostles, to intimate that it was by the doctrine of the apostles, that souls enter into the church, and thence into the New Jerusalem.

Verse 15. *Had a golden reed*] Several excellent MSS. add *urev*, a measure; he had a measuring-rod made of gold. This account of measuring the city seems to be copied, with variations, from Ezek. xl. 3, &c.

Verse 16. *The city lieth foursquare*] Each side was equal; consequently, the length and breadth were equal: and its height is here said to be equal to its length. It is hard to say how this should be understood. It cannot mean the height of the buildings, nor of the walls, for neither houses nor walls could be twelve thousand furlongs in height: some think this means the distance from the plain country, to the place where the city stood. But what need is there of attempting to determine such measures in such a visionary representation? The quadrangular form intimates its perfection and stability, for the square figure was a figure of perfection among the Greeks: *αυτὴν τετραγωνος*, the square or cubical man, was, with them, a man of unsullied integrity, perfect in all things.

Verse 17. *The wall—an hundred and forty and four cubits*] This is twelve, the number of the apostles, multiplied by itself; for twelve times twelve make one hundred and forty-four.

The measure of a man, that is, of the angel.] The cubit, so called from *cubitus*, the elbow, is the measure from the tip of the elbow to the tip of the middle finger; and is generally reckoned at one foot and a half, or eighteen inches; though it appears, from some measurements at the pyramids of Egypt, that the cubit was, at least in some cases, twenty one inches.

By the cubit of a man, we may here understand the ordinary cubit: and that this was the angel's cubit who appeared in the form of a man. Or, suppose we understand the height of the man as being here intended; and that this was the length of the measuring-rod. Now, allowing this height and rod to be six feet, and that this was intended to have some kind of symbolical reference to the twelve tribes, mentioned ver. 12. represented by the twelve gates; and to the twelve apostles, represented by the twelve thresholds, or foundations: then twenty-four, the number of the tribes and apostles, multiplied by

and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 ^c And the foundations of the wall of the city were garnished with all

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^b Ezek. 40. 3. Zech. 2. 1. Ch. 11. 1.—^a Isa. 54. 11.

six, make precisely the number one hundred and forty-four.

Verse 18. *The building of the wall of it was of jasper*] The oriental jasper was exceedingly hard, and almost indestructible. Pillars made of this stone have lasted some thousands of years, and appear to have suffered scarcely any thing from the tooth of time.

Pure gold, like unto clear glass.] Does not this imply that the walls were made of some beautifully bright yellow stone, very highly polished? This description has been most injudiciously applied to heaven; and in some public discourses, for the comfort and edification of the pious, we hear of heaven with its golden walls, golden pavements, gates of pearl, &c. &c. not considering that nothing of this description was ever intended to be literally understood; and that gold and jewels can have no place in the spiritual and eternal world. But do not such descriptions as these tend to keep up a fondness for gold and ornaments? In symbols they are proper; but construed into realities, they are very improper.

The ancient Jews teach, that "when Jerusalem and the temple shall be built, they will be all of precious stones, and pearls, and sapphire; and with every species of jewels."—*Sephar Rasid hagadol*, fol. 24. 1.

The same authors divide Paradise into seven parts, or houses; the third they describe thus—"The third house is built of gold and pure silver, and all kinds of jewels and pearls. It is very spacious; and in it all kinds of the good things, either in heaven or earth, are to be found. All kinds of precious things, perfumes, and spiritual virtues, are there planted. In the midst of it is the tree of life, the height of which is five hundred years; (i. e. it is equal in height to the journey which a man might perform in five hundred years,) and under it dwell Abraham, Isaac, Jacob, the twelve patriarchs, and all that came out of Egypt, and died in the wilderness. Over these Moses and Aaron preside, and teach them the law," &c.—*Yalcut Rubeni*, fol. 13. 4. In the same tract, fol. 182. 1. we find these words—"Know that we have a tradition, that when the Messiah, with the collected captivity, shall come to the land of Israel, in that day the dead in Israel shall rise again; and in that day the fiery walls of the city of Jerusalem shall descend from heaven: and in that day the temple shall be builded of jewels and pearls."

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manner of precious stones.

The first foundation was jasper; the second, sapphire; ^a the third, a chalcidony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

^a Exod. 24. 10. Ezek. 1. 26. — Ch. 22. 2. — John 4. 23

Verse 19. *The foundations of the wall*] Does not this mean the foundations, or thresholds, of the gates? The gates represented the twelve tribes, ver. 12. and these foundations, or thresholds, the twelve apostles, ver. 14. There was no entrance into the city but through those gates; and none through the gates but over these thresholds. The whole of the Mosaic dispensation was the preparation of the Gospel system; without it the Gospel would have no original; without the Gospel, it would have no reference, nor proper object. Every part of the Gospel necessarily supposes the law and the prophets. They are the gates, it is the threshold; without the Gospel, no person could enter through those gates. The doctrine of Christ crucified, preached by the apostles, gives a solid foundation to stand on; and we have an entrance into the holiest by the blood of Jesus, Heb. x. 19, &c. And in reference to this, we are said to be built on the FOUNDATION OF THE APOSTLES and prophets, Jesus Christ himself being the chief corner-stone, Eph. ii. 20.

The first foundation was jasper] A stone very hard, some species of which are of a sea-green colour.

The second, a sapphire] This is a stone of a fine blue colour, next in hardness to the diamond.

The third, a chalcidony] A genus of the semi-pellucid gems; of which there are four species: 1. A bluish white; this is the most common sort.

2. The dull milky veined; this is of little worth.

3. The brownish black, the least beautiful of all.

4. The yellow and red, the most beautiful, as it is the most valuable of all. Hitherto this has been found only in the East Indies.

The fourth, an emerald] This is of a bright green colour, without any mixture: and is one of the most beautiful of all the gems. The true oriental emerald is very scarce, and said to be found only in the kingdom of Cambay.

Verse 20. *The fifth, sardonyx*] The onyx is an accidental variety of the agate kind: it is of a dark horny colour, in which is a plate of a bluish white, and sometimes of red. When on one or both sides the white there happens to lie also a plate of a reddish colour, the jewellers call the stone a sardonyx.

The sixth, sardius] The sardius, sardel, or sardine stone, is a precious stone, of a blood red colour.

The seventh, chrysolite] The gold stone. It is of a dusky green, with a cast of yellow. It is a species of the topaz.

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21 And the twelve gates were twelve pearls; every several gate was of one pearl; ^b and the street of the city was pure gold, as it were transparent glass.

22 ^c And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 ^d And the city had no need of the

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^d Isa. 24. 23. & 60. 19, 20. Ch. 22. 5. See Ver. 11.

The eighth, beryl] This is a pellucid gem of a bluish green colour.

The ninth, a topaz] A pale dead green, with a mixture of yellow. It is considered by the mineralogists, as a variety of the sapphire.

The tenth, a chrysoprasus] A variety of the chrysolite, called by some the yellowish green and cloudy topaz. It differs only from the chrysolite, in having a bluish hue.

The eleventh, a jacinth] A precious stone of a dead red colour, with a mixture of yellow.

The twelfth, an amethyst] A gem generally of a purple or violet colour, composed of a strong blue and deep red.

These stones are nearly the same with those on the breastplate of the high-priest, Exod. xxviii. 17, &c. and probably were intended to express the meaning of the Hebrew words there used.—See the notes on the above passages, where these gems are particularly explained.

Verse 21. *The twelve gates were twelve pearls*] This must be merely figurative, for it is out of all the order of nature to produce a pearl large enough to make a gate to such an immense city. But St. John may refer to some relations of this nature among his countrymen, who talk much of most prodigious pearls. I shall give an example:—"When Rabbi Juchanan (John) once taught that God would provide jewels and pearls, thirty cubits every way; ten of which should exceed in height twenty cubits, and should place them in the gates of Jerusalem, according to what is said, Isa. liv. 12. *I will make thy windows of agates, and thy gates of carbuncles*, one of his disciples ridiculed him, saying, Where can such be found, since at present, there is none so large as a pigeon's egg? Afterward, being at sea in a ship, he saw the ministering angels cutting gems and pearls; and he asked them for what purpose they were preparing those? They answered, To place them in the gates of Jerusalem. On his return, he found Rabbi Juchanan teaching, as usual; to whom he said, Explain, master, what I have seen! He answered, Thou knave, unless thou hadst seen, thou wouldest not have believed: wilt thou not receive the saying of the wise men? At that moment he fixed his eyes upon him, and he was reduced into a heap of bones." *Bava bathra*, fol. 77. 1. and *Sanhedrin*, fol. 100. 1. p. 393. Edit. Cocceii.—See Schoetgen.

Verse 22. *I saw no temple*] There was no need of a temple, where God and the Lamb were manifestly present.

Verse 23. *No need of the sun*] This is also one of the traditions of the ancient Jews; that in the

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sun, neither of the moon,
to shine in it; for the glory
of God did lighten it, and
the Lamb is the light
thereof.

24 ^a And the nations of them which
are saved shall walk in the light of it:
and the kings of the earth do bring
their glory and honour into it.

25 ^b And the gates of it shall not be

^a Isa. 60. 3, 5, 11. & 66. 12. Tob. 13. 11.—^b Isa. 60. 11.
^c Isa. 60. 20. Zech. 14. 7. Ch. 23. 5.—^d Ver. 24.

world to come, the Israelites shall have no need
of the sun by day, nor the moon by night. Yalcut
Rubeni, fol. 7. 3. God's light shines in this city;
and in the Lamb that light is concentrated; and
from Him every where diffused.

Verse 24. *The nations of them which are saved*
This is an allusion to the promise that the Gen-
tiles should bring their riches, glory, and excel-
lence, to the temple at Jerusalem, after it should
be rebuilt.—See ver. 26.

Verse 25. *The gates of it shall not be shut at
all* The Christian church shall ever stand open
to receive sinners of all sorts, degrees, and
nations.

There shall be no night there.] No more idola-
try, no intellectual darkness: the Scriptures shall
be every where read; the pure word every
where preached; and the Spirit of God shall
shine and work in every heart.

Verse 26. *The glory and honour of the nations
into it.*] Still alluding to the declarations of the
prophets, (see the passages in the margin, ver.
24, &c.) that the Gentiles would be led to con-
tribute to the riches and glory of the temple, by
their gifts, &c.

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shut at all by day: for ^c there
shall be no night there.
26 ^d And they shall bring
the glory and honour of
the nations into it.

27 And ^e there shall in no wise enter
into it any thing that defileth, neither
whatsoever worketh abomination, or
maketh a lie: but they which are writ-
ten in the Lamb's ^f book of life.

^e Isa. 35. 8. & 57. 1. & 60. 21. Joel 3. 17. Ch. 34. 14, 15.
^f Phil. 4. 3. Ch. 3. 5. & 13. 8. & 20. 12.

Verse 27. *There shall in nowise enter into it
any thing that defileth*] See Isa. xxxv. 8. lii. 1.
Neither an *impure person*, he who turns
the grace of God into lasciviousness; nor a *liar*, he
that holds and propagates false doctrines.

But they which are written] The acknow-
ledged persevering members of the true church
of Christ, shall enter into heaven: and only
those who are saved from their sins, shall have a
place in the church militant.

All Christians are bound by their baptism to
renounce the devil and all his works, the pomps
and vanities of this wicked world, and all the
sinful lusts of the flesh; to keep God's holy word
and commandments, and to walk in the same all
the days of their life. This is the generation of
them that seek thy face, O God of Jacob. Rea-
der, art thou of this number! or art thou expect-
ing an eternal glory, while living in sin! If so,
thou wilt be fearfully disappointed. Presuming
on the mercy of God, is as ruinous as despairing
of his grace. Where God gives power both to
will and to do, the individual should work out
his salvation with fear and trembling.

CHAPTER XXII.

*The river of the water of life, 1. The tree of life, 2. There is no curse nor darkness in the city of
God, 3—5. The angel assures John of the truth of what he has heard: and states that the time
of the fulfilment is at hand, 6, 7. He forbids John to worship him, 8, 9. Again he states that
the time of the fulfilment of the prophecies of this book is at hand, 10—12. Christ is Alpha and
Omega, 13. The blessedness of those who keep His commandments; they enter through the gates
into the city, 14. All the unholy are excluded, 15. Christ sent His angel to testify of those things
in the churches, 16. The invitation of the Spirit and the bride, 17. A curse denounced against
those who shall either add to or take away from the prophecies of this book, 18, 19. Christ com-
eth quickly, 20. The apostolical benediction, 21.*

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AND he showed me ^a a
pure river of water of
life, clear as crystal, pro-
ceeding out of the throne
of God and of the Lamb.

^a Ezek. 47. 1. Zech. 14. 8.

NOTES ON CHAP. XXII.

Verse 1. *Pure river of water of life*] This is
evidently a reference to the garden of Paradise,
and the river by which it was watered; and
there is also a reference to the account,
Ezek. xlvi. 7—12. *Water of life*, as we have
seen before, generally signifies *spring*, or *run-
ning water*; here, it may signify incessant com-
munications of happiness proceeding from God.

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2 ^b In the midst of the
street of it, and on either
side of the river, *was there*
^c the tree of life, which
bare twelve manner of fruits, and yielded

^b Ezek. 47. 12. Ch. 21. 21.—^c Gen. 2. 9. Ch. 2. 7.

Verse 2. *In the midst of the street of it*] That
is, of the city which was described in the preced-
ing chapter.

The tree of life] An allusion to Gen. ii. 9. As
this tree of life is stated to be in the streets of the
city, and on each side of the river; tree must here
be an *enallage* of the singular for the plural num-
ber, *trees of life*, or trees which yielded fruit, by
which life was preserved. The account in

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her fruit every month : and the leaves of the tree were for the healing of the nations.

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3 And there shall be no more curse : but the throne of God and of the Lamb shall be in it : and his servants shall serve him.

4 And they shall see his face ; and his name shall be in their foreheads.

5 And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light ; and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true ; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

7 Behold, I come quickly : blessed

is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See thou do it not ; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand.

11 He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.

a Ch. 21. 24.—b Zech. 14. 11.—c Ezek. 48. 35.—d Matt. 5. 8. 1 Cor. 13. 12. 1 John 3. 2.—e Ch. 3. 12. & 14. 1. f Ch. 21. 25. 25.—g Psa. 36. 9. & 84. 11.—h Dan. 7. 27. Rom. 5. 17. 2 Tim. 2. 12. Ch. 3. 21.

i Ch. 19. 9. & 21. 5.—k Ch. 1. 1.—l Ch. 3. 11. Ver. 10, 12, 20.—m Ch. 1. 3.—n Ch. 19. 10.—o Ch. 13. 10. p Dan. 8. 26. & 12. 4, 9. Ch. 10. 4.—q Ch. 1. 3. r Ezek. 3. 27. Dan. 12. 10. 2 Tim. 3. 13.

Ezekiel is this : *And by the river, upon the banks thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade—it shall bring forth new fruit according to his months—and the fruit thereof shall be for meat, and the leaf thereof for medicine.* Ch. xvii. 12.

Twelve manner of fruits] *Καρπὸς δωδεκά, twelve fruits* ; that is, fruit twelve times in the year, as is immediately explained, yielded her fruit every month. As this was a great and spacious city, one fountain was not sufficient to provide water for it, therefore a river is mentioned ; a great river, by which it was sufficiently watered. Some think that by this tree of life the Gospel is indicated : the twelve fruits are the twelve apostles ; and the leaves are Gospel doctrines by which the nations, the Gentiles, are healed of the disease of sin. But this seems to be a fanciful interpretation.

Verse 3. *No more curse*] Instead of *καταραθῆνα, curse*, the best MSS. Versions, &c. read *καταραθῆνα cursed person*. As there shall be no more sinning against God, so there shall be no more curse of God upon the people ; for they shall be all His servants, and serve Him. Our first parents came under the curse by sinning against their Maker in Paradise : these shall never apostatize ; therefore, neither they, nor the earth, shall be cursed.

Verse 4. *See his face*] Enjoy what is called the beatific vision : and they shall exhibit the fullest evidence that they belong entirely to Him ; for His name shall be written on their foreheads.

Verse 5. *There shall be no night there*] See the 23d and 25th verses of the preceding chapter.

Verse 6. *These sayings are faithful and true*] See the preceding chapter, ver. 5. From this

verse to the end of the chapter, is reckoned the epilogue of this book. 1. The angel affirms the truth of all that had been spoken, ver. 6—11. 2. Jesus Christ confirms what has been affirmed, and pledges Himself for the fulfilment of all the prophecies contained in it, ver. 12—17. 3. John cautions his readers against adding or diminishing, and concludes with the apostolical blessing, ver. 18—21.

The things which must shortly be done.] There are many sayings in this book, which, if taken literally, would intimate that the prophecies delivered in the whole of the Apocalypse, were to be fulfilled in a short time after their delivery to John : and this is a strong support of the scheme of Wetstein, and those who maintain that the prophecies of this book all referred to those times in which the apostle lived ; and to the disturbances which then took place not only among the Jews, but in the Roman empire. What they all mean, and when and how they are to be fulfilled, God in heaven alone knows !

Verse 8. *I fell down to worship*] I prostrated myself before him as before a superior being, to express my gratitude, and give him thanks for the communications he had made.—See on ch. xix. 10.

Verse 10. *Seal not the sayings*] Do not lay them up for future generations ; they concern the present times ; they must shortly come to pass—for the time is at hand.—See above, ver. 6. What concerned the Jews, was certainly at hand.

Verse 11. *He that is unjust, let him be unjust still*] The time of fulfilment will come so suddenly, that there will be but little space for repentance and amendment. What is done, must be done instantly ; and let him that is holy persevere, and hold fast what he has received.

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12 ^a And, behold, I come quickly; and ^b my reward is with me, ^c to give every man according as his work

shall be.

13 ^a I am Alpha and Omega, the beginning and the end, the first and the last.

14 ^a Blessed are they that do his commandments, that they may have right ^f to the tree of life, ^g and may enter in through the gates into the city.

15 For ^b without are ¹ dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 ^a I Jesus have sent mine angel to testify unto you these things in the churches. ¹ I am the root and the offspring of David, and ^m the bright and morning star.

17 And the Spirit and ⁿ the bride say,

^a Ver. 7.—^b Isa. 40. 10. & 62. 11.—^c Rom. 2. 6. & 14. 12. Ch. 20. 12.—^d Isa. 41. 4. & 44. 6. & 48. 12. Ch. 1. 8. 11. & 21. 6.—^e Dan. 12. 12. ¹ John 3. 24.—^f Ver. 2. Ch. 2. 7.—^g Ch. 21. 27.—^h 1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. Col. 3. 6. Ch. 9. 20, 21. & 21. 8.—ⁱ Phil. 3. 2. ^k Ch. 1. 1.—^l Ch. 5. 5.

Verse 12. *Behold, I come quickly*] I come to establish My cause, comfort and support My followers, and punish the wicked.

Verse 13. *I am Alpha and Omega*] See on ch. i. 8, 18.

Verse 14. *Blessed are they that do his commandments*] They are happy who are obedient.

That they may have right to the tree of life] The original is much more expressive, *να τας η ζωια αυται επι το ξυλον της ζωιας*, *that they may have authority over the tree of life*; an authority founded on right; this right founded on obedience to the commandments of God; and that obedience produced by the grace of God working in them. Without grace, no obedience; without obedience, no authority to the tree of life; without authority, no right; without right, no enjoyment: God's grace, through Christ, produces the good; and then rewards it as if all had been our own.

Verse 15. *Without are dogs*] All those who are uncircumcised in heart. The Jews call all the uncircumcised, *dogs*. "Who is a dog?—Ans. He who is not circumcised."—*Pirkey Etieser*, ch. 29.

And sorcerers] See the note on ch. xxi. 8.

Verse 16. *I Jesus*] The Maker, the Redeemer, and Judge, of all men.

Have sent mine angel] An especial messenger from heaven.

I am the root and the offspring of David] Christ is the root of David, as to his Divine nature; for, from that, all the human race sprang; for He is the Creator of all things, and without him was nothing made which is made. And He is the offspring of David, as to His human nature; for that He took of the stock of David,

Come. And let him that heareth, say, Come. ^o And let him that is athirst, come. And whosoever

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will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, ^p If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

19 And if any man shall take away from the words of the book of this prophecy, ^q God shall take away his part ^r out of the book of life, and out of ^s the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, ^t Surely, I come quickly; ^u Amen. ^v Even so, come, Lord Jesus.

21 ^w The grace of our Lord Jesus Christ be with you all. Amen.

^m Numb. 24. 17. Zech. 6. 12. 2 Pet. 1. 19. Ch. 2. 28. ⁿ Ch. 21. 2, 9.—^o Isa. 55. 1. John 7. 37. Ch. 21. 6. ^p Deut. 4. 2. & 12. 32. Prov. 30. 6.—^q Exod. 32. 33. Psa. 69. 28. Ch. 3. 5. & 13. 8.—^r Or, *from the tree of life*. ^s Ch. 21. 2.—^t Ver. 12.—^u John 21. 25.—^v 2 Tim. 4. 8.—^w Rom. 16. 20, 24. 2 Thess. 3. 18.

becoming thereby Heir to the Jewish throne; and the only Heir which then existed; and it is remarkable, that the whole regal family terminated in Christ; and as *he liveth for ever*, He is the alone true David and everlasting King.

The bright and morning star] I am splendour and glory to My kingdom; as the *morning star* ushers in the sun, so shall I usher in the unclouded and eternal glories of the everlasting kingdom.

Verse 17. *The Spirit and the bride*] All the prophets, and all the apostles; the church of God under the Old Testament, and the church of Christ under the New.

Say, Come] Invite men to Jesus, that by Him they may be saved, and prepared for this kingdom.

Let him that heareth] Let all who are privileged with reading and hearing the word of God, join in the general invitation to sinners.

Him that is athirst] He who feels his need of salvation, and is longing to drink of the living Fountain.

And whosoever will] No soul is excluded: Jesus died for every man; every man may be saved; therefore, he who *wills*, who *wishes* for salvation, let him come and take the *water of life freely*, without money or price!

Verse 18. *If any man shall add*] Shall give any other meaning to these prophecies, or any other application of them than God intends; he, though not originally intended, shall have the plagues threatened in this book for his portion.

Verse 19. *If any man shall take away*] If any man shall lessen this meaning, curtail the sense, explain away the spirit and design of these prophecies, *God shall take away his part out of the*

book of life, &c. Thus Jesus Christ warns all those who consider this book, to beware of indulging their own conjectures concerning it. I confess that this warning has its own powerful influence upon my mind, and has prevented me from indulging my own conjectures concerning its meaning; or of adopting the conjectures of others. These visions and threatenings are too delicate and awful a subject to trifle with; or even to treat in the most solemn manner, where the meaning is obscure. I must leave these things to *time* and *event*, the surest interpreters. No jot or tittle of Christ's word shall fall to the ground; all shall have its fulfilment in due time.

This is termed a *revelation*, but it is a revelation of *symbols*; an exhibition of *enigmas*, to which no particular solution is given; and to which God alone can give the solution.

Verse 20. Surely I come quickly] This may be truly said to every person, in every age: Jesus, the Judge, is at the door!

Even so, come, Lord Jesus.] The wish and desire of the suffering church, and of all the followers of God, who are longing for the coming of His kingdom—

Verse 21. The grace of our Lord Jesus Christ] May the favour and powerful influence of Jesus Christ be with you all; you, of the seven churches, and the whole church of Christ, in every part of the earth, and through all the periods of time.

Instead of *καρπον υμων*, you all, the most excellent MSS. and Versions have *καρπον των αγιων*, with all the saints. This reading Griesbach has received into the text as indisputably genuine.

Amen.] So be it! and so it shall be for ever and ever.—The opinion of Dr. Priestley concerning the *authenticity* of this book, and the *manner* in which it is written, should not be withheld from either the learned or pious reader. "I think it impossible for any intelligent and candid person to peruse this book without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced that, considering the age in which it appeared, none but a person *divinely inspired* could have written it. These prophecies are also written in such a *manner* as to satisfy us, that the events announced to us were really foreseen; being described in such a manner as no person writing without that knowledge, could have done. This requires such a mixture of *clearness* and *obscurity*, as

has never yet been imitated by any forgers of prophecy whatever. Forgeries, written of course after the events, have always been too plain. It is only in the Scriptures, and especially in the book of *Daniel*, and this of the *Revelation*, that we find this happy mixture of clearness and obscurity in the accounts of future events."—Notes on Revelation.

The subscriptions in this book are both few and unimportant:

The CODEX ALEXANDRINUS has simply—the *Revelation of John*.

The SYRIAC—doubles the Amen.

The ÆTHIOPIC—Here is ended the vision of John; the Apocalypse, Amen: this is, as one might say, the vision which he saw in his life; and it was written by the blessed John, the evangelist of God.

VULGATE and COPTIC—nothing.

ANCIENT ARABIC—By the assistance of our Lord Jesus Christ, the vision of John, the apostle and evangelist, the beloved of the Lord, is finished; this is the Apocalypse which the Lord revealed to him for the service of men. To Him be glory for ever and ever!

Having now brought my short notes on this very obscure book to a conclusion, it may be expected that, although I do not adopt any of the theories which have been delivered concerning it, yet I should give the most plausible scheme of the ancients or moderns which has come to my knowledge.—This I would gladly do, if I had any scheme to which I could give a decided preference. However, as I have given, in the *preface*, the scheme of Professor Wetstein, it is right that I should, at the conclusion, give the scheme of Mr. Lowman, which is nearly the same with that of Bishop Newton, and which, as far as I can learn, is considered by the most rational divines as being the most consistent and probable.

The scheme of the learned and pious Bengel may be found in the late Rev. John Wesley's notes on this book: that of Mr. Lowman, which now follows, may be found at the end of Dr. Dodd's notes.

Among other objections to this, and all such schemes, I have this which to me appears of vital consequence: its dates are too late. I think the book was written before the destruction of Jerusalem, and not in 95 or 96, the date which I follow in the margin: which date I give, not as my own opinion, but the opinion of others.

SCHEME AND ORDER OF THE PROPHECIES IN THE APOCALYPSE.

INTRODUCTION.	CH. I. A. D.	144,000 with the seal of the living God ;	CHAP. A. D.
<p>A prophetic vision in the Isle of Patmos, representing Christ ; His care of the churches ; promising a revelation ; with cautions and exhortations suitable to the then state of the church, and to its future state in after ages ; to encourage patience and constancy in the faith.</p>	v. 1-19. 95	<p>signifying great numbers forsaking the idolatrous worship of the heathen Roman empire, and embracing the profession of Christianity.</p>	
<p>FIRST PART of the Apocalypse, relating "to the things that are," or to the then state of the church.</p>		<p>Chorus of the heavenly church blessing God for His salvation. One of the elders shows unto St. John the happiness of those who were faithful and constant to true religion in the great trial of so grievous persecution.</p>	ver. 9.
<p>Seven epistles to the seven churches of Asia Minor ; describing their present state</p>	II.		
<p>SECOND PART of the Apocalypse relating to the things which "shall be hereafter ;" or to the state of the church in the ages to come after the time of the vision : with cautions and exhortations suitable to it.</p>	IV.		
<p>Scene of the visions ; the throne of God ; the consistory above and heavenly church, representing God's power, majesty, authority, providence, and sure event of all His purposes.</p>		<p>PERIOD II. Second Period reveals the state of the church and providence in times following the reign of Constantine, during the invasion of the empire by the northern nations ; the rise and first progress of the Mohammedan imposture, till the stop put to it in the western empire, which reaches from about the year 337 to 750. Seven angels receive seven trumpets to sound.</p>	VIII. 337 370
<p>A sealed book, containing a revelation of the state of the church in after ages, given to the Lamb to open, or to Jesus Christ to reveal for the good of the church, by St. John.</p>		<p>Seven Trumpets.</p>	
<p>Chorus of angels and saints, or the whole heavenly church, sings a psalm of praise to the Lamb.</p>	ver. 8.	<p>1. First Trumpet represents hail and fire mingled with blood cast on the earth ; signifying great storms of war to fall on the empire, and the blood that was shed in the reigns of the Constantine family, and their successors, till things were settled under Theodosius.</p>	337 379
<p>The revelation begins by opening the sealed book, which describes the future state of the church in seven successive periods.</p>	VI.	<p>2. Second trumpet represents a mountain burning with fire, cast into the sea, whereby it became blood ; signifying the invasion of Italy by the northern nations, and taking the city of Rome by Alaric.</p>	379 412
<p>SEVEN PERIODS.</p>		<p>3. Third trumpet represents a burning star falling upon the rivers, which became bitter ; signifying the ravages in Italy, putting an end to the Roman empire, and founding a kingdom of Goths in Italy itself.</p>	412 493
<p>First period, showing the state of the church under the heathen Roman emperors, from about the year 95 to about the year 323 ; the seals of the book opened in order.</p>	95 323	<p>4. Fourth trumpet represents a part of the sun and moon darkened ; signifying the wars in Italy between Justinian's generals, and the Goths, whereby the exarchate of Ravenna was erected, and all remaining power and authority of Rome quite suppressed.</p>	493 568
<p>Seven Seals.</p>		<p>5. Fifth trumpet represents the bottomless pit opened, and locusts coming out of it ; signifying the rise of the Mohammedan religion and empire, and the great progress of both ; till a stop was put to them by a contention for the succession.</p>	IX. 568 675
<p>1. First seal represents a white horse ; the rider with a crown, going forth to conquer, signifying the kingdom of Christ, or Christian religion prevailing against the opposition of Jews and heathens.</p>		<p>6. Sixth trumpet represents four angels loosed which were bound in the river Euphrates ; signifying the reunion of the divided Saracen power, the invasion of Europe by them, and threatening the conquest of it, till defeated by Charles Martel.</p>	675 750
<p>2. Second seal represents a red horse ; power given to the rider to take peace from the earth, signifying the first memorable judgment on the persecutors of Christianity in the destruction of the Jews under Trajan and Hadrian.</p>	100 138	<p>PERIOD III.</p>	
<p>3. Third seal represents a black horse ; the rider with a balance, to measure corn, signifying great scarcity of provisions, near to famine, in the time of the Antonines.</p>	138 139	<p>Third Period of the vials reveals the state of the church and providence in the times of the last head of Roman government, represented by the beast, for 1260 years, to its final overthrow from about the year 756, to about the year 2016. An angel, or nuncius, brings a little book, the remainder of the sealed book opened by the Lamb ; and gives it to St. John to eat ; signifying a further revelation of what was to follow in order of time, to the end of the world.</p>	756 2016
<p>4. Fourth seal represents a pale horse ; the name of the rider Death ; signifying great mortality and pestilence, wherewith the empire was punished in the reigns of Maximin and Valerian.</p>	193 270	<p>Three general descriptions of this period :—</p>	X. 756 2016
<p>5. Fifth seal represents the souls of the martyrs under the altar ; their reward and deliverance in a short time ; signifying the severe persecution in the reign of Dioclesian ; with an encouragement to constancy, suitable to such times of difficulty.</p>	270 304	<p>1. First general description represents the temple measured ; part given to the Gentiles ; two witnesses prophesy in sack-</p>	XI. 1085
<p>6. Sixth seal represents earthquakes, sun darkened, stars falling from heaven, signifying great commotions in the empire, from Maximin to Constantine the Great, who put a period to the persecution of the Roman heathen.</p>	304 323		
<p>Interval between the first and second periods ; representing an angel sealing</p>	VII.		

Looman's Scheme of the Apokalypse.

CHAP.	A. D.	CHAP.	A. D.
		prophecies to be yet future; but may likely mean some invasion of the pope's dominions from its eastern boundary, or the Adriatic.	
		7. Seventh vial poured on the air, the seat of Satan's empire; describes the utter ruin of this persecuting idolatrous Roman government, or mystical Babylon at the end of this period.	1850 2016
XII.		Mentions an angel interpreter, who fully explains the character of this idolatrous persecuting power which should corrupt the church, and persecute the faithful during this period.	XVII.
XIII.		Another angel sent from heaven to confirm the utter and lasting destruction of this mystical Babylon, as a punishment for her idolatrous corruptions and persecutions.	XVIII.
		Chorus of the heavenly church sings the praise of God, for His righteous judgments. A vision of Christ leading an army out of heaven, strongly represents the certain accomplishment of this prophecy.	XIX.
XIV.		PERIOD IV.	
		An angel sent from heaven to shut up Satan in the bottomless pit, as in a secure prison, for one thousand years, during which time there will be a very happy state of the church, in purity, peace, and prosperity.	XX.
XV.		PERIOD V.	
		After the thousand years of the church's prosperity shall be expired, Satan will be loosed again for a little season; a new attempt will be made to revive the corruptions of the church and a spirit of persecution, which shall end in the final destruction of Satan's power, and of all the enemies of pure and true religion.	ver. 7.
XVI.		PERIOD VI.	
		The general resurrection and final judgment; the everlasting destruction of the wicked.	ver. 11.
	830 988	PERIOD VII.	
		The seventh period concludes the whole prophecy, in the vision of a new heaven and a new earth, representing, in strong images, the extent, security, riches, and grandeur, of the heavenly Jerusalem; signifying the consummate happiness of the heavenly state.	XXI.
	1040 1190	Thus the prophecies of this Revelation issue in an eternal Sabbath, the future reward of all who remain faithful and constant in the true religion of Jesus Christ.	XXII.
	1200 1371	THE CONCLUSION.	
		Confirms the truth and certainty of these prophecies; warns against corrupting; exhorts to hope for the accomplishment of them: an useful spirit and temper, to give good men consolation in all their present afflictions, and to preserve them from the corruptions of religion, how prevailing soever in their own times; which is,	ver. 6.
	1560 1650	THE USEFUL MORAL, AND PRINCIPAL DOCTRINE, OF ALL THESE PROPHECIES.	
	1670 1850		
		cloth 1260 days; signifying the corrupt state of the church, and the constancy of some faithful witnesses to the truth, though under severe persecutions, during this whole period.	
		2. Second general description represents a woman forced to fly into the wilderness for safety, and protected there 1260 days; signifying the persecution and preservation of the church during the same period.	
		3. Third general description represents a monstrous wild beast rising out of the sea, with seven heads, ten horns, as many crowns, and titles of blasphemy, who was to continue forty and two months; signifying that new Roman power, which should use its authority to promote idolatrous worship, and to persecute all who would not submit to it, and should be supported by another power like unto its own form and constitution, during the same period.	
		Chorus of the heavenly church celebrates, in a hymn, the happiness of those who remain faithful and constant.	
		A nuncius, or angel, comes down from heaven to declare the certain and severe punishment of the enemies of truth and pure religion, in this period.	
		Seven angels receive seven cups, full of the wrath of God; signifying that the enemies of truth and pure religion in this period shall be severely punished in the course of it; and that they shall be utterly destroyed in the end.	
		The oracle gives orders to the seven angels to pour out their vials, or cups.	
		<i>Seven Vials.</i>	
		First vial poured on the earth; a grievous sore upon the worshippers of the beast, signifying the great commotions throughout the whole empire, under the family of Charles the Great, by which that family becomes extinct, and by which both the empire and crown of France are transferred to other families.	
		2. Second vial poured on the sea; it becomes as the blood of a dead man; signifying the great bloodshed of the holy war, to recover Jerusalem from the Saracens.	
		3. Third vial poured on the rivers and fountains; they become blood; signifying the bloody civil wars between the Guelphs and the Gibbelines, the papal and imperial factions, when the popes were driven out of Italy into France.	
		4. Fourth vial poured on the sun, which has power given it to scorch men; signifying the long wars in Italy, Germany, France, and Spain, occasioned by a long schism in the papacy. Turks take Constantinople, and put an end to the eastern empire. Pestilential diseases occasioned by intemperate heat.	
		5. Fifth vial poured on the seat of the beast, or his throne; signifying the Reformation, and the confirmation of it by the principal states of Europe, notwithstanding all opposition from the Pope, and in opposition to the papal authority.	
		6. Sixth vial poured on the river Euphrates, makes way for the kings of the East. This seems in the order of the	

PRINCIPLES

WHICH, ON CAREFULLY READING AND STUDYING THE SACRED WRITINGS, I THINK, I FIND UNEQUIVOCALLY REVEALED THERE.

1. That there is but one uncreated, unoriginated, infinite, and eternal being; the Creator, Preserver, and Governor, of all things.
2. That there is in this Infinite Essence a plurality of what are commonly called *Persons*, not separately subsisting, but essentially belonging to the Godhead; which *Persons* are commonly termed FATHER, SON, and HOLY GHOST; or GOD, the LOGOS, and the HOLY SPIRIT: and these are generally named the TRINITY; which term, though not found in the New Testament, seems properly enough applied, as we never read of more than three Persons in the Godhead.
3. That the Sacred Scriptures, or Holy Books which form the Old and New Testaments, contain a full revelation of the will of God, in reference to man; and are alone sufficient for every thing relative to the faith and practice of a Christian; and were given by the inspiration of God.
4. That man was created in righteousness and true holiness, without any moral imperfection, or any kind of propensity to sin; but free to stand or fall.
5. That he fell from this state, became morally corrupt in his nature, and transmitted his moral defilement to all his posterity.
6. That, to counteract the evil principle, and bring man into a salvable state, God, from His infinite love, formed the purpose of redeeming man from his lost estate, by Christ Jesus, and in the interim, sent his Holy Spirit to enlighten, strive with, and convince men of sin, righteousness and judgment.
7. That, in due time, the Divine Logos, called afterward Jesus the Christ, the Son of God, the Saviour, &c. became incarnated, and sojourned among men, teaching the purest truth, and working the most stupendous and beneficent miracles.
8. That this Divine Person, foretold by the prophets, and described by evangelists and apostles, is really and properly God; having, by the inspired writers, assigned to Him every attribute essential to the Deity; being one with Him who is called God, Jehovah, &c.
9. That He is also perfect man, in consequence of His incarnation; and in that Man, or manhood, dwelt all the fulness of the Godhead bodily; so that His nature is twofold, Divine and human; or God manifested in the flesh.
10. That his human nature is derived from the blessed Virgin Mary, through the creative energy of the Holy Ghost; but His Divine Nature, because God, infinite and eternal, is uncreated, underyived, and *unbegotten*; which, were it otherwise, He could not be God in any proper sense of the word; but as He is God, the doctrine of the eternal Sonship must be false.
11. That as He took upon Him the nature of man, He died for the whole human race, without respect of persons; equally for all, and for every man.
12. That, on the third day after His crucifixion and burial, He rose from the dead; and after showing Himself many days to His disciples and others, He ascended to heaven, where, as God manifest in the flesh, He continues, and shall continue, to be the Mediator of the human race, till the consummation of all things.
13. That there is no salvation but through Him; and that, throughout the Scripture, His passion and death are considered as *sacrificial*; pardon and salvation being obtained by the shedding of His blood.
14. That no human being, since the fall, either has or can have *merit* or *worthiness* of or by himself; and therefore has nothing to claim from God, but in the way of His mercy through Christ; therefore, pardon, and every other blessing promised in the Gospel, have been purchased by His sacrificial death; and are given to men not on account of any thing they have done or suffered, or can do or suffer, but for His sake, or through His merit alone.
15. That these blessings are received by *faith*, because not of works, nor of sufferings.
16. That the power to believe, or grace of faith, is the free gift of God; without which none can believe: but that the act of *faith*, or actually believing, is the act of the soul, under the influence of that power. But, this power to believe, like all other gifts of God, may be slighted, not used, or misused; in consequence of which is that declaration, "He that believeth shall be saved; but he that believeth not shall be damned."
17. That justification, or the pardon of sin, is an instantaneous act of God's infinite mercy, in behalf of a penitent soul, trusting only in the merits of Jesus Christ: that this act is absolute in respect of all past sin; all being forgiven, where any is forgiven.
18. That the souls of all believers may be purified from all sin in this life: and that a man may live under the continual influence of the grace of Christ, without sinning against his God; all evil tempers and sinful propensities being destroyed, and his heart filled with pure love both to God and man.
19. That unless a believer live and walk in the spirit of obedience, he will fall from the grace of God, and forfeit all his Christian privileges and rights: in which state of backsliding he may persevere; and, if so, perish everlastingly.
20. That the whole period of human life is a state of probation; in every part of which a sinner may repent and turn to God; and in every part of it a believer may give way to sin and fall from grace: and that this possibility of rising, and liability to falling, are essential to a state of trial or probation.
21. That all the promises and threatenings of the word of God are conditional, as they regard man in reference to his being here and hereafter: and that on this ground alone the Sacred Writings can be consistently interpreted, or rightly understood.
22. That man is a free agent, never being impelled by any necessitating influence either to do evil or good; but has it continually in his power to choose the life or death that is set before him: on which ground he is an accountable being, and answerable for his own actions: and on this ground also, he is alone capable of being rewarded or punished.
23. That his free will is a necessary constituent of his rational soul; without which man must be a mere machine, either the sport of blind chance, or the mere patient of an irresistible necessity; and, consequently, not accountable for any acts to which he was irresistibly impelled.
24. That every human being has this freedom of will, with a sufficiency of light and power to direct its operations: and that this powerful light is not inherent in any man's nature; but is graciously bestowed by Him who is the true Light that lighteneth every man that cometh into the world.

Principles derived from the Sacred Writings.

25. That as Christ has made, by His once offering Himself upon the cross, a sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and that, as His gracious Spirit strives with, and enlightens all men, thus putting them in a salvable state; therefore every human soul may be saved, if it be not his own fault.

26. That Jesus Christ has instituted, and commanded to be perpetuated in His church, two sacraments: baptism, (sprinkling, washing with, or immersion in, water,) in the name of the Holy and ever-blessed Trinity, as a sign of the cleansing and regenerating influences of the Holy Ghost, producing a death unto sin, and a new birth unto righteousness; and the Eucharist, or Lord's supper, as commemorating the sacrificial death of Christ. That by the first once administered, every person may be initiated into the visible church; and by the second, frequently administered, all believers may be kept in mind of the foundation on which their salvation is built; and receive grace to enable them to adorn the doctrine of God their Saviour in all things.

27. That the soul is immaterial and immortal, and can subsist independently of the body.

28. That there will be a general resurrection of the dead; both of the just and unjust: that the souls of both shall be reunited to their respective bodies; and that both will be immortal, and live eternally.

29. That there will be a day of judgment, after which all shall be punished or rewarded, according to the deeds done in the body: the wicked being sent to hell, and the righteous taken into heaven.

30. That these states of rewards and punishment shall have no end; forasmuch as the time of probation or trial is forever terminated; and the succeeding state must necessarily be fixed and unalterable.

31. That the origin of human salvation is found in the infinite *philanthropy* of God: and that, on this principle, the unconditional reprobation of any soul is absolutely impossible.

32. The SACRED WRITINGS are a system of pure unsophisticated *reason*, proceeding from the immaculate mind of God: in many places, it is true, vastly elevated *beyond* what the reason of man could have devised or found out; but in no case *contrary* to human reason. They are addressed not to the passions, but to the reason, of man; every *command* is urged with *reasons of obedience*; and every *promise* and *threatening* founded on the most evident *reason* and propriety. The whole, therefore, are to be rationally understood, and rationally interpreted. He who would discharge reason from this, its noblest province, is a friend in his heart to the antichristian maxim, "Ignorance is the mother of devotion." Revelation and reason go hand in hand: faith is the servant of the former, and the friend of the latter: while the Spirit of God, which gave the *revelation*, improves and exalts *reason*, and gives energy and effect to faith.

To conclude, the doctrines or principles which I have stated above, and defended in this work, I believe to be the truths of God. Those against which I have argued, I believe to be either false or unproved. The doctrine which cannot stand the test of rational investigation, cannot be true. The *doctrines* or *principles* already enumerated, have stood this test: and those which shrink from such a test are not doctrines of Divine Revela-

tion. We have gone too far when we have said, "such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation." I know no such doctrine in the Bible. The doctrines of this Book are doctrines of *eternal reason*: and they are *revealed*, because they are *such*. Human reason could not have found them out; but, when revealed, reason can both apprehend and comprehend them. It sees their perfect harmony among themselves; their agreement with the perfections of the Divine Nature, and their sovereign suitableness to the nature and state of man: thus reason approves and applauds. Some men, it is true, cannot reason: and, therefore, they declaim against reason, and proscribe it in the examination of religious truth. Were all the nation of this mind, *Mother Church* might soon reassume her ascendancy, and "feed us with Latin masses and a wafers god."

Men may incorporate their doctrines in *creeds* or articles of faith, and sing them in *hymns*; and this may be all both useful and edifying, if the doctrine be *true*: but in every question which involves the eternal interests of man, the *Holy Scriptures* must be appealed to, in union with *reason*, their great commentator. He who forms his *creed* or *confession of faith* without these, may believe any thing or nothing, as the cunning of others, or his own caprices, may dictate. Human creeds and confessions of faith have been often put in the place of the Bible, to the disgrace both of revelation and reason. Let *these* go away: let *these* be retained, whatever be the consequence. *Fiat justitia: ruat cælum.*

No man either can or should believe a doctrine that *contradicts* reason: but he may safely credit (in any thing that concerns the nature of God) what is *above* his reason: and even this may be a reason why he should believe it. I cannot comprehend the Divine Nature, therefore I adore it: if I could comprehend, I could not adore; forasmuch as the nature or being which can be comprehended by my mind, must be less than that by which it is comprehended, and therefore unworthy of its homage. The more knowledge increases, the more we shall see that *reason* and *learning*, sanctified by piety towards God, are the best interpreters of the Sacred Oracles.

O Thou, who dwellest between the cherubim, shine forth! and in Thy light we shall see light. I have but *two words* more to add at the conclusion of this long and severe work: one concerning *myself*,
 Ο ΠΑΤΗΡ ΕΣΩ ΧΑΡΙΤΟΣ ΜΗΝ ΠΑΤΕΡΑ ΖΗΛΟΣ,
 ΟΥΤΩΣ ΔΕ ΙΙ ΧΑΡΙΤΟΣ ΜΗΝ ΒΙΒΛΙΟΥ ΤΥΧΟΣ.

Like travellers when they see their native soil,
 Writers rejoice to terminate their toil.

T. GREEN.

And one to my readers,
 Hic labor extremus longarum hæc meta vicariorum:
 Hinc me digressum, vestris DEUS appulit oris.

My latest labour's end at length is gained,
 My longest journey's welcome goal obtained,
 By God's assistance has the work been wrought,
 By His direction to your dwellings brought.

T. GREEN.

ADAM CLARKE.

MILLBROOK, July 26, 1817.

END OF THE NEW TESTAMENT.

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our Lord and Saviour							v.2	

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